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✓ 15. a 21.

BARBOUR'S

DES SCHOTTISCHEN NATIONALDICHTERS

LEGENDENSAMMLUNG

NEBST DEN

FRAGMENTEN SEINES TROJANERKRIEGES.

ZUM ERSTEN MAL HERAUSGEGEBEN UND KRITISCH BEARBEITET

VON

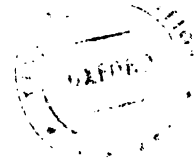
C. HORSTMANN.

ERSTER BAND.

HEILBRONN,

VERLAG VON GEBR. HENNINGER.

1881.



Über die schottische Legendensammlung und die einzige uns erhaltene Hs. derselben, Ms. Cambr. Univ. Libr. Gg II, 6, habe ich bereits in der Einleitung der »Altengl. Legenden, neue Folge« Heilbronn 1881 p. LXXXIX—CIX gehandelt; ebenda, p. 189—208, ist auch Machor (alias Mauritius) als Beispiel dieser Sammlung abgedruckt, den ich hier nicht wiederhole.

Über die Quellen dieser Sammlung trage ich Folgendes nach.

Die Hauptquelle ist die Legenda Aurea; diese ist zwar nur einmal, in Blasius V. 17, als Quelle genannt, indessen zeigt die Gleichheit der Anlage (z. B. bei Julian, wo an die verschiedenen Heiligen des Namens die Geschichte des Julianus apostata sich anschliesst), des Inhalts (so enthält Georg den erst durch die L. A. verbreiteten Drachenkampf, Mathias die Geschichte des Judas, Jacobus min. die Einlage der Zerstörung Jerusalems), der Miracula, Citate und Quellenangaben, selbst der scholastischen Distinctionen (vgl. z. B. Paul. 492—508, Joh. ev. 2—16, 103—120, 179—220, Thom. 385—432, 469—498, 559 ff., Barthol. 125—162, bes. Joh. Bapt. 633—728) und Etymologien, die Übereinstimmung selbst in den Einzelheiten des Textes, deutlich genug, dass die L. A. für die grösste Mehrzahl der Stücke als Quelle gedient hat. Zu diesen zählt auch Thadee[1]), sonst richtiger Thais oder Thaisis genannt, obwohl der Dichter sie nach V. 1—2 in den Vitas Patrum gefunden haben will; doch steht der Text dem der L. A. Cap. 152 näher als dem nur wenig verschiedenen, etwas kürzeren der Vitas Patrum (ed. Rosweyd; in Migne P. C. Bd. 73 p. 661), vgl. V. 40—59; die Berufung auf die V. P. erklärt sich aus der Anführung derselben Quelle im Eingang des Textes der L. A. (ut in Vitis patrum legitur).

Dennoch ist die L. A. nicht die ausschliessliche Quelle des Dichters. Ausser den in der L. A. nicht vorhandenen Stücken, den 2 Lokallegenden von Machor und Ninian, und Thecla (Quelle dieser ist die latein. Über-

1) Thadee ist wohl schwerlich ein Schreibfehler statt Thaisis, da der Name in diesem Stücke stets so geschrieben ist und auch der Index Thadea giebt; im Reim begegnet das Wort leider nicht. Über die Form Thadee vgl. den Titel im Index des Vinc. Bell. Spec. hist.: de Thayse, alias Thayde, meretrice conversa. Die Form Thays begegnet übrigens in Magdal. V. 25.

tragung der zuerst von Grabius edirten griech. Acta, bei Galland Bibl. Patr. I, nicht der weit kürzere Text in des Vincentius Bellov. Spec. histor. XIV, Cap. 77), sind mehrere andere Legenden ganz oder grösstentheils und einzelne Abschnitte einiger Stücke nicht aus der L. A. entnommen. So die Legenden von Lucas und Barnabas (diese sind in der L. A. mehr homiletischer Art), Maria Egyptiaca, Margarete, Matthaeus (nur der Schluss V. 523 ff. ist aus der L. A.), Vincentius, Anastasia; ferner die Passio des Laurentius (von V. 148 ab) und Andreas (V. 329—832); auch Katharina setzt, trotz der sonstigen Ähnlichkeit, eine ausführlichere Quelle voraus (so fehlt in der L. A. die disputatio V. 339—484, ferner 711—32, 911—48, 639—665, der Name Curfates 836 wird in der L. A. nicht genannt). Ferner folgende Abschnitte einzelner Stücke: die Conversio Pauli (V. 509—638, nach den Acta Ap. erzählt; L. A. hat einen mehr homiletischen Text), Paulus 981—1098 (Entscheidung des Streites über die Beschneidung durch Petrus in Rom), die Narratio vom bestraften Abt in Nicol. 609—740, das Mirac. vom bewegten Pfeiler in Johan. Bapt. 755—810 (auch das Mirac. ib. 861—911, obwohl in der L. A. vorhanden, entstammt einer anderen Quelle), die Laudatio des Joh. Bapt. 145—384 nebst der Commendatio desselben 385—476; auch die homiletische Stelle in Magdalena 127—146, das Citat in Paulus 957—980. Geringere Abweichungen finden sich in vielen Stücken; ein Theil derselben ist offenbar auf die Mitbenutzung anderer Quellen zurückzuführen, z. B. Nicol. 461, 396—402, 453—68, 547 ff., Paulus 324, 697—702, 825—30, Juliana 134—152, Magd. 562—8, 327—335, Eustas u. a., andere scheinen Freiheiten des Dichters, Weiterungen und Zusätze, so wohl Alex. 349 ff., 252—3, Christoph. 189—205, 321—336, VII Slep. 332—8, 339 ff., Cosm. 21—4. Theodora und Eugenia scheinen nach dem kürzeren Texte der L. A. ganz selbständig vom Dichter ausgeführt.

Für die abweichenden Stücke, ausser Lucas, hat der Dichter ausführlichere Quellen benutzt. Einige beruhen auf den vollständigen Acta, so Andreas V. 329—832 auf der Passio s. Andreae (bei Surius V. SS. XI, 30. Nov.), Matthaeus auf den Acta in den Act. SS. Boll. 21. Sept. p. 220 ff. (der Name Beor V. 493, in den Acta Ugor genannt, lässt jedoch die Mitbenutzung des Spec. hist. v. Vinc. Bell. vermuthen), ebenso Thecla; bei Vincentius ist die directe Benutzung der Acta (in den Act. SS. Boll. 22. Jan. II p. 394) zweifelhaft, vgl. V. 193—254. Barnabas, Laurentius und Paulus 981—1098 scheinen auf jetzt verlorenen Quellen zu beruhen — eine theilweise Ähnlichkeit mit Laurentius 233 ff. zeigt Ado's Martyrolog; Margarete und Katharina weichen von den bekannten

Acta vielfach ab. Als Quellen sind ferner nachweisbar die Vitas Patrum und des Vincentius Bellovacensis Speculum historiale. Aus den V. P., einer der Hauptquellen der L. A., ist Maria Egyptiaca genommen, die sich an den Text jener (ed. Rosweyd, bei Migne P. C. 73, p. 671—690) weit enger anschliesst als an die Vita in den Act. SS. Boll. April I p. 76 oder die Version in Vinc. Bell. XV, 65 (L. A. Cap. 56 enthält nur einen bedeutend verkürzten Auszug); bei Eugenia, Pelagia, Thais, die ebenfalls in den V. B. begegnen, folgt der Dichter jedoch nicht dieser Quelle. Auf Vinc. Bell.[1]) sind ohne Zweifel manche der leichteren Abweichungen zurückzuführen, so z. B. Paulus 563—7, ib. 324 der Name Maiestus, Math. 453 der Name Beor, vielleicht auch der in Nicol. 461 zu vermuthende Name Eparchus (Ms. ēp*er*tus) — doch weisen andere Stellen des Nicol., wie 453—68, auf eine andere Quelle. Lucas scheint theilweise auf den in V. B. IX, 90 aufgeführten 3 Citaten aus Hieronymus, auf die sich die Legende beschränkt[2]), zu beruhen; Anastasia ist vielleicht aus V. B. und L. A. combinirt, Vincentius steht grossentheils (ausser V. 193—254) dem Texte des V. B. nahe. Sicher aber ist dieser Quelle entnommen das Miraculum vom gestraften Abt in Nicol. 609—740 und die Commendatio des Johannes Bapt. V. 385—476, sowie die Erläuterung der Grösse der Schuld des Herodes in Joh. Bapt. 535—550, welche in der L. A. fehlen. Ich lasse hier diese Stücke aus V. B. folgen.

1) Vinc. Bell. XIII Cap. 81: De priore Iterio verberato pro historia S. Nicolai cantanda: Quelle zu Nicol. V. 609—740.

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1) Das Speculum hist. enthält alle Stücke der schott. Sammlung, ausser Theodora, theilweise mit demselben oder ähnlichem Text wie die L. A. (so VII Dormientes), meist jedoch mit mehr oder minder abweichendem, den Quellen oft näherstehendem Texte; in Christopher fehlt der Theil vor der Passio, in Georg der Drachenkampf, Alexius zeigt den Einfluss anderer Quellen; die Stücke sind oft zerstückt, verschiedene Theile der Legenden finden sich an verschiedenen Orten. — Die Gesta Romanorum enthalten nur 3 Legenden: Alexis, Julian, Eustas, mit dem Text der L. A., aus welcher sie wörtlich genommen sind.

2) Die 3 Citate des V. B. über Lucas sind aus Hieron. de viris illust. und 2 aus Hieron. Prol. in ev. Lucae: in diesen finden sich die meisten Angaben der schott. Legende wieder. Vgl. aus de vir. ill.: Lucas vero medicus Antiochensis, ut ejus scripta indicant, graeci sermonis non ignarus fuit, qui sectator Pauli Ap. et omnis ejus peregrinationis comes scripsit Evangelium . . . Aliud quoque edidit volumen egregium, quod titulo Apostolicarum actionum praenotatur, cuius historia usque ad biennium Romae commorantis Pauli pervenit, i. e. usque ad quartum Neronis annum: ex quo intelligimus in eadem urbe librum esse compositum. . . . Das 1. Citat aus Prol. in ev.: Lucas Paulum secutus usque ad confessionem ejus servivit domino sine crimine; nam neque uxorem unquam habens nec filios (vgl. V. 61), 84 (!) annorum obiit in Bithynia plenus spiritu sancto (vgl. V. 67—70). Qui cum jam essent scripta evangelia per Matthaeum quidem in Judaea, per Marcum autem in Italia, sancto instigante spiritu in Achaiae partibus hoc evangelium scripsit (vgl. V. 33—40, 56, wo wohl In þe Cyte (oder Contre) of Achaia zu lesen). Das 2. Citat aus d. Prol.: Sepultus est autem Constantinopolim, ad quam urbem 20. anno Constantii Augusti ossa ejus cum reliquiis s. Andreae translata sunt (vgl. V. 71—4). — Einige Stellen Barbour's scheinen jedoch aus der L. A. entnommen, so V. 1—2, 19—24, 41 ff. Der Dichter scheint also V. B. und L. A. combinirt zu haben. Zu V. 11—14 vgl. jedoch eine Stelle aus Isidor in Lipomani V. S. II, 77: Graeco eloquio eruditus, quem plerique tradunt fuisse proselytum et Hebraeas litteras ignorasse (!).

Cum autem nova S. Nicolai historia de vita et miraculis ejus per totam pene latinitatem in ecclesiis Christi longe lateque devotissime cantaretur, in quadam ecclesia quae Crux nominatur, S. Mariae de charitate subjecta, nondum fuerat inchoata. Tandem ejusdem loci seniores ante Dominum Iterium priorem suum convenerunt, postulantes ut eis b. Nicolai responsoria cantandi licentiam daret. Qui nullatenus eorum petitionibus acquiescens respondit: omnino fore incongruum in tali negotio morem pristinum quibuslibet novitatibus immutandum. Cumque illi multis precibus atque persuasionibus eum urgerent, ille commotus in talem fertur erupisse blasphemiam: recedite fratres, nunquam enim a me licentia concedetur ut relicto pristino usu nova saecularium cantica clericorum, immo jocularia quaedam, in ecclesia, cui Deo jubente deservio, admittantur. Sicque pro sua repulsa, rubore confusi, quieverunt ultra discipuli. Superveniente autem festivitate, vespertinam synaxim ac matutinalem, non sine quadam tristitia, sicut consueverant, peregerunt. Peractis itaque vigiliis ad propria strata quiescendi gratia reversi sunt. Cumque prior se in lectulo sicut ceteri collocasset: ecce b. Nicolaus ei visibiliter terribilis apparuit ipsumque verbis severissimis increpans et per capillos a lecto abstrahens dormitorii pavimento collisit, incipiensque antiphonam »O pastor eterne« per singulas notarum doctrinas, virgis quas in manu tenebat, gravissimos ictus super dorsum patientis ingeminans per ordinem morose canendo antiphonam ad finem usque perduxit. His autem tantis flagris et tam insolita visione turbatus, clamare confusis vocibus coepit, suisque clamoribus ante se fratres adunavit; quem prostratum solo cernentes, quid viderit quidve passus fuerit requirebant. At ille utpote amens effectus nullum potuit dare responsum. Sublatus autem fratrum manibus in cellam infirmantium deportatur multisque diebus correptus languore gravissimo, custoditur. Tandem divina miseratione et b. Nicolai interventione salvatus, congregatis fratribus ait: ecce, filii carissimi, quia vobis obedire contempsi, duras pro cordis mei duritia poenas exsolvi. Amodo, quod petebatis, gratanter annuo et ad canendam historiam b. Nicolai paratissimus ero.

2) Vinc. Bell. VII, Cap. 20: De multiplici laude Johannis Bapt.: vgl. Joh. B. V. 385—475.

Sane baptista domini, sicut ex evangelica historia colligi potest, commendabilis fuit in tribus. Primo in nativitate, in qua sanctitati ejus attestantur VII miracula: primum quod angelus visibiliter apparens eum nasciturum annuntiavit, secundum quod linguam increduli ligavit, tertium quod infecundos et senes parentes fecundavit, quartum quod eum spiritus in utero sanctificavit et replevit, quintum quod salvatori nostro nondum natus exsultavit, sextum quod spiritu mater repleta Mariam Dei genitricem prophetavit, septimum quod jam natus loquelam credenti reformavit. — Item secundo mirabilis fuit ejus vita, et hoc in tribus. Primo in humilitate, quia, cum tam famosus esset ut posset putari Christus si vellet, negavit se non solum esse Christum, sed Helyam et prophetam — et hoc contra eos qui jactant se de genere, vita et scientia (vgl. V. 423—4). Item in abstinentia non solum cibi et potus et vestis, sed etiam solatii humanae societatis: quia in desertis habitabat. Unde canit Ecclesia: »Antra deserti« e. c. Item in patientia, ut contra Pharisaeos qui dicebant »daemonium habet« et fecerunt in eum quaecumque voluerunt, et tandem contra Herodem qui eum ad vocem saltatricis decollavit. — Item tertio mirabilis fuit ejus doctrina, et hoc similiter in tribus. In prophetia: quia solus inter prophetas quem praenuntiavit digito ostendit. Item in praedicatione: quia neminem palpavit, quin etiam ipsum regem sc. Herodem arguebat in facie, propter Herodiadem. Item in consiliis: prudenter enim consulebat singulis ad se venientibus secundum status in quibus erant, ut turbis, publicanis et militibus. — Propter haec tria dicitur fuisse mirabilis in vita praesenti. Quibus respondent alia tria quibus mirabilis apparebit in gloria, sc. triplex aureola: prima quia virginitatem a nativitate conservavit; secunda quia praedicator fuit; tertia quia martyr; haec tria raro simul in aliis sanctis invenimus. Unde Ecclesia canit de illo sic: »Serta ter denis« e. c. In tribus ergo apparet mirabilis in terra et in tribus in coelo. Unde et huic testimonium perhibent tres de coelo et tres de terra. De coelo pater mittens, spiritus sanctus instruens, filius commendans. Tres in terra, sc. spiritus ejus ardens et lucens, aqua baptismi, sanguis martyrii. (Der Dichter kürzt den dritten Hauptpunkt ab.)

Ferner Vinc. Bell. VII, Cap. 22: De decollatione Joh. Bapt. § 2: vgl. Joh. B. V. 535—550:

Herodes autem septem modis peccavit. Primo quia adulterium cum uxore fratris sui commisit; secundo quia correptionem non sustinuit; tertio quia diem natalis sui superbiendo celebravit; quarto quia saltatrici dedit; quinto quia inordinate juravit; sexto quia impietatem sub specie pietatis palliavit: septimo quia innocentem interfecit. —

Der Dichter hat öfter verschiedene Quellen zugleich benutzt und combinirt; wie er in den aus der L. A. genommenen Stücken einzelne Stellen aus anderen Quellen einschaltet, so hat er den nicht auf der L. A.

beruhenden Stücken Einzelnes aus der L. A. beigemischt. In Andreas und Laurentius ist der Anfang nach der L. A., die Passio nach einer anderen Quelle, die Miracula wieder nach der L. A. erzählt; in Lucas und Anastasia scheint die L. A. und Vinc. Bell. zugleich benutzt. In Matthaeus ist der Schluss (V. 523 ff.) aus der L. A., in Margareta die etymologische Einleitung, in Vincentius vielleicht die Einleitung (obwohl ziemlich abweichend) und die Citate am Schluss.

Ist nun zwar die L. A. die hauptsächliche Quelle des Dichters, so hat er diese jedoch mit der grössten Freiheit behandelt, indem er nach Belieben auswählt, auslässt und einschaltet, auch die Disposition der Legenden ändert. Ausgelassen sind die gesammten Miracula in Jacobus major (12), Bartholomaeus und Marcus, von den 8 Miraculis der Magdalena ist nur das letzte mitgetheilt (nach dem Schlusse von Martha), ferner fehlt das letzte Mir. von Andreas, das erste von Laurentius, das 1. in Nativ. Joh. Bapt. und das 2. in Decoll. Joh. Bapt.; die Translatio des h. Marcus wird nur erwähnt, nicht ausführlich erzählt wie in L. A., die der Reliquien des h. Joh. Bapt. wird nur kurz berichtet; ferner fehlen die Schlussangaben der L. A. in Thomas und Mathias, die Laudatio des h. Paulus (nur V. 1111—25 ist daraus entnommen), Bartholomaeus und Katharina, die Commendatio des h. Matthaeus (ausser der Stelle über sein Evangelium V. 523 ff.) und Laurentius (ausser der Stelle über die Privilegien seines Officiums V. 789 ff.); ausgelassen sind ferner viele der nebensächlichen Bemerkungen der L. A. (z. B. über das Loos in Mathias, über den Todestag der Apostel Petrus und Paulus), der Citate und Quellenangaben, meist auch die kritischen Bemerkungen und Einwürfe der L. A. und die dort aufgeführten abweichenden Aussagen Anderer (ein Beispiel ist noch Barthol. 305 ff.). Die etymologischen Einleitungen sind nur zum Theil beibehalten (wie in Margaret, Laurentius, Vincentius) und öfter verkürzt (wie in Johannes ev., Jacobus, Clemens); meist hat der Dichter eigene Einleitungen gebildet, z. B. über den Rang der Apostel, über die Moral der Legende, über die Kräfte der Heiligen. — In Johannes Bapt. ist statt der Einlagen der L. A. über das Ende des 2. Herodes (Antipas) und des Julianus apostata die Geschichte des 1. Herodes (Ascalonita) erzählt, und zwar nach dem Cap. 10 der L. A.: de innocentibus (§ 1, 3 und 4).

Abweichungen in der Anlage sind folgende: mit Petrus ist die Stuhlfeier, V. 67—188, nach Cap. 44 der L. A., verbunden (die Kettenfeier aber, L. A. Cap. 110, ist ausgelassen), nach der Passio Pauli die Conversio Pauli (nach den Acta Ap., nicht nach der L. A. Cap. 28) eingeschaltet, V. 479—638, darauf folgt die, in der L. A. mit der Petruslegende verbundene Geschichte Neros; Petrus und Paulus sollen offenbar eine Ein-

heit bilden (daher die Apostrophe an Rom über die beiden Apostelfürsten V. 445—478 nach der Passio Pauli), obwohl der Dichter später (V. 887 ff.) zu Paulus allein zurückkehrt — diese Disposition ist nicht gerade vortheilhaft zu nennen. In Johannes Bapt. ist die Nativitas (L. A. Cap. 86) und Decollatio (ib. Cap. 125) zu einem Ganzen vereinigt, zwischen welche die Commendatio des h. Joh. (V. 385—476 nach Vinc. Bell.) eingeschaltet ist; nach der Decollatio und der kurzen Geschichte der Reliquien (in der L. A. ist letztere über die 4 Abschnitte des Cap. 125 vertheilt und ausführlich erzählt) folgt zunächst die Laudatio des Chrysostomus aus Cap. 125 der L. A., dann die des Ambrosius aus Cap. 86, darauf die Miracula, und zwar das letzte des Cap. 86, das in der L. A. fehlende vom bewegten Pfeiler V. 755—810, dann das 3. und 1. des Cap. 125, hierauf die Geschichte des 1. Herodes nach dem Cap. de innocentibus. Eine Einheit bilden ferner Magdalena und Martha[1]); letztere beginnt nach V. 968 der Magdalena, obwohl der Titel erst nach V. 990 mitten in einem Satze folgt; hinter Martha ist das letzte Mirac. der Magdalena aufgeführt.

Zahlreich sind die Zusätze, die der Dichter theils aus anderen Quellen geschöpft, theils selbständig gebildet hat. Die der letzteren Art sind bald ausführliche Einlagen, so besonders der Excurs über den »Willen« des Weibes mit Belegen (darunter die bekannte Erzählung von der Gemahlin Kaiser Otto's) in Eugenia, der Excurs über das Kreuzeszeichen im Anfang der Justina, der Excurs über Paulus V. 887—980 (mit einem längeren Citat aus dem 2. Corintherbrief Cap. 11 u. 12), die Apostrophe an Rom in Paul. 445—478; bald kürzere Zusätze aller Art, Erklärungen wie über den Begriff eines Stadiums Magd. 817—824, eines oxgang (jugerus) Martha 49—52, über die Bedeutung von publicanus Math. 11—12, von Proselyt Joh. B. 1065, satyrisch-humoristische Bemerkungen, die oft philosophischen Tiefblick und bedeutende Lebenskenntniss bekunden (z. B. Andr. 171—4 und Magdal. 405—8 über den »Willen« des Weibes, Alex. 265—8 u. a.), Warnungen und Ermahnungen, wie die öfter wiederkehrende Warnung vor Verzweiflung über die Sünde nach einem Citat des Gregorius (z. B. Paul. 899—904), Ausführungen von Bibelstellen (z. B. Magd. 175—80), von Reden (z. B. Clem. 733—44), Gebeten (z. B. Christoph. 321—36), Sentenzen (so vielleicht Thom. 349—360), Weiterungen wie Magd. 607 ff.

1) Magd. u. Martha sind auch in Vinc. Bell., freilich in anderer Weise, verbunden oder gehen vielmehr neben einander her, IX, 92 ff.; sie werden hier eingeleitet durch folg. Worte: Haec de apostolis et eorum discipulis sufficiant; nunc de b. mulieribus Martha sc. et Maria, quae et ipsae Christi discipulae et apostolorum contubernales fuerunt, historiam ex gestis earum collectam ab initio prosequamur. Barbour begründet die Aufreihung beider nach den Aposteln und Evangelisten auf ähnliche Weise.

über die Stationen in Jerusalem, u. a. Dazu gehören auch die selbstständigen Einleitungen, die zuweilen eigene Excurse bilden, z. B. in Alexius, Placidas, Justina, die Schlussworte und Überleitungen. Ein Werk des Dichters sind endlich auch die 2 Prologe: zu den Aposteln und zu den Evangelisten. — In diesen Zusätzen tritt uns oft die Persönlichkeit des Dichters entgegen, die sich durch eine seltene Milde des Urtheils und gereifte Lebenserfahrung auszeichnet; seine Moral ist Gnade und Versöhnung, selbst den Juden verkündet er einstige Vereinigung mit der Heerde Christi (Jacob. min. 845 ff.). —

Im Einzelnen kürzt der Dichter bald ab und vereinfacht den Stil der Quelle, wie in Ninian, Thecla, Maria Egypt., bald führt er selbständig aus, wie in Theodora, Eugenia, wohl den feinsten Stücken der Sammlung — unübertrefflich ist z. B. die Schilderung des Treibens der Kupplerin in Theodora. Meistens hält er sich einfach an den Wortlaut der Quelle den er in freier, ungezwungener Weise wiedergibt. —

Was den Zweck dieser Sammlung betrifft, so scheint sie, wie die altengl. Legendensammlungen, einen religiös-kirchlichen Zweck zu haben und für den Vortrag an die Gemeinde bestimmt zu sein, obwohl der streng-kirchliche Character weit weniger hervortritt und bestimmte Anzeichen, wie z. B. Anreden an die Gemeinde, fehlen, wenn nicht die in Joh. Bapt. 211 einmal vorkommende Anrede »dere bruthir« in »dere brethir« (plur.) zu ändern ist. Doch scheinen die erklärenden, belehrenden und ermahnenden Zusätze auf das Laienpublicum, die Gemeinde, berechnet. —

Ich veröffentliche diese Sammlung nicht ohne mancherlei Bedenken. Die Hs. ist in dem eigenthümlichen schottischen Typus klein und nachlässig geschrieben und überaus schwer lesbar, so dass es eines scharfen Auges und langer Uebung bedarf, um sich hineinzulesen. Es ist mir mit vieler Mühe endlich gelungen sie ganz zu entziffern, und hoffe ich sie durchgehends richtig gelesen zu haben. Indessen würde es mir lieb sein, wenn bei den wenigen unsicheren, unlesbaren und schwierigen Stellen Fachgenossen, denen die Hs. zugänglich, diese nochmals vergleichen und ihre Ansicht äussern würden. Die Hs. ist ferner voll von Fehlern, die in der erstaunlichen Gedankenlosigkeit und Unwissenheit der Abschreiber, besonders des Hauptschreibers (ohne Zweifel eines untergeordneten, ungebildeten Klosterbruders) ihren Grund haben. Obschon ich in meinen bisherigen Editionen den möglichst engen Anschluss an die Hs. mir zur Pflicht gemacht und eine subjective Kritik vermieden habe, war das conservative Verfahren bei dieser Hs. nicht angebracht, wenn anders ich

einen einigermassen correcten, fehlerfreien und lesbaren Text geben wollte — was mir denn doch geboten schien. Ich habe also da, wo die Fehler offenbar, die Correcturen zweifellos schienen, kein Bedenken getragen, die letzteren in den Text aufzunehmen, wobei ich sie als solche meist durch cursiven Druck kennzeichnete. Gewiss hätte sich die Besserung noch viel weiter ausdehnen lassen, indessen schien mir bei einer ersten Ausgabe Mässigung geboten, eine allzuweite Entfernung von der Hs. verwerflich. Das letzte Ziel der Kritik, die Herstellung des Textes in der Gestalt wie er aus des Dichters Händen hervorging, ist bei dieser Hs. nur annähernd, nie ganz zu erreichen und würde, wenn versucht, Correcturen nöthig machen, welche das für eine erste Ausgabe erlaubte Maass weit übersteigen würden; da würden viele unvollständige Verse zu completiren, Verse und Verspaare zu ergänzen, Stellen auszumerzen, Veränderungen im Grossen zu treffen sein, was alles nur eine radicale Kritik versuchen wird. Das Hauptmittel für die Verbesserung des Textes war die Vergleichung der lateinischen Quelle — ich habe daher zur Begründung der Correcturen, wie auch zur Erleichterung des Verständnisses des Dichters und zur Beurtheilung seines Verhältnisses zur Quelle, den lat. Text der L. A., soweit diese in Vergleichung kam, unter dem Texte beigefügt. Verbesserungen aus metrischen Gründen, wie etwa zur Completirung und Ebnung der Verse, habe ich nur selten gewagt — gerade hier war äusserste Behutsamkeit von nöthen; in manchen Fällen aber war die Füllung des Verses leicht durch einfache Wörtchen (z. B. gif þat st. gif, in to st. in, Setzung des Relativs) zu erreichen.

Ausser den in den »Altengl. Leg. Neue Folge« p. LXLII vermerkten Blättern fehlen in der Hs. seit einigen Jahren die foll. 134 u. 135 und die correspondirenden foll. 148 u. 149, welche in ein anderes Buch verlegt worden sind und trotz eifriger Nachsuchung bis jetzt nicht haben wiederaufgefunden werden können. Ich ergänze die Lücke nach einer vor mehreren Jahren angefertigten, mangelhaften Abschrift im Besitz H. Bradshaw's, in der jedoch die Vorderseite des fol. 149 fehlt.

Obwohl die Hs. den Namen des Dichters nicht nennt, habe ich dennoch kein Bedenken getragen, aus den in den »Altengl. Leg. Neue Folge« p. CVII aufgeführten Gründen den Namen Barbour's in den Titel aufzunehmen.

Nachträgliche Bemerkungen.

Pag. 19, V. 324: Zu Maiestus vgl. Vinc. Bell.: Longinus denique, Megistus et Accestus.

» 22, V. 564—8 vgl. V. B: In quo triduo creditur a Spiritu sancto didicisse evangelium, ut gloriatur ad Galatas (die Stelle aus Gal. aber fehlt).

» 98, V. 493 Beor heisst der Bruder der Iphigenia auch in V. B. (in den Acta Boll. Ugor).

» 122, V. 145 Bariem heisst der Zauberer in V. B.

» 130, V. 497 ergänze: (he) st. (ane), vgl. V. B. apparuit ei (in L. A. fehlt ei).

» 143, die Quelle der Maria Egypt. ist Vitas Patrum (Migne P. C. 73 p. 671 ff.), nicht die Acta in den Act. SS. Boll.

» 149, V. 589 die Correctur Inocht st. I nocht ist wohl unrichtig; l. I nocht in me? Vgl. Vit. Pat.: Considerans autem per muliebrem infirmitatem hoc mihi accedere, iterum aliis me immiscui.

» 151, V. 720 l. wohl kissit st. blissit (V. P. exosculans).

» 151, V. 731 l. sinful st. smithful (Ms. sinthful; V. P. peccatores).

» 151, V. 735 l. wohl may (= ma) st. way.

» 151, V. 749—50 l. & þus sayand a voyce hard *I*
As quha one fare *wald* one me *cry*.

» 153, V. 922 die Correctur fesche st. flesche ist richtig (V. P. pisces).

» 156, V. 1125 l. *way* st. day, 1127 l. wohl *time* st. þare, 1128 þare-(ine) st. þare. Vgl. V. P.: Iterum autem remeans ejusdem solitudinis iter quo venerat, conjunxit in monasterio eo tempore quo consueverant ii qui in eodem morabantur.

» 158, nach V. 1336 fehlen wohl keine Verse. V. P.: fecit sepulturae orationem et dicebat sibi ipsi: forsitan non complacet sanctae haec fieri. Haec eo cogitante, designata erat scriptura in terra.

» 192, Anm. l. Bradshaw st. Bradlaw.

» 227, V. 649 l. Publy (Eigenname), vgl. V. B.

» 227, über die schwierige Stelle V. 651—8 vgl. Vinc. Bell. XIV Cap. 39: Socrates in tripartita (Quelle): In Antiochia erat quidam optimus adolescentium paedagogus; cum ergo Julianus minatus fuisset omnes Christianos evertere cum rediret victor a Perside, ait Libanius sophista ad illum paedagogum quasi nos deridens: nunc, inquit, fabri filius quid putas aget? Cui ille prophetans: Creator, inquit, omnium, quem tu fabri filium nominasti, Juliano fabricat locellum sepulturae. Responsum autem daemonis de illius victoria fuit: nunc omnes aggredimur Dii, victoriae trophaea referentes circa fluvium Thiren: Horum ego dux ero belligerator Mars.

» 236, V. 461 l. wohl: þane sad þe prefet Eparchus; Eparchus ist der Name des Praefecten in Vinc. Bell.; in V. 514 (u. 468) ist aber dieser Name unmöglich einzusetzen und vielleicht (?) pretore zu lesen.

(Barbour's)

schottische Legendensammlung.

(Ms. Cambr. Univ. Libr. Gg II, 6.)

(Prolog).

Catone sais, þat suthfaste thing is
þat Idilnes giffis novrysingis
To vicis. þare-for, quha-sa wil be
Vertuise, suld Idilnes fle,
As sais »þe romance of þe rose«,
But settyng-to of ony glose,
þat thru þe vicis of ydilnes
Gret foly quhile & vantones
Syndry hartis enteris withine
& gerris mene ofte sic thing begyne
þat þai ma nocht fra thyne be brocht,
Fra þai þare-in beset þare thocht.
þar-for þe lordis suld nocht (sa) wirke
þat steris landis & haly kirke,
Zet, quhene þai had þare thing done
þat afferis þare stat, alsone
þai suld dresse þare deuocione
In prayere & in oracione
Or things þat þare hart mycht stere
Tyl wyne hewine, tyl þai are here.
& þe next way þare-to, I trew,
Is for to red ore here now
Storysse of sere haly mene,
þat to pleſß god vs ma kene,
þat as merroure ar vs to,
To kene ws how we suld do.
þare-fore in lytil space here
I wryt þe lyf of sanctis sere,
How þat mene ma ensample ta
For to serwe god, as did þai, –
& quha-sa wil nocht, sal haf blame,
Quhene he sal cume til his lang hame. —
þar-for, sene I ma nocht wirk
As mynistere of haly kirke
Fore gret eld & febilnes,
Zet, for til eschew ydilnes,
I hafe translatit symply
Sume part, as I fand in story,
Of Mary & hir sone Jhesu,
þat as I tre(w) is notyt now
In syndry places in wryt,
To gere deuot mene think one It:
Hou oure lady consawit ves
& of hir birth þe blissitnes,
& of dedis of hir barned
& hou scho cane hir-selwyne led,
Demaynand hire in althing ewine,
Til scho consawit godis sone of hewyne
Thru steryng of þe haly gest,
Scho beand altyme vergine chaste;
& hou þat Crist ves of hire borne fol. 1b.
To ransone mankynd þat ves lorne,
& hou scho fosteryt hyme & fed,
& hou in Egipe syne hyme led,
& hou, quhene ded ves Herrod fel,
Scho (come) agane til Israel;
& forthir of þis story syne,
Til he of watere mad þe wyne.
Syne tuk I one hand to tret
Forthire & of þe e w a n g e l speke,

Fol. 1 ist von anderer Hand geschrieben als die Hauptmasse des Ms. 9) Ms. entŝis = entris oder enteris. 10) Ms. meñ. 11) Ms. not = nocht. 13) Ms. þo oder þe? sa fehlt im Ms. 25) Ms. is st. vs. 29) Ms. mẽ = mene. 31) Ms. blâ = blame. 40) Ms. þat as I tre it. 43 ff.) Der Dichter dichtete also vor der Legendensammlung ein Leben Maria's und Jesu, eine Art Temporale. 56) come fehlt.

Makand þare *sume* mencione
Richt to Crist*is* ascencione,
Tretand þar-eftir*e* be lele witnes
Hou þat Criste rase in to þat flesch
þat he had tane of our*e* lady
& how til hel he vent in hy,
& of þe m*er*walis he vroc*ht* þar*e*
& hou he broc*ht* vs fra þe car*e*;
& hou þat Longius, þe kny*cht*,
þat of his ene had tynt þe sy*cht*
& mad ȝet þare in Crist*is* syd
A ſlope, þat ves bath lang & vyd,
V*ith* ane scharpe spere a-po*ne* þe rud,
Bot, quhe*ne* til his hand ra*ne* þe blud
& v*ith* þat hand (he) twechit his he,
Thru grace of god he ca*ne* se,
& syne of god sic grace he had
þat for hyme he ves m*ar*tyre mad.
& of his modir*e* syne sad I
Sume thing, þo It be rudly:
Hou scho demanyt hir flesche,
Til saule & body to-gydir ves;
Syne mad I furth su*me* men*cione*
Of Criste & his compassione
þat scho in til hir*e* hart had hyd,
Quhe*ne* scho saw hou þe Jouys ded
V*ith* hyme þat scho of body bar*e*,
þe quhilk þat scho saw pynit þar*e*;
Syne mad I furth mencione
Of hir ded & hir assumpcione,
& hou þat Crist in hewine but wene
His modir cronyt & mad quene.
Syne of ferlyis þat war wroc*ht*
Be hir in erd, lefit I noc*ht*
Til I haf mad þai*me* redy
In novm*er* sex & sexty.
& ȝet vald I, & I myc*ht*,
Na var eld & falt of syc*ht*,
Of þe twelf appostol*is* spek now
þat var ryc*ht* der*e* one-til Jhesu
& war v*ith* hyme as chosine kny*chtis*,
Ser*u*and hyme bath day & nycht*is*,

For he had þame inflam*myt* swa
þat na*ne* of þai*me* vald p*art* hy*me* fra.
For his luf to de þai ne roc*ht*,
Na ȝet of varldly thing*is* thoc*ht*
Til þat he ves vith þai*me* in lyfe.
& quhe*ne* he ded ves, alß swyth . . . . .
(Zwischen fol. 1 u. 2 ist eine Lücke).
. . . . . .
. . . . . .
In to þe nycht as candil clere, fol. 2.
And as salt sesōnis all,
þe hartiß at oñe Crist will cale.
And has god gaff þame sic mycht
At þai had haile poware and sly*cht*
To confownde þe fend, our fa,
Quhe*ne* he co*n*uertit ony of þai;
ffor þai raisit dede men*e* to lyff,
And þai þat tynt had wittis fyffe
þai restoryt þamẽ allswa
Fra schenschepe of oure felone fay;
As to deff men*e* gyfand heryṅge,
And to blynd men*e* als scharpe seynge,
And spek till oþ*ir* at war dum,
Handis and fet till oþire sum,
And of all sekneß and of all bale
In nãme of Jh*es*u þai mad haile:
As he had hecht before þare-to
þat haß he did sa sulde þai do.
And god, at is of mekill mycht,
Of þis warld callit þamẽ þe lichte,
And sad þame alswa: quhe*ne* at he
Suld sit in sege of maieste,
þai twelf suld set w*ith* hym-self
And of Israel demande þe k(i)nrik*is* XII;
Ant ȝet oure þat he þamẽ gafe
Playne powar*e* our*e* þe laffe
To bynd and loiß, as þame thocht,
Al syne to þame to schryfte ware brocht.—
And disciplis ȝet had he may
Forowtin þir sewinty and twa,
þat ware w*ith* hym in gret distreß,
In þis warld till at he weß,

61) l. þareof? 62) l. passione st. ascensione? 75) he fehlt. 82) till = while. demanyt ill-treated, tormented. 84) & ist zu tilgen? 99) Ms. apostol̄. 102) Ms. ßuand. 104) Ms. inflãmyt. 108) Nach fol. 1, welches mit V. 108 schliesst, ist eine Lücke von ganz unbestimmbarer Ausdehnung; fol. 2—7b sind von einer zweiten Hand geschrieben. 112) has st. als. 115) l. peruertit. 118) þamẽ wol = þa*i*me. 126) þare st. þame? 134) oure = over. 138) disciplis = disciplis. 163) ascensionẽ = ascensio*u*ne.

And eftyre scalit ware wyd-quhare
To wyne þe folk to Cristis lare,
And for þare trawel syne cane wine
þe bliß of hewine þat þai are Ine —
And þis weß a swet company. —
Bot to þe apostulis now will I,
In ordour set, as I find it
Comprehendit in haly wryt,
Anđ heire I will þare namyß schaw:
Sanct Petir first and syne Androw,
James þe mare and Johne alswa —
Blesit be þai breþir twa! —
Philip syne and Bertholomow,
Next þame Thomas and Mathow,
James þe leß and Tadee withall,
His broþir, at we Juda call,
And Symone of Cananee,
Syne Judas Skarioth — bot he
Deit; and quhene he wes dede,
Mathias wes chosin in his stede.
Sum part be eleccione
Efter Cristis ascensionê
Apostil syne chesit Paule,
To helpe and succour mony sawle.
Bot thowcht god chesit Androw firste
To be ane apostill, as hym leste,
At Petir firste I wald begyne
And sa furtht to myne purpoß wine,
For Petir prince wes of þame all
At apostulis now we call. —

I. S. Petrus.

PEteR of »petra« may be tane,
In latine leid þat is a stanê:
For mene may a stane neuir bow;
Richt swa þis Petir fra Jhesu
Vald neuir bow for aduersite
Na for na parele þat mycht be,
Bot as ane stane wes Petir ay.
For-þi cane Criste apone hym lay
þe fundament of haly kirk,
Quhar-throw sa wyfly he cane wirk,
And sad til hyme þis wourd but were
þat ferly now is grete to here:
»þu art Petir, at is oure stane
To byg myne wark one haff I tane«;
And sad til hym with swet stewine:
»To þe I gyff þe keys of hewyne;
To bind and louß quhowm-euir þu will
Plane powarę is gewin þe þare-till«.
Alswa Crist thaucht hym his schepe
In his ȝemschele for to kepe.
And þis Petir a-beove þe lafe
A stannand luf to Criste can hafe:
For, had he wittine, as þe buk sais,
Quhat he was suld Criste betraise,
Vith his techt he wald haf refyne sone;
For-þi Criste has wisly done,
þat opinly wald nōcht discouere
Till his discipulis þat tratoure.
With oþeris alse in þe se rouande,
Quhen þai saw Criste one þe dry lande,
He bad nocht, bot hym nakyt swith
And of þe bate he lape belyfe
And as one dry land ȝed one se —
Sic ardent luf till hym had he.
And Criste hym luffit sa tendirly
þat he hym tuk to be hym by
In his transfiguracione
And in his resurreccione.
And Petir broucht to Cristis fay
Thre thowsand mene one witsonday,
And he resuscit Thabitane
And alß he heilyt Anyane,
And sindry oþir at war leile
Throw his schadow gat helpe and heile.

I. Vgl. Legenda Aurea (ed. Grässe) de s. Petro ap. Cap. 89; eingeschaltet ist: de cathedra s. Petri. 1—20 anders L. A., welche eine etymologische Einleitung über die 3 Namen Petri voranschickt und Petrus anders deutet. 2) stanê = staine? 12) Ms. it st. is. 13) l. and oure þis stane; 14) wark st. kirk. l. haf I vndirtane. 21—5) L. A.: P. ap. inter ceteros et super ceteros apostolos majoris fervoris exstitit: nam et scire domini proditorem voluit, quia, ut dicit Augustinus, si eum scivisset, dentibus discerpsisset. 25) Ms. techt st. tetht. Ms. refine oder refine? hym fehlt. 26) Ms. wiſtly. 42) L. A. Aeneam paralyticum curavit.

And als of Herrod presowne
þe angel brocht hym but ransone.
And fra þat his master wes dede,
His lyf in penance he cane leide;
Bred and water wes his fude, fol. 3
Na clathis he had at ware gude
Bot kirtil and clok, but mare.
And in his bosum ay he bare
A sudare, to wepe his Ene:
For ay he grate, quhene h(e) cuth mene
Of his master swet spekine,
His teching and his fosteringe.
And ilkane nycht as day cane daw,
As he mycht heyre þe cok craw,
þane wald he think quhow lethirly
þat he is master cuth deny.
And Clement sais at Peteris wyfe
For Cristis sak losit þe lyff,
And quhene mene lede hyre to þe stede
Quhar schow suld be put to dede,
Petir wes fane and bad hir trew
Fermly euir in Criste Jhesu. —

(De Cathedra s. Petri.)

Qwhene þe appostolis scalyt ware
In þe warld oure-all wyd-quhare,
Jhesus, þare master, worde to preche
To quham þat myster had, and teche,
Til Antioch sanct Petir firste
Com, for þare feile he wiste
þat had nocht hard of Cristis layre,
Bot erare in poynte war to forfare.
Quharfor to þame of þat cite
Cristis lare techit he,
And sew sa goddis sede þane,
At he to Criste mony wane.
To Theophill quhene þis wes talde
At had þe cite ine to walde,
He askit Petir quhare-for he
Subuertit mene of þat cuntre.
He sad: he subuertit nocht,
Bot to Cristis fay he þame brouchte.
þane gert he rath sanct Petire bynde
And in harde presone hym thrynde,
And but met hild hym in þat halde,
Till nere for hungyre þe gaste he ȝalde.
þane lyftyt he his Eñe to hewine
And one Crist callyt with petowiß stewyne,
And sad: »merciful Criste Jhesu,
In þis disese helpe (me) now!«
þane Críste to hym sad: »hawe no drede!
I sall helpe þe in þis nede;
For sownê sall cum ane to þe heyre
þat sall þe helpe in þis mystere«.
With þat sanct Paule come to þe place
Ande hard quhow Petir presonyt weß.
þane to þe prince sa spak he þane,
þat, quhare Petire wes, he wane:
And fande in poynte hyme to forfare.
He fel one hym, gretande ful sare,
And sad: »Petir, my Joy, my blyß,
þat þe halfe of myne sawle is,
Recouir þi strinth and speke with me!«
And quhene Petir cane hym se,
He knew hym weille and gret faste,
Bot he na mycht spek; bot at þe laste
Paul in his mowth sic fud has done,
þat sum mycht recouerit he sone.
þan kissit þai oþir sammyne,
Gretand faste with gastly gammyne.
To Theophill sanct Paule askyt þane
Quhy þat he þat wrechit mane
Held swa in presone, Richt has he
Had beñe a mane of Iniquite;
»For mene sais he heilys sek mene
And quyknyse dede«. Theophill þane
Sad: »sene sik a mane is he,
Of presone þane suld he mak hyme fre«.
Paule sais: »nay, bot he dois now
As ere did is mastere Jhesu,
þat of þe croise wald nocht tañe be
Bot deid þare of his will fre.
And sa þis Petir, here I say,
Hym-selfe will nocht helpe þe ony way,
Bot, as mene sais, has no-kin dowt

47—51) Nach L. A. sagt Petrus von sich selbst in libro Clementis: panis solus est mihi cum olivis et raro cum oleribus in usu est. 51) L. A. tunica cum pallio. 53) L. A. in sinu semper sudarium portabat. 55) l. masteris? 59) Ms. letherly? 66) L. A. post eam clamavit Memento domini. 67—188) Vgl. L. A. de cathedra s. Petri Cap. 44. 81) L. A. qua ratione populum meum subvertis? 86) l. thrynge. 87) Ms. in þat haw halde. 88) Ms. neuir st. nere. 99) Über d. Art seiner Einführung s. L. A. 105) Ms. þi od. þe? 117) Ms. heilyt.

To thole for Criste as vndirlowte«.
þane sais Theophill: »gyf it sa be
Of þe pure mane as þu sais me,
Ger myne sowne be his prayere
Ryse, at is deit gañe fowre ȝere:
And I sall gyf gud leif hyme till
To pase frely at his awne will.«
þane Paule to þe presone cane halde
And all þis taile to Petire tawlde.
Quod Petir: »gret is þe askine,
Bot to god it is esy thinge.«
þane browcht þai furth þat wrechit mane
And broucht hyme to þe grawe Richt þane.
þan Petir to god prayere mad:
And he þat ded wese rase but bade.
Teophill and þe pepill all
þat þis has señe, gret and smale,
And mony oþir of þat towne
þat herde þis resurreccione,
Trowit in god; and but abade
A gret kirk þare þai made,
In þe myddis and bwt mare late
Añe cheare mad and þar-in sete
Sanct Petir, for gret dignite,
Quhene mene mycht hym here and se.
And þare he dwelt sewine ȝere,
And wane to Cryst fell folkis seyre. —
Bot ȝet, or he þe honowre tuk
In Antioche, as sais þe buke,
þe felonne folk of þat sammyne towne
One his hewid schufe hyme a crowne,
Of Jhesu Criste in dispyte fol. 4
Quhowme he prechyt with delyte.
Bot eftirwart he ordanyt swa:
At all clerkis sic crownis suld ta,
In taknyne at þai suld be
Seruand to god in þare degre.
Sa it þat wes done hym for dispyte,
Is honoure now and gret meryt. —

þan went he to Rome bot ony lete
And þare in bischope sege wes set,
And þar wes fullely fyftene ȝere,
Prechand till all at wald hym here.
And of þis tale quha here will
For-thi quhow befel hyme till,
Of Clement in þe story
He sall find it opynly
In to þe tende chapitere,
For-owt sekine fere or nere. —
þis he held preuilege thre:
Ane, of þe appostolis prince wes he,
And to þis wes annext ane,
At he þe keys of hewine had tane;
And luffit Criste mar Increly
þan þe laf did, Richt fastly;
In vertu alß he had mar grace
þan ony at with Crist þan wes:
And þat suld mene richt wel kene,
For his vmbre heilyt sekmene,
As mene may preiff furth bringe
Be þe Ewangelis in witnesinge. —

Apone a tyme it sa befell:
Of discipulis, with hyme cane dwell,
He send twa, at worthy ware,
Twenty Jornais fer and mare,
To prech in a certane stede.
Bot in þe way þe tane wes dede;
And þe toþir agane alsone
To Petir come and tald but howne
How his falow be þe way
Ves dede and þare vndolline lay.
þan Petir his staff has hyme taucht
And bad hyme with all his mawcht
Lay it one his falow sowne.
þan, as he sad hym, he has downe:
And he þat fourty dais lay dede
Ves sa resuscit in þat stede. —

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132) at = þat. L. A. dic ergo ei ut filium meum jam per quattuordecim annos mortuum resuscitet; l. also fowrtene. 137) L. A. rem grandem Paule promisisti. þe st. þi? 149) L. A. in cuius medio excelsam cathedram collocaverunt et Petrum, ut ab omnibus videri et audiri posset, exaltaverunt. l. and in þe myddis. 152) quhene unde. 155—166 folgen in der L. A. später. 169) L. A. in romana cathedra sedit XXV annis. 171—6 nicht in L. A. 177 ff.) vgl. L. A.: quoniam s. Petrus ab aliis apostolis in tribus fuit privilegiatus: propter quae tria privilegia ecclesia ter in anno eum honorat. Fuit enim prae ceteris dignior in auctoritate, quoniam princeps apostolorum exstitit et claves regni coelorum accepit, ferventior in amore, cum majore enim fervore Christum dilexit quam ceteri . ., et efficacior in virtute, nam ad umbram Petri, ut legitur in Actibus, sanabantur infirmi. 189 ff.) s. L. A. de s. Petro, Cap. 89. 198) Ms. vndalline oder vndowine? l. vndolvine?

In *Jerusa*lem þat tyme dwelte
A man*e* (þat) w*ith* Inchantmen*t* delte,
þat Symon Magus had to namê
And be his crafte did fele m*en*e schame,
And hym*e* callit »suthfastnese«
And hecht to foulis neu*ir*-þe-lese
þat, quha to hym*e* ferm̃e treutht gafe,
He suld euire luf our*e* þe lafe:
For, quhat he walde, he mycht do
Bot let of ony man*e* þar-to.
In Clement*is* buke writtin*e* is
þat Symon*e* Magus quhil said þis:
»As god sal all meñe honoure me
And (I) with lyk honour honourit be
And be of micht to do my*ne* will.
And quhen*e* my*ne* mod*ir* sad me till,
þat Rachael hicht, I suld ga
To scher*e* hire corne w*ith* oþ*ir* ma,
And did as my*ne* mod*ir* saide:
In þe corn*e* (I) my*ne* howk don*e* lade
And bad it do þat do sulde I:
þan*e* vp it Raß deliu*er*ly
And be it-self mare corn*e* schare
þan*e* ony did at weß þare.«
Als writtis sanct Ambroß,
Of hym-self as he mad sic lose:
»I ame, he sade, goddis awne wourde
And I am his precioußs hurde,
I am fare and almychty,
And haly Israel am I,
And I am goddis saule, he sade« —
Sic loiß on*e* hym*e*-self he laide.
And serpens als of braß he made
Sterand as þai lyf had hade,
And ymag*is* alß of braß and stanê
þat semyt to laucht all e-lanê,
And, as semyt, gert hundis singe —
Sa cuth he deile with trufinge.
Zet ȝarnyt he, as Lyn*us* sais,
Vith Petir to disput nedwaise
And als, at he ware god, to schaw;
þan*e*, þat to ger þe pupill knaw,
He ordanyt c*er*tane day and place.
þan*e* þar quhen*e* Petir cu*m*yne wase,
He sad on*e* hicht, þat all my*ch*t heyre:
»Pece be till ȝow, my*ne* breþ*ir* dere,
þat luffis peß in worde and dede!«
þan Symon*e* sad: »we hawe no nede
Of þi pece; bot, gyf þat pece be
And co*n*corde, to fynd veryte
In to na thing may be profyte.
For thefis amang þame pece p*ar*fyte
Vill have; for-þi na pece in-call,
Bot batell erare and striff w*ith*-all:
For, quhen*e* twa fechtis, pece sal be
Quhen*e* we þe tane vincust se.«
þan said Petir: »quhy dredis þu
For to her me of pece spek now?
For of syn*e* ay batal risise,
And pece is ay quhar*e* na syne is,
And In disputing suthtfastnes
And to wirk it is richysnese.«
þan sad Symon*e*: »lat vs þis be!
And opynly I sall schaw þe
þe micht of my*ne* dewine poware
And gere men*e* mak to me prayere;
For I am þe firste wertow,
And in þe ayre als ma I now
Fle, quhen*e* I will, and treis mak
And brede of harde stanis bake
And in þe fyre be but hurting
And do weile mare at my lyking.«
þan Petir sa agayne hy*me* wro*ch*t,
At all sic spech he mad *to* nocht
And all his sorcery vnhyde.
Quehen*e* Symon*e* saw he sa dide,

fol. 5

205) Hier beginnt die eigentliche Passio. 206) þat fehlt im Ms. 209) L. A. qui se primam veritatem dicebat. 211) Ms. treutht. 217 ff.) L. A. adorabor ut Deus publice, divinis donabor honoribus et, quidquid voluero, facere potero. Aliquando cum mater mea Rachel e. c. 221) Ms. said st. hight. 224) I fehlt im Ms. 229) L. A. Addiditque, secundum quod dicit Hieronymus: ego sum sermo Dei, ego speciosus, ego paraclitus, ego omnia Dei. 230) Ms. as st. at oder als. 239) ymagis statuas. 240) laucht laugh. 241) L. A. et canes cantare. Ms. hedis st. hundis. 242) trufinge v. truff (isl. truffa) to deceive. 244) Ms. redwaise? 252 ff.) L. B.: Nos tua pace non opus habemus, si enim pax sit et concordia, ad inveniendam veritatem nihil proficere poterimus. Habent enim intra se pacem latrones, propter quod noli invocare pacem sed pugnam: duobus enim dimicantibus tunc erit pax cum alter fuerit superatus. 252) Ms. mede st. nede. 257) Ms. pete. it call st. in-call. 265—6) L. A. in disputationibus veritas, in operibus justitia invenitur. 270) L. A. ut repente adores me. 271) L. A. prima virtus. 278) Ms. of st. to. 279) Ms. vnd*ir* hyde; L. A. detegebat.

Na þat he my*ch*t mak na resistence
Agan*e* Petir no na*ne* defence:
For dowt his craft vnhid suld be,
He kest his bukis in þe se,
And went to Rome, *þat* he my*ch*t þare
As god be honorit ford*ir*-mare.
þar-of quhen*e* Petir wit*er*ing hade,
He folowit on*e* but mar abade,
Agan*e* þat Terane for to stryfe.
And sowne he can*e* at Rome arife
Of goddis grace haile and fere,
Of Claudij þe firde ȝere,
And fyvetene ȝere þar dwelling made.
And of þa*me*, he with hym*e* hade
To helpe hym*e*, — Lyne and Clet war þai,
Of þame mad he biscopis twa:
þe tane of þame in þe Cite,
And þe to*þir* withowt to be.
And John*e* Bēleth in his buk sais:
þat sanct Petir in þa daise
Full besyly wes prechand þan*e*
And mony thowsand to Cr*i*ste wane,
And mony bath seke and sare
He helyt, to þat he was þare;
And chastite ay oure althinge
He p*ri*sit euir in his prechinge.
Sa þat fra Agrippe,
þat prefet was of þat Cite,
Fowre co*n*cubynis he drew away
And gerte þame trew in Cr*i*st*is* lay
And refuse þe ent*r*emetinge
Forthir till have with Agrippy*ne*.
þar-for þe prefet in gret Ire
Enfla*mm*yt agānis hym as fyre,
Socht Ithandly occasione
To bring hym*e* to confusione.
SIn*e* eftir can*e* Crist appere
To Petir, at wes in sic were,
And said: »Symo*ne* and Nero ay
Ar full pe*n*syve how þai may
Confownd þe; bot drede na deile,
For I sal helpe þe wondire veill,
And Paule, my*ne* seruand, I sal sende
To confourt þe and till amende;
To-morne at next but delay
He sal cum, I to þe say.«
þane Petir west be þis but were,
As Linus sais, his dede wes nere;
Amang all, quhar*e* he can*e* stande,
He ha*s* tane Clem*en*t be þe hande
And mad hym byschope, for þat he
Ves worth to haf sic degre,
In sic cathed*er* he gerte hym*e* sit,
Agānis his will, for his gret wit.
Cristis hecht for to fulfill,
þan*e* Paul to Rome com Pet*ir* till;
And prechit Cr*i*stis law but dowte
To paganis Richt fell and stowte.
Nero þat tyme for fyn*e* foly
þis Symo*ne* luffit sa tend*ir*ly,
Wenand of lyf and heile þ*at* he
Had cure, of hym*e* and þat Citte.
On a day, as sais Leo,
Quhen*e* Symon stud befor Nero:
To dissawe hym in his wen*i*ng,
He mad in his face oft cha*n*ginge:
For he wald sudanly appere
A Richt auldman*e* as he ware,
And eftir sonē appere wald he
A fare ȝou*n*g ma*ne* þan to be.
Quhen*e* Nero þis had señe,
He wend goddis son*e* he had beñe.
And, as Leo Recordis vs,
Symo*ne* þan*e* sad to Nero þis:
»Vorthiest Emp*ri*our! at þu
May knaw be pruf Ric*h*t weil now
Me suthfast*is* goddis son*e* to be,
Ger ane of þi men*e* now hed me:
And I sal ryse þe thrid day,
To ger þe wit I suth say.«
þan Nero bad a ma*ne* suld ga
And strik Sy*mon*is nek in-twa.
And he went on*e* but abade
And wend þat he hym hedid hade,
þis Symo*ne*, — bot a ram*e* it wes

285) Ms. pyne st. Rome. L. A. Romam perrexit. 293) L. A. et ibi XXV annis sedit. 294) L. A.: et duos episcopos Linum et Cletum sibi coadjutores, ut ait Johannes Beleth, unum extra muros urbis, alium intra ordinavit. 299) And st. as? 300) þat st. and? 304) to = till quhile. 308) Ms. prefec st. prefet. 320—1) L. A. contra te cogitant. 330) Ms. had st. has. 333) sic st. his? 337) prechit Plur. 355) Ms. emp'our = emp*ri*our. 357) Ms. suthfast*is*. 358) hed = behead.

þat he slew in his lyknese:
Sa be sorcery blynd wes he.
And Symone ȝed his gettis fre,
And sa þat Rame throw gylry hyde
þat nane west quhat it betyde;
Bot þe blud lay dais thre
Quhare þai wend hedit was he.
To Nero þan þe thride day
He present hym and cane say:
»Ger wipe myne blud of ȝone stede
Quhare I for þe gert it be schede!
For, lo, as I vnhevdyt wes,
To ger þe knaw suthfastnese, fol. 6
þe thrid day, as I sad to þe,
I am Resine, as þu ma se.«
And quhene Nero þus ferly
Saw, he fel in extesy
And trowit wele þat he wes þane
Verray goddis sone and mane.
Eftir þus in quhat place
Quhare-euir Nero fundyne wes,
þis Symone throw þis sorcery
Apere til hyme wald bodely
And spek with hyme, bot neuir-þe-leß
þe fals fend in his liknese
Vith þe pupill wald spek þarowte:
Say þat al wend but ony dowte
Goddis sone þat he had bene,
His coueṙit falshed þat had sene.
ȜEt Petir and Paul neuir-þe-leß,
As Leo pape beris witnese,
Com befor Nero and vndide
Al þe falshed þat Symone dyde;
And als sad Petir forthirmare:
»Richt as in Crist twa substance are:
Of god and mane þat is to say,
Sa in þis Symone dwellis ay;
Twa substance: þat is to wyt
Of devel and mane, to-gyddir knete.«
þan, as Leo and Marcellus
In þar bukis tellis vs,
Symone sad to Nero þare:
»I will thole Petir nomare,
Bot I sall ger myne angelis tak
Of hym reuengeance sone and wrak.«
þan sad Petir: »I dred rycht small
þine angelis.« »Bot I dred me all,
Sad Nero; has þu na drede
Of hym at schawis his godhede
In worde and wark sa verraly?«
þan Petir answerit hym in hy:
»Gyf þat god had ine hyme bene,
Quhat I think to me he mene
Or ellis quhat it is I do!
And I sal firste tell it þe to,
Sa þu ma wit quhedir he
A lele mane or a lear be.«
þane Nero sad: »cum furth and say
þi thoucht and ded but delay!«
þan Petir rownyt in his Ere
And bad ger bring hyme bred of bere
All preualy. And he did sa.
And preualy he cane it ta
And blissit it and syne it lade
In his slefe, and þusgat sade:
»Nero, gyve Symone god be,
llat hym opynly say to þe
Quhat is thoucht or quhat is done!«
þan Symone answerit hyme alsone:
»Lat Petir tel quhat I thing now!«
þan Petir sad: »I will þu trew
þat I sal tel bath thocht and dede
To Nero — haf þar-of na drede!«
þan at a dedegne Symone can cry:
»Cum furth, myne hundis, here in hy,
To wery Petir!« þane but mare
Fellone hundis apperit þare
And ruschyt to hym, Rycht as þai
Suld hym have weryt but delay.
Bot he schew þame þe blessit brede:
And þai swith fled of þat stede.
þan Petir cane to Nero say:

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367) Ms. be þe. 381) Ms. þus st. þis. 382) L. A. obstupuit. 385) L. A. Aliquando etiam cum in conclavi cum Nerone esset, daemon in ejus specie foris populo loquebatur. 387) þis st. his. 392) say = sa, so. 394) L. A. fügt hinzu: (denique Romani in tanta veneratione eum habuerunt) quod eidem imaginem fecerunt et titulum hunc superscripserunt Symoni Deo sancto. 411—2) L. A.: Cui Petrus: angelos tuos non timeo sed ipsi me timent. 412) I st. þai? 417) L. A. Si divinitas est in ipso. had st. has? 426) bere hordeum. L. A. panem hordeaceum. 436) L. A. Dixitque Petrus: quid cogitet Symon, me scire docebo, dum, quod cogitaverit, fecero. 435) l. think. 439) at a dedegne, L. A. indignatus.

»þat I hecht, I haff done, perfay,
For I have schawit quhat I thocht,
In werk or word or ellis ocht:
For he hecht at he suld ger
His angelis cume one me to wer,
And with hell-hundis has me socht;
Bot angelis for hyme wald do nocht«.
Symone to Petir and Paul but were
Sad: »gyf I may nocht noy ȝow here,
Ve sal sone cume quhare þat ȝe
On a day sal bath Jugit be;
Bot as now I vill ȝov spare«.
þan Egissippus sais forthir-mare
And Leo, at Symone throw pryde
A-vansand hym, sad in þat tyde
þat he mycht rase mene fra dede.
Sa happinnyt þane ine þat stede
þar wes dede lyand a ȝong mane;
And Nero gaf sic sentence þane,
For to put end of þare strife:
þat he þat mocht nocht bring to lyfe
þe body þat lay þar þane dede,
Suld de þarfor ine þat stede;
And þis sentence cane thankfull hawe
Symone and alß al þe lawe.
þan Symone firste þe corse stud by,
And throw his wekit sorcery
Till þame þat stud þar, gert apere
þat þe ded mane his hevid cane stere.
þan cryit all þat þis cane se:
»Resone will Petir stanyt be«.
þan Petir þar sa sted wase
þat narowly cuth he purchase
Audience, till he had sad his will;
þan þe pupill sad he till:
»Gyf he liffis, he ma spek and ga
And oþir lifly taknis ma;
And gyf he na may, trewis trewly,
þat ȝe se is all fantassy.
Lat Symone one fer stand fra þe bede,
And ȝe sal se, I lay wede,
þe fendis craft sone onhyde.«
þan is done as he cane byde:
And þe body lay stane-still.
And Petir þar wit dewot will
Stud on far and praier made, fol. 7.
And cryit one hicht, quhene he done hade:
»þu ȝong mane, ryse, I commawnd þe
In name of Jhesu of Naȝare,
Our lord Cryst þat one corse wes done!«
þan rase þe dedmane sone
And ȝed, as ewill he had nane.
þan wald þe pupile Symone stane,
Bot Petir gert þam̃e lat hyme be
And sad, þat scham̃e Inucht had he,
»At of his craft has no mar mawcht.
And myne master alswa me taucht
For to do gud agane hyl.«
þane Symone Magus sad hyme till:
»Petir and Paul, I tel ȝow now:
þat ȝe wene, sal nocht fall ȝow:
At dingne marteris to be.«
þai answert and (said): »It þat we
Ȝarne, sal fall ws, and na nothirwas,
For þu leis all þat þu sais.«
þan Symone to Marcellus In
Held fast, or he wald blyne,
And band añe hell-hound at his ȝete,
And to Marcell sad þus-gate:
»Now sal I se, gyf Petir dare
Cum to þe now, as he did are.«
þan to þe In of Marcelli
Sanct Petir sowne come in hy
And sanyt hym with þe Rycht hand,

448) L. A. ecce ostendi me nosse quod contra me cogitaverat Symon, non verbis sed factis. 449) Ms. I st. he? 451 ff.) L. A.: Nam qui promiserat contra me angelos venturos, exhibuit canes, ut ostendat se divinos angelos non habere, sed caninos. 453) Ms. with to. 456) Ms. now st. noy. L. A. si hic vobis nihil possum facere, veniemus ubi oportet me vos judicare. 460) L. A. Tunc Symon, ut ait Hegesippus et Linus, in superbiam elatus ausus'est jactare quod posset mortuos suscitare, et accidit ut quidam juvenis moreretur. 460) Ms. sad st. sais. 466) L. A. vocatis ergo Petro et Symone, hanc omnes de voluntate Symonis sententiam firmaverunt ut ille occideretur qui mortuum suscitare non posset. 477—8) L. A. Tunc omnes exclamantes Petrum lapidare volebant. 486) L. A. phantasma esse. 487) fra þe bede, L. A. a lectulo. 505) hyl = ill. 509) L. A. ut martirio vos digner coronare. 510) L. A. Ait Petrus. said fehlt im Ms. 511) = nan othir-wais. 513) L. A. Tunc Symon, ut ait s. Marcellus, ivit ad domum Marcelli discipuli eius. 515) L. A. maximum canem.

And syne þe houռd losit of bande:
Þan wes þe houռd na-thing wrath
Na schup to do na-manę schath,
Bot schot on Symeonę inę to brath
And to þe ȝerde hymę vndirnethe
Ruschit, and hym weryt hade
Na-war Petir hymę forbade;
Þe huñde þar rafe his clathis In hy
And na-thing levit on his body.
Þan al þe folk, bot barnys maste,
And þat hunde of þe townę hymę caste,
As he añe wolf had benę, or warę.
Forþi þat ȝere he comę nomarę:
Sic schent and schame at hart had he.
And fra Marcellus þis canę se,
He had þarof rycht mekil wondir,
And, for his master wes as vndir,
To sanct Petir he comę in hy. —
And quhenę a ȝer wes passit by,
Symonę to Nero comę agane,
Þat of his cuմinę wes rycht fane —
For lyk to lyk accordis wele.
And quhenę þat Symonę þat canę fele
Þat sa in dante had wes he,
Alsonę þe pupile assemblit he
And mad gret playnt of þe schame,
Of þe vilne and of þe blame,
Þat lytil befor tholit he
Of thame namyt of Galele;
For-þi he sad þat he wes bowne
For þane and ay to leif þe towne,
At he defendit had fra skath̄
To þat tym̄e and fra ruyne bath̄;
And alß disdenȝe he sad had he
In þis ȝerde langar for to be
With wardly menę, for þai war ill;
Þar-for a day he sat þañe till,
Vp in hewine quhenę he suld fle.

And quhenę þe day cuմin wes, he
Of þe capitale in þe mast hecht
He passit vpe and his weyngis dycht
And crownyt hymę-self with laureաm grenę,
And flaw, as he a foule had beñe.
Þanę cañe Paul to Petir say:
»To me it feris for to pray,
And þę to purchese quhat þu will.«
Þan Nero sad þame twa till:
»Ȝoñe is a gudmanę and a leile,
And falset is at ȝe with dele.«
Þan Petir bad to Paul þat he
Suld dreß his sicht vp̄e for to se.
And he with þat kist vp̄e þe sicht
(hier beginnt die Haupthand)
And saw þe tyrand fle in hycht.
Sad Paule to Petir: »quhy cesis þu
Þat þu begouth to do Richt now?
For Cryste, þat mad bath sone and mowne,
Vs callis now with hymę to wone.«
Þane Petir sad: »I coմiour ȝow,
Dewilis angelis, at beris now
Þat wikit mañe sa he onę hicht,
Throw þe grace, wertu and mycht
Of our lord Jhesu (Crist), at ȝe
Ber hymę no mar, bot let hym be.«
And sik añe fall þane he gat,
To þe ȝerde he tuk sic a swak,
Þat harnise and sched & body all
Fruschit in peciß vndir small.
Þan quhenę Nero þis canę se,
Rycht passand wrath þar-of wes he,
Þat he þat manę had tynt. For-þi
To þe appostulis sad angrely,
He sad: »suspeckit I haf ȝow batht,
For ȝe to me haß doñe gret schatht;
Þar-for in sampill of ewill dede
To wekit dede I sall ȝow lede.«

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525) braþ violence Orm 4561. 526) L. A. apprehendens eum ad terram subter se dejecit. 527) wery strangulare. 528) na-war nisi. 531) Ms. barnyste. L. A. populus autem et maxime pueri cum cane tamdiu post eum concurrerunt. 539) L. A. Petro adhaesit. 543) Zusatz. 546) Ms. alsone sone. 547) L. A. et se a Galilaeis graviter offensum perhibuit. 552) Ms. þame st. þane. 554) Ms. rayne? 555) Ms. þat st. had. 558) Ms. þat for st. þarfor. 560) L. A. Statuto igitur die turrim excelsam vel, secundum Linum, Capitolium adscendit et inde se deiiciens coronatus lauro volare coepit. 566) feris = afferis. L. A. meum est orare et tuum est imperare. 572) L. A. Paule, erige caput et vide. 579) Hier beginnt die Hand, welche die Hauptmasse des Ms. geschrieben hat. 576) begouth = began, altes Prät. 577) L. A. jam enim vocat nos dominus. 580) L. A. angeli Sathanae. 583—4) im Ms. umgestellt. 585 ff.) L. A. et continuo dimissus corruit et confractus cervicibus expiravit. 584) Ms. lat? 585) sik überschrieben; he gat corrigirt, Ms. ursprünglich þat. 586) and ist im Ms. ausgestr.? 588) vndir = wunder. 592) Ms. sad st. ful.

And bethaucht þam̃e in handis þan*e*
To Paulyñe, þat was a mychty man*e*.
And syn*e* þame deliu*e*rit Paulyne
In þe handis of Mam*er*tyne,
þe quhilk gaff þame in*e* ȝemsale
Of twa kny*ch*ttis, þat war fell,
Of þe quhilk P*ro*cese wes ane
And þe to*þir* callit wes M*ar*ty(ni)ane.
þe quhilk Petir no*ch*t-þe-lese
Conuertit, till he in presence wes.
And fra thay þe treucht had tane, fol. 8
þai wald, þe appostulis þine had gane;
And all war þai lath þar-to,
Ȝet at þe laste þai cane sa do.
And fra Nero p*er*sawinge hade
þat Petir kny*ch*ttis cristine war made,
He gerte sla þame. And Petir bowne
Hym mad to paß of þe towne.
And quhen*e* he come to þe ȝete
Of þe cite, he met þar-þat
Jh*es*u ent*er*and, his master dere.
þane Petir þar*e* at hy*me* can*e* spere:
»Quhare gais þu, lord, now?« and hee
Sad: »to Roñe I ga agañe to be
One þe corse ȝet eft-sone done.«
And Petir sad till hym*e* alsone:
»Dere lorde, sall þu ȝet be
Eftir crucifit oñe þe tre?«
»Ȝa«, sad he. And Petir sone
Sad, he wald one þe croise be done
With hym and forþi wald he
Turne agayne w*ith* hy*me* to þe cite.
Quhen*e* þis wes sad, Pet*ir* west wele
þat he of dede þe payne suld feile,
For he saw Cryst in þat sychware
Pas in hewine quhare he wes ar*e*.
þane Petir gretand þis tale
Till his brethir tald all hale.

Sone Nero till Agrippe
Gert Petir deliuerit be;
And, as Leo sais, þañe his face
þane þe sone fer brichtair wes.
þe prefet sad: »is þu nocht he
þat sa gretly delitt*is* þe
In wemen, at þu drawis fra
þare husbandis, þame chast to ma?«
þane Petir cane þe prefet wit
And sad, þat he had na delit
Bot in Jh*es*u Crist*is* croice.
þane þe prefet w*ith* he woce
Gaf sentence sone, þat he suld be,
As Criste wes, crucifit on*e* þe tre,
For þat he wes bot a cu*m*lyne;
And of sanct Paule he co*m*m*an*dit sy*ne*
þat he suld swith hedit be,
For citesane of þame wes he.
And Dynise sais: quha had be*ne* þar*e*,
Of ned his hart suld have be*ne* sar*e*
þat fellone Jugme*n*t to heyre
þat on*e* þe appostulis gewin*e* were;
And pag*an*is and Jowis fellely
Buffit þame dispituisly
And spyt in þare facis, þ*at* wer clere;
And quhen*e* þat awfull oure co*m*e nere
Of þar end, as quhen*e* þai
þe deit of dede suld one pay,
How tyrandis þ*an*e one tyr*an*d*is* (!) band
Quhar-one all þe warld suld stand;
Bot cr*ist*(i)ne men*e* þat saw þis thinge,
Faste cuth gret with ser*e* sichinge.
And quhen*e* þai suld twyne nedway,
Paule to Petir þus cane say:
»Pece be to þe, grownd-wall
And hyrde of goddis hersale all!«
And Petir till hym þis ca*n*e say:
»And þu, dere brothir, far wele ay,

593) L. A. suspecto animo me fecistis, propterea malo exemplo vos perdam. Haec Leo. 607) Ms. treucht. 609) Ms. all st. all if. 611) L. A. Quapropter Paulinus post passionem apostolorum Processum et Martinianum accersivit et comperto quod christiani essent, jussu Neronis capite caesi sunt. 613) Ms. sala, oder scla? 615) L. A. et cum venisset ad portam, ut Leo et Linus testantur. ad locum ubi nunc dicitur S. Maria ad passus. 618) Ms. þan*e* st. þar*e*. 632) Ms. þis st. pas. L. A. His dictis dominus vidente Petro et lacrymante in coelum ascendit. Quod cum de sua passione dictum intelligeret, rediit. 637) L. A. ut ait Linus, facta est eius facies sicut sol. 639) Ms. prefec, l. prefet, vgl. im Reim 694. 642) þame chast to ma Zusatz. 643) wit increpare. 646) he = high. 649) cumlyne L. A. alienigena. 650) Ms. commendit. 652) þame st. Rome? 653) L. A. De hac autem sententia in ipsos data dicit Dyonysius in epistola ad Timotheum de morte Pauli in haec verba: O frater mi Timotheus e. c. V. 663 ist verderbt. 660—7) L. A. Adveniente autem terribili tempore consummationis ipsorum, cum separarentur ab invicem, ligaverunt columnas mundi, non utique absque fratrum

Prechour of god and mediatour*e*,
lledar of heile and saweoure ! «
675 þay ware no*ch*t slane in*e* to a stede.
Bot Petir furth haf þai lede
Sone to þe croice, quhar þat he
Fore Cristis sak suld m*ar*tir be.
Fra he it saw, þus can*e* he mele :
680 » Quhen*e* my*ne* lord Jh*es*u for our*e* heile
þat in þis ȝerd com*e* fra hewine,
Vp-one þe croice wes nalit donê
Vp þe hevid ; bot one þ*at* wiß me
Feris no*ch*t on*e* it hangit be,
685 Bot, sene he will I cu*me* hym*e* till
Fra erde to hewin*e*, it is my*ne* will
One þe croice to be festnyt swa :
My*ne* fet vp-wart, þat I ma ga
To Jh*es*u Criste þat my*ne* lord is,
690 With hym*e* to wine i*n* to h*is* b(l)ise. «
þe folk of Rome þat lele war*e*,
To se þat sicht þat *g*adred war*e*,
For-þi sa Increly ware hete,
þat þai Nero and þe prefete
695 Wald hafe slane and Petir mad fre,
To ga quhar hym*e* l*e*ste to be.
Bot he requeste to þame ca*ne* may
þat þai be na way suld do say,
Na for to lat his passionê
700 þat to resawe he wes þan bown*e*.
And, as tellis Egissippus
And als as Linus sais till ws,
þ*ar* of fele folk, at sorowfull war*e*
Stannand befor*e* Petir w*ith* hart sar*e*,

In þat howre god hopnyt þ*ar* ewy*ne* 705
And his angelis þ*ar* þai haf sene
Full thik a-bowt sanct Pet*ir* stand,
W*ith* lely and rose-cronis i*n* hand,
And bro*ch*t fra Cr*is*te to hy*me* a buk ;
þe quhilk he full blithfull tuk, 710
And all þe wordis Pet*ir* one rad
þat he prechit in þat stede.
And in þe croice þis word sad he :
» Lorde, I ȝarnyt to folow þe,
Bot crucifit durste I nocht now 715
Be vpe-rycht as wes þu :
For þu is richt and vpracht fol. 9
And of our-selfe haf we na maucht ;
Adam till ws, his sonnis, lewyt
Bowand to þe ȝerde to hawe þe hed, 720
And in our birth we ar owt-ȝet
þe hed befor done to þe flete.
Der lord, þu art all, think me,
And but þe na thing ma be,
I ȝeld þe thank w*ith* harte and will 725
þat I had grace to serve þe till.
» And þer leile folk*is*, at rewis me,
Swet Jh*es*u, I pray It þe,
Haf co*m*mendit. « And þis he ȝalde
þe spyrit, of god in to þe halde. 730
And his discipill Marcellus
And his compe*r*e Apuleus
Tuk done his corß, and honorab*i*li
Wandit with clathis and spycery,
And lad it in grawe, as was skill 735
To do sa worthy relyk till.

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gemitu et planctu. 672) L. A. vade in pace, praedicator bonorum morum (!), mediator et dux salutis justorum. 675) L. A. (Cum autem elongassent eos ad invicem, secutus sum magistrum meum), non enim in eodem vico occiderunt eos. Haec Dionysius. (Für das Folg. führt die L. A. Leo u. Marcellus als Quelle an). 681) Þat ist zu tilgen. Nach 690 fehlt ein Verspaar (L. A. Tunc illi crucem verterunt et pedes sursum, manus autem deorsum fixerunt). 692) Ms. sa dred st. gadrit. 693) Ms. for þai st. for þi. hete = hote. 696) Ms. laste st. leste. 703 u. 6) Ms. þat st. þar. 704) stannand = standand. 705) hopnyt = opened. Ms. þā st. þar; ewyne = ene (= eyes). 717) L. A. tu semper rectus, excelsus et altus, nos primi hominis filii, qui caput suum demersit in terram cuius lapsum significat species generationis humanae: sic enim nascimur, ut proni in terram videamur effundi e. c. 717) Ms. we ar st. þu is. 719) Ms. And st. Adam. l. sounis? 722) Ms. flete st. fete? Nach 722 hat L. A. noch: Mutata quoque conditio est ut hoc putet mundus dextrum quod constat esse sinistrum. 723) tu domine mihi omnia es, totum quod es tu mihi totum, et nihil aliud nisi tu solus: gratias tibi ago spiritu toto, quo vivo, quo intelligo, quo interpello. (Unde duae aliae rationes tanguntur quare rectus noluit crucifigi). 727) L. A. Videnque Petrus quod fideles gloriam suam vidissent, gratias agens et Deo fideles commendans spiritum emisit. 731) L. A. Marcellus et Apulejus fratres, discipuli ejus. — In L. A. folgt darauf noch ein Citat aus Isidor über die Zeit des Todes, und eine Vision des Dionysius; dann schliesst sich das Ende Nero's an, welches Barbour an Paulus anschliesst. 734) Ms. wandit st. wand it.

II. Paulus.

Ande sene sume thinge is sad here
Of Paule, þat was Peteris fere,
Of hym mare ȝet will I tell,
Before his deid as hym befell,
Sone eftir þe conuersione
Of þe gret persecucione,
As accordis Hillarius,
In schorth spech sayand þus:
In Philippis with wandis sare
He wes firste doungyne & syne þare
Presonyt and put in stokis,
And eftere þat vndir gret lolkis (!)
Stanyt, and in Exonia
Tholit panis syndry alsa,
In Thesalunuca als he
Tholit rycht gret perplexite,
In Epheso als wes he gewine
Till wilde bestis, till hyme haf rewine,
And in Damase at-oure þe wall
In a creile he wes latine fall,
And in Jerusalem he wes bofte,
Spyit, waitit, and bundyne ofte,
And eftere in Sesaria
Bundyne, and tholit panis ma,
And sailand in Italy
In parelis wes he stad sindry;
And eftir, quhene he come to Rome,
Wndir fell Nero tholit dowme
And ded wes, sais Yllarius,
þat his story writtis till ws;
Sayand of hyme, þat firste quhene he
Beguth appostill fore to be,
He heilyt hyme þat crepil wes,
And restorit Patroclase;
A serpent als, callit wipera,
þat of venime fillit is sa
þat, quhame it bittis, it mone be ded —
þar-agane is no remed —
And þat serpent bate his hand
Of Vituryne in to þe land,
And he in þe fyre but schathe
Fra hym (it) keste, or ony wath.
Opunionis als syndry are,
Of Petir and Paule quha wes mare;
Bot Paule wes les in his degre,
And in sum oþir mare wes he,
And als in to sume othire thinge
He wes to Petir as ewelinge:
For Paule wes lese of dingnite,
Bot in to prechinge mare wes he,
And, gyfe we say suthtfastnes,
In lyk þai ware in halynes.
Aymo recordis In his saw
þat Paule ay fra þe cok craw
To þe fyfte oure of þe day,
Quhare-euir he wes, þis oysit ay:
With his handis to be wirkand;
And to þe nycht syne ay prechand;
And all þe lawe spendyt but were
In fude, In slepe and in prayere.
Jerome ws sais in his lessone
þat Paule fra Cristis passione
Ewene þe fyfe and twenty ȝere,
And of Nero þe toþir, bwte were,
Festus hyme send bundyne to Rome,
And Nero hyme gert þar be done
In fre presone, quhare twa ȝer ay
He liffit, In prechinge ilkaday

Vgl. L. A. Cap. 90. Die etymologische Einleitung der L. A. lässt Barbour aus. V. 1 ff. vgl. L. A.: P. apostolus post sui conversionem multas persecutiones passus est, quas b. Hilarius breviter enumerat dicens: Paulus ap. in Philippis virgis caeditur, in carcere ponitur et ligno pedibus affigitur, in Listris lapidatur, in Yconio et Thessalonica ab iniquis persequitur, in Epheso feris datur, in Damasco per sportam e muro deponitur, in Jerusalem sistitur, caeditur, ligatur, insidiatur, in Caesaria clauditur, criminatur, navigans in Italiam periculo dirigitur, Romam veniens sub Nerone judicatur et occisus finitur. Haec Hilarius. 12) Ms. vndir gret lolkis (= lokkis) st. in Listris? 13) Ms. exoma st. Yconia. 20) creile Korb, auch 937. 29) Ms. des st. ded. 31 ff.) Das Folg. wird in der L. A. nicht mehr dem Hilarius beigelegt. L. A.: Apostolatum inter gentes accepit, quendam contractum in Listris erexit, juvenem qui de fenestra ceciderat et expiraverat, suscitavit et multa alia miracula fecit, apud Mitilenam insulam vipera manum eius invasit, sed nihil eum laesit, quin potius in ignem ipsam excussit (der folg. Satz der L. A. fehlt in B.). 34) Ms. þe troclase st. Patroclas. 48) ewelinge aequalis. 61) L: A. Hieronymus in libro de viris illustribus. 64) Þe toþir secundo 65) L. A. Paulus Romam vinctus mittitur et per biennium in libera manens custodia adversus Judaeos disputavit.

Agane þe Jowis, and syne Nero
In þe weste partis has lattyne hyme go,
And prechit þare in landis sere,
Till of Nero þe thrattene ȝere. —
þat tyme of his religione
And of his wisdome rane sic renowne,
Sa þat all wonderit war but were
His ferly warkis þat mycht here;
Als sic grace þat tyme he had,
þat feile to hym war frendis mad
þat war to Nero Rycht prewe,
þat he gert trew and baptiste be.
And ȝete, quhene to Nero Cesar
Of his pystilis sume rede war,
He wald commende þame, þocht þat he
Vas fillit of all cruelte.
IT fel þat in a tyme Paule
Prechit furth þe heile of sawle,
And for to here hym wes sik prese
þat fawt of rowme gret þar wes.
For-þi a mane climis one hycht
To her hyme, at Patroclas hecht,
And till his word tuk sik kepe,
Till he wes Irk and fel one slepe;
And slepand sa he deit þare —
Quhamefor mony mad grete care.
And to Nero þis Patroclas
Sa luffit and sa speciale wes,
þat of þe cowp he seruit hyme ay.
Ȝet þan, quhene Nero hard say
þat his seruand sa wes dede,
Ane wthire he tuk ine his stede.
Bot Paule gert bringe hyme sone þar
And raisit hyme befor al þat þar war,
And to Nero send hyme ine hy
þat for his dede wes rycht angry.
And quhene he schaw hyme þat wes dede

Stand before hyme in þat stede,
He dred and sad: »liffis þu?«
And he sad: »Nero, I luff now.«
»And quha has gert þe luf?« and he
Sad: »Jhesu Criste of Nazaree,
Of all þis warld lord a(nd) syre.«
And Nero þane in gret Ire
Sad: »sall he reinge and sa weld all?«
Quod Patroclas: »ȝey, þat he sall.«
þane Nero hym in gret Ire strak;
»And serwis þu þat kinge, I wat.«
»Ȝa, sad he, þat kinge serwe I,
þat raisit me sa mychtyly.«
þar fyfe of his maste prewe mene
Reprewit Nero, sayand þane:
»To strik þis mane, sir, ȝe misdo,
þat suthfastly spekis ȝow to.
Fore to þat ilke mychty kinge
We sall serwe in till althinge.«
And quhene Nero þat has hard,
As wod of wit nere he ferd,
And þame, he had in affeccione
Maste, he gerte þare presone;
And besyly gert sek all þai
þat cristine fath before can ta,
And torment þame with panyß sere.
þan with vthir Paule cane apere,
Bundyne; to quhame Nero cane say:
»And þu mane of cristine fay,
þat þis bundyne is brocht me till
As mychty kinge, agane þi will,
And callis þe seruand to þat kinge
þat may þe helpe ine alkine thinge:
My knychtis þu drawis fra me
Falsly to þi trewtht and þe?«
And he sad: »nocht anerly
Goddis knychtis fra þe draw I,

69) L. A. deinde a Nerone dimissus evangelium in occidentis partibus praedicavit, XIV vero Neronis anno .. capite truncatur. 79) L. A. multos de domo Caesaris. 81) L. A. quaedam etiam scripta ejus coram Caesare recitata sunt et ab omnibus mirabiliter commendata, (senatus etiam de illo alta non mediocriter sentiebat). 85) L. A. circa vesperas in quodam solario. 89) fenestram adscendit; Ms. criis st. climis. 100) Þar ad se. 102) Ms. war þar. 105) Ms. schaw st. saw. 105) Nach der L. A. will Nero den P. zuerst nicht vor sich lassen: Audiens Nero Patroclum vivum quem paulo ante mortuum noverat, plurimum quidem expavit et eum ad se ingredi recusavit, sed tandem persuasu amicorum introire permisit. 108) Ms. luff = lif. 111) L. A. Jesus Christus omnium rex saeculorum. Ms. a st. and. 115) L. A. dedit ei alapam. 116) L. A. ergo militas illi regi? 119) þar st. þan? 121) Ms. ß = sir. 132) L. A. Tunc P. vinctus inter ceteros ante Neronem ductus est; cui Nero: o homo, magni regis servus, mihi autem vinctus, cur milites meos mihi subtrahis et tibi recolligis? 140) Ms. trewcht? 142) fra þe, L. A. de tuo angulo.

Bot of all þe warld hale
I draw, fore to þame myne kinge sal
Gyf sic reward þat ma nocht cese
And sal exclude all wrechitnese.
And he (þe) same sall do to þe,
Gywe þu to hym will subiet be.
For he is Juge, of sa gret mycht
þat of all thinge he sall do rycht,
And of þis warld þe figur hale,
Quhene (he) sall deme, vndo he sall
Throw fyre. « And quhene Paule sad sa,
Nero of wit nere cuth ga,
Quhene he harde þis warld be fyre
Suld losit be. þane in gret Ire
All cristine þat (in) pressone ware
He gert bringe furth & brine rycht þare,
And Paule, as for hurte maieste,
Syne eftir bad hedit suld be.
þe folk of Rowme, þat saw swa
He gerte but resone sa mony sla,
Raisit in hyme sedicione
And wald have brokyne his palace done;
þane þe leile folk be-gane to cry:
»Nero, mesure þi gret foly
And sla na mane fore-owt sake
þat fore þe realme defens suld mak!«
NEro, þat was þane sume part rade,
Couertly to his mene he bad
þat nane suld noy crist(i)ne mare,
Till he forthyre awisit ware,
And þane leit Paule a quhill ga.
Bot eftir sone þai cane hym ta
And hyme to Nero browcht ine hy.
And quhene he saw hyme, he cane cry:
»Be-lyve ger do þis wik away
And hed hyme but mare delay,
þat changis mene owt of þare wit
And gerris þame fra þar lordis flit,
Wifis and concubinis alswa
Till his ryte takis sere mene fra
And changis menis wit, at þai
Wat nocht quhat þai (do) na say.«
þane sad Paule: »Nero, wit þu
þat schorte tyme I sall tholl now,
Bot lestely I sall luf sine
With my lord Jhesu withowtyne fyne.«
þan Nero bad »hed hyme in hy,
þat he kene me mare mychty
þat hym ma sla, þane is his kinge
Quhame-of he makis sic awantinge!
And eftir sone sal we se
Gyf he but end sall liffand be.«
þane sad Paule: »to mak þe wyse:
Quhene myne hewid of strekine is,
Befor þine eyne þu sal (me) se
And kene þat I quhyk sall be;
Fore myne lord is kinge of lyfe,
And nocht of ded na ȝete of stryfe.«
To thre knychttis þanê wes he tawcht,
þane hym to sla sone has lacht. fol. 11
þe quhilkis ledand hyme þe way
Praide hyme ȝarne, he wald þame sa
Quha wes þe kinge he luffit sa,
For quhame he dred nocht ded to ta.
þane Paule þame prechit be þe way
Of Criste, his kinge, gret nobillay,
Of his gret Joy and of his ryk
þat euire lestis in to lyk,
And of þe panis fers and fell
þat þai sall hawe þat ar in hell;
And þis he has þai knychttis taucht,
And þai all thre oure treucht laucht.
þane þai prait, he wald ga
Quhare-sa hym leste, and pas þame fra.
Bot he sad: »I will nocht tak flicht,
For I am Cristis lauchtful knycht,

146) L. A. et quae omnem excludent indigentiam. 147) þe fehlt. L. A. Huic si subiectus esse volueris, salvus eris. 148) Ms. subiec. 149) L. A. Qui tantae exstat potentiae ut judex omnium veniat et mundi huius figuram per ignem resolvet. 159) L. A. Paulum vero tamquam maiestatis reum capite truncari. 163) L. A. Tanta autem christianorum occisa est turba, ut populus Romanus palatium virtute irrumperet et seditionem contra eum excitare moliens proclamaret Pone modum e. c. 169) rade timens. 172) L. A. donec imperator de iis plenius judicaret. 173) Ms. a leit. 173) L. A. Quapropter Paulus iterum est reductus et aspectui Neronis oblatus. 177) L. A. tollite maleficum, decollate impostorem, nec sinite vivere criminatorem, perdite sensuum alienatorem, auferte de superficie terrae mentium immutatorem (181—2 Zusatz). 181) Ms. cōcubis. 184) do fehlt. 187) luf st. lif. 201) L. A. Et his dictis ad locum supplicii ducitur. Qui cum duceretur, dixerunt ei tres milites qui eum ducebant: dic nobis Paule e. c. 202) þane st. þat? 208) l. Cristis. 207 ff.) Tunc Paulus de regno dei et poenis inferni praedicavit iis adeo quod eos ad fidem convertit. 218) lauchtful legitimus.

þat eftire þis lyfe transitore
Euire-lestand lyfe is me before.
And for takinê ȝe sall trew
þe thinge I say till ȝow now:
Lele mene sall cume, quhene I am slane,
And ber myne corse a-way with þame;
And takis tent quhare þai it lay:
And besyd it to-mornê ȝe se may
Twa mene stannand be-syd it prayand,
Titum & Lucam, god lowand;
And þat þame spere but mare
þe cause quhy I gert ȝu cume þare,
And þai sall baptis ȝow and mak
Habile Cristis kinrik to tak.«
And as þai furth farand ware,
Nero send twa knychttis to spere
Gywe ȝet wes sa slanê sanct Paule.
Quhame to conuert he paynyt hyme all;
Bot þai till hyme sad: »quhene we
Haf þe slane and liffand se,
Full trewly þane sall we trew
In hyme quhame-of þu prechis now.
Bot sped þe now and tak þi med
þat þu has servit fore ill dede!«
And as þai led hyme furth þe gat,
He met in Hostientis ȝete
A womane þat gret dule cane may
And till hyre namê had P(l)ancilla,
þat of gud lyfe wes and clene
And to Petir printeis had bene.
To quhame gretand Paule cane mele:
»Fare well, dowchtire of lestand hele!
Lene (me) þi curch to heile me,
Till þat myne hewid of strikin be:
And þu sall haf it in schort space.«
þane schow lent it, at drery wase.
þe baser sad, schow wes vode
þat lente to hyme a clath sa gud
þat wes sa slichty a creature.
þane þai hym led furth in þat houre
To þe place of his passione.
Quhare he one kneis set rycht downe
And to þe est his handis vphelde
And prait to hyme at all cane welde;
In þat sted gretand rycht sare
Tuk leife at his brethir þare,
And with þe querch hid his face,
And sone wes hedit in þat place.
And quhene þe hewid strickine wes away,
In ebrow clerly cañe it say
Of »Jhesu Criste«, þat all mycht here
þat in þat place stud far or nere.
And of his hals firste milk out rane,
þe knychtis clathis þat smyttit þan,
And syne rede blud, and in þe ayre
Wes clernes señe grete and fare,
And of þe cors come swet sawoure,
þat lestit langare þane ane howre.
And with his handis in his blud
He wet þe querch þat wes gud
And It be grete merakill and mycht
Wnpersawit of manis sicht
Gaff it agane to P(l)ancilla.
And as þe basare hame cane ga,
At hym besily cane schow spere
Quhare he lewit hire master dere.

219—220) L. A. scio enim quod per hanc vitam transitoriam ad vitam transibo aeternam. 221—2) Zusatz. 223) viri fideles rapient corpus meum. 229—30) L. A. quibus cum dixeritis qua de causa vos ad eos misi, ipsi vos baptizabunt. l. speris? 233) L. A. Quod cum loqueretur. 244) L. A. in porta Ostiensi. 246—8) L. A. nomine Plantillae, discipulae Pauli; (L. A. fügt hinzu dass sie nach Dionysius auch Lemobia hiess, quia forte fuit binomia). 248) l. Paule. 250) L. A. Vade Plantilla, aeternae salutis filia e. c. 251) curch kerchief. 251) heile: hele, L. A. et inde oculos meos ligabo. 254) schow = she. 255) baser L. A. carnifices. 255—7) L. A. directe Rede. 257) L. A. impostori isti et mago. 258 ff.) L. A. Cum ergo ad locum passionis P. venisset, ad orientem versus et manibus in coelum extensis, diutissime cum lacrymis patria voce oravit et gratias egit. Post hoc valefaciens fratribus oculos sibi de velo Plantillae ligavit et utrumque genu in terra figens collum extendit et sic decollatus est. 265) Ms. querch oder couerch? 267 ff.) L. A. Mox eius caput de corpore exsiliens: Jesus Christus, quod sibi in vita tam dulce exstiterat et tam crebro nominaverat, hebraice clara voce insonuit. (Dicitur enim ipsum epistolis Christum vel Jesum vel utrumque quingentis vicibus nominasse). 269) Ms. of st. oft. 276) Zusatz. 277) Das Folgende ist nach d. L. A. aus einem Briefe des Dionysius (ad Timotheum); Barbour theilt nur das auf Plantilla bezügliche mit. Vgl. L. A.: percuciente autem carnifice et amputante Pauli caput, tunc beatissimus in ipso ictu explicuit velum et collegit sanguinem

Q*uod* he: »in þe wale of comptone (!)
I haf hym lefte beowt þe towne,
And his face with þi we*m*pill bu*n*dy*ne*,
I tel þe wel, he sall be fundy*ne*.«
Q*uod* schow: »it is nocht sa«,
þane of hir bosum ca*ne* scho ta
þe bludy clath and schew to hy*me*,
And sad: »at þe ȝat now co*me* þai In,
Petir and Paule, in clathis schenand,
Far cronis one þar*e* hewis berand.
And Paule my*ne* querche gaf to me
All bludy, as þu now ma sè.«
þane for þis ferly mony ane
Ri*ch*t þane þe cr*i*stine treucht has tanê. —
And quhen*e* Nero þis herd had,
He wex sone abaysit and rad,
And with wismen*e* þare-of had spek
And with his othir*e* frendis eke.
In to his chawmer maste prewe,
Wele closit, quhar*e* sic spek suld be,
Paule apperit to Nero Cesar*e*
And sad sic wordis in þat sichar*e*:
»Be-hald and se, I am no*ch*t dede,
Bot lestand lyf in hewine I led. fol. 12
And, waful wrech, I sa þe now
þat lestand ded de sall þu,
For Cristis folk þat þu has slanê
Full cruelly and put tò panê.«
And þar-with wanyste he away,
And lewit Nero in sic effray
þat he of wit ner*e* can*e* gay.
Bot his frendis co*n*salit hy*me* swa,
þat he deliu*er*it Patroclas
Out of presone and Barnabas,
And mony othir*e* losit he
Out of presone and mad þa*me* fre.
þe kny*ch*t*is* þat ca*ne* hy*me* co*n*way,
To de quhen*e* þat he tuk þe way,
Callit Longynus and Cestus,
And þar thred fer*e*, Maiestus,
One þe morne weil ayrly
Com*e* to þe grawe quhar*e* he suld ly:
And Luk and Tytu*m* þar*e* þai fand
Deuotly þat þar*e* prayer*e* stand,
And Paule in myddis of þe twa.
And Luk and Titus war*e* fleit sa,
þai sad knycht*is* fra þat þai
Saw cu*me*: þai war bowne to fle away.
And þe knychtt*is* sad þame ful rath:
»A-bidis! we will do ȝow na schath,
For we cu*me* nocht to do ȝow ill,
Bot to be baptist at ȝour*e* will,
As Paule bad vs þat gerte ws trew,
þe quhilk we saw her*e* *with* ȝ^{u} now.«
And quhen*e* þat Lucas and Titus
Had herde þe knychtt*is* sa þa*me* þus,
þai turnyt aganê with Joyfull far*e*
And þane baptiste þe knychtt*is* þar*e*.

Sanct Paulis hed eft*ir* his discese
In a depe vewar warpit was,
Quhar*e* sa mony vthir war flu*n*gyne
þat (it) was lange or it was fundyne.
Bot quhen*e* þat fowrty ȝer war ganê,
þe men*e* þar-by purpoß has tane
To dry þe stank; and sa þai did.
And Paulis hed, þat þar wes hyd
A-mange þe lafe, a hyrd has tane
One his staf end, or euir he fanê;
þe hewid, at fresche wes and no*ch*t alde,
He set it vpe besid his falde,
Quhar*e* þat he wok his fe one ny*ch*t.
And thre nichtt*is* he saw gret lycht
A-beowe þat heid þa*ne*, þat gert he
His lord cu*me* and it se.
To þe bischope þan þai twa
þis tale has tald, and o þ*ir* ma.

proprium in velo et ligavit eum et obvolvit et tradidit illi feminae e. c. 285) L. A. Respondit miles: cum socio jacet ibi extra urbem in valle pugilum et velo tuo velata est facies eius. l. pugilone st. comptone? 292) Ms. he st. þai. 294) Ms. hewis st. hevdis. 301) L. A. cum philosophis et amicis. 321 ff.) L. A. Illi vero milites, Longinus magister militum et Accestus (den dritten nennt L. A. nicht) ad sepulcrum Pauli mane venerunt. 332) L. A. fugere coeperunt et Paulus disparuit. 337) Ms. gert*is*. 342) Ms. þame st. þane. 344) vewar fr. vivier Weiher; Ms. bewar? L. A. in quandam vallem. 347) L. A. Legitur autem in eadem epistola Dionysii quod, cum quadam vice fovea mundaretur, et caput illud Pauli cum aliis purgamentis projectum fuisset, quidam pastor illud in virga sua levavit et juxta caulas ovium fixit. Die Zeitbestimmung fehlt in der L. A. 359) L. A. Quod cum episcopo et fidelibus nuntiatum fuisset, dixerunt Vere

þe bischop sad þan, be his sawle,
þis is þe hed of sanct Paule!
And went onê in p*ro*cessione
And browcht it with hym to þe towne,
In þe kirk befor þe altere
Lad it, fresche as it wes eyre.
His body þane vnhelit þai,
þat sa lange had lyne in clay,
And fand it alswa fresche & gr*e*ne
As it þat day grawin*e* had bene.
þan dressit þai ente*n*t and will
þe hed to set þe body till.
And it hapnyt in þe sychar
þe pat*ri*arch for to cu*me* þare:
þat sad: »lordis, ȝe suld wele ke*ne*
þat her*e* flane has bene mony me*ne*,
Of quha*me* þe hedis in placis sere
Ar scalyt; for-thy it is in were
Gyff þis be Paulis hewid or no*ch*t.
For-þi to do þis, hafe I thowcht:
þis hewid ewene at h*is* fet to lay
And syne dewotly to god to pray:
Sant Paulis hewid gyf þat it be,
þat þis body þat we ma se
Turne till it and till It knet,
þe suthfastnes at we ma wyt.«
Till all it likit þat he sad;
þe hevid þan to þe fete þai lad:
And, seand all þis grete ferly,
A-bowt turnyt þe ded body
And w*ith* þe hewid sic festeni*n*g mad,
Ry*ch*t as þai neuire dep*ar*tit had.
þane lofit þai god of his gret my*ch*t
þat schew þame sa þe suth be sy*ch*t;
And sone w*ith* worschipe þe body
þai enclusit full reu*er*endly. —
llange efter þis, quhe*ne* pape Cornel
þe sege of Rowmê gou*er*nyt wele,
Quhar*e* gret religionê wes þane:
Fra owt of Grece com*e* cr*i*stine mony men*e*
To Rowme and stall a-way be ny*ch*t
þe twa bodis of mekill mycht,
Of Pet*ir* and Paule, fra quhar*e* þai lay,
And with þame wald hawe ga*ne* a-way.
Bot fendis, þat in ydolis war*e*,
Throw goddis vertu he can*e* rare
A-gane þar will. »men*e* of Rome, now
Helpe! ȝour goddis ar tane fra ȝow.«
þan þai of Rome wittinge had
þat sic nois and cryis wes mad
For þe appostulis; and for-thy
Gret multitud gadd*er*it in hy
And þame of Grece folowit so faste, fol. 13
Till þai for rednase done can*e* caste
In till a dyk, ner-by þe place
þat catabu*m*ba callit wes,
þat worthy tresour but delay,
And war richt fane to fle a-way.
Fra þine þare banis men*e* has tane.
For þai na weste quhilk wes ane
Na quhilk vthir of þe twa,
For-þi þare pr*a*yer*e* can*e* þai may,
With dewote fastinge and wak,
þat god wyß þame wald make
Pet*er*is banis quhilk war of þai
And quhilk war Palis banis alsa.
And fra hewine wes þam*e* tawcht:
þe mar banis þe prechour awcht
And þe les als but were
War þe banis of þe fescherê.
And sa þe banis þai bad parte,
And in a kirk lad a parte
And (in) a vthir*e* parte lad þai;
þar ar þai honorit to þis day.

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hoc est caput Pauli. 363—74) L. A. Egressus igitur episcopus et universa fidelium multitudo caputillud secum detulerunt et in quadam mensa aurea illud deponentes id corpori conjungere volebant. Quibus patriarcha respondit e. c. 367—70) nicht in L. A. 378—9) L. A. unde dubito illud caput corpori Pauli conjungere. 391—2) L. A. et in loco suo capiti se junxit. 395—6) Zusatz.

Nach 396 folgt in der L. A. das Mirac. des h. Paulus nach Gregorius Turonensis V. 1137—72, dann die Klage des Dionysius über Pauli Tod, und die Laudatio des Chrysostomus.

V. 397 ff. vgl. L. A. de s. Petro ap. 4 (in der L. A. geht die Geschichte Nero's voran).

398) Ms. Rowmê þat gou*er*nyt. 399) Zusatz. 414) L. A. unde Graeci timentes apud catacombas apostolorum corpora in puteum projecerunt. 418) Zusatz. 419) þare st. þire? Nach 419 fügt L. A. hinzu: Gregorius tamen in registro dicit quod tanta eos vis tonitrui et fulguris terruit ac dispersit, ut ea apud catacombas dimitterent. 431 ff.) L. A.: et sic ossa se (!) ab invicem separa-

And men*e* sais þat Siluester*e*,
Ȝarnand of þis to be wisere,
Quhe*ne* hallowit war þir kirk*is* twa,
He gerte agane þir banis ta
And with a balance and nomar*e*
þai banis he dep*ar*tit þare,
And in a kirk has he downe
Ane halfe, and ane wthir sonê
In ane wthir reu*er*ently,
Till domyſeday quhar þ*at* þa ly. —
A, Rowme, þu aucht blicht to be,
þat had sic techare to kene þe
Cristis ewa*n*gell, first quhe*ne* þu
Wes mastres of errour, and now
Discippil mad of suthfastnes!
þai ar þi frendis neuir-þe-leſe,
Sut(h)faste hirdis, þat has þe
Playntit in hewine-reme to be
Bettir and happliare.
And þai, þi firste faderis war*e*,
Of þe quhilk (þe) firste rit þe,
Gafe þe name and fowndit to be,
Throw browthir ſlawcht*ir* ca*ne* þe file —
þat wes gret wikitnes and will.
þa ar þai sa helit þe,
þat þu art digne callit to be
Now haly folk and pepill chosyn*e*,
As gud þat fra ill ar loſine.
Of kinge and preſthed þe gud citte
þu art callit, worthy to be
Mychtyare throw religione
þan wardly dominacione.
þis þu throw mycht of e*m*p*ri*our*e*
Has hyit bene to gret honour*e*;
Ȝet cristine throwþe mar availis
þan victory of gret batalis:
For ma now cu*m*is to þe,
Throw þi patron*is* helpyne to be,
þan euir ȝet coñe of victory
To þe, or of þi chewalry.
For-þi suld þu gret Joy may
Of sic hirdis and fadd*er*is twa,
Throw (quhom) all c*ri*st(i)ne honour*is* þe
As hevyde of al *cristi*anite. —

(Conversio s. Pauli.)

Now folowis in þis p*ro*cesse
How þat sant*e* Paul co*n*u*er*tit was:
þat co*n*uertit þe sa*m*my*ne* ȝer*e*
þat Criste tholit for ws her*e*,
And þat sa*m*myne ȝere w*ith*-all
þat Stewene stanit ded ca*ne* fall.
Bot Criste tholit of fre will
þe aucht kalente of aprill;
þe thred day of august þ*at* ȝer*e*
Sant*e* Stewene wes slane w*ithout* were;
Of februar*e* þe aucht kalend*e*,
Or þat ȝere come till hend*e*,
God of his grace co*n*uertit Sawle
And (mad) of hyme þe prechour Paule.
And þir ar reso*n*is thre, for-quhy
Haly kirk now co*m*monly
Of his co*n*uersione mais feste.
And low þe firste, þ*at* is no*ch*t leste:
þat na-mane for grewous syne
Sal disparit be p*ar*done to wyne,
Consid*er*ande quhou þat Paul was
Gilty and ȝet wane goddis grace;
þe tothir is þe grete blythnese
Kirk had efter sorowfulnese;
As þat þe firste wes Cristis fa
And in thra will his me*ne* ca*ne* sla,
Become to þame sic frend, þat he

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verunt et in suis ecclesiis quas cuilibet aedificaverant posuerunt. 435) ff.) L. A. Alii vero dicunt quod Silvester papa volens ecclesias consecrare tam magna quam parva ossa in lance summa reverentia ponderavit et medietatem in una ecclesia et medietatem in alia collocavit. 445—478) Zusatz. In der L. A. folgen noch Miracula aus Gregor's Dialog. 452) Ms. rome? 469) Ms. throw þe st. trowþe. 472) Ms. patroñs. 478) Ms. x̄anite.

479—638) Vgl. L. A. De conversione s. Pauli apostoli (Cap. 28). 479 ff.) L. A. Conversio s. Pauli ap. facta est eodem anno quo Christus passus est et Stephanus lapidatus anno non naturali, sed emergenti: nam Christus VIII cal. Aprilis passus est, Stephanus eodem anno III die Augusti lapidatus est, Paulus vero VIII cal. Februarii conversus est. 483—84) im Ms. umgestellt. 484) Ms. and st. þat. 488) Ms. w^{t} o^{t} = *with out*. 492) mad fehlt im Ms.

493—509) Vgl. L. A. Quare autem conversio ejus potius quam aliorum sanctorum celebratur, triplex ratio solet assignari. Primo propter exemplum, ut nullas quantumcunque peccator desperet

For þame dred no*ch*t for to de
Na lewit no*ch*t for ma*n*is blame
To preche of Criste þe haly name. —
þar-for, quhow he co*n*uertit wes
I sall tell he*re*, mare na les.
Quhene Jowis mad þame bowne,
To dinge sant*e* Stewyne *with* sta*n*is done,
þar clathis by Paulis fet kest þay.
Ȝet Stewene for þame eu*ir* ca*ne* pray; f. 14
Bot it mowcht no*ch*t o*n* þame lycht
For þar gret wikitnese and plycht.
Ȝet wald no*ch*t god his prayer*e*
War in wane in þat sychtware,
Bot þe meryt of It gerte he
In felone Paule translatit be.
For he ſchupe þa*me* all to schame
þat euir trowit in C*risti*s name.
For-þi he sped hym ry*ch*t gud spede
To þe prince of þar preſthede,
And purcaſte l*ettri*s and can*e* pase
To þe gret cite of Damase,
To sper gyf he ony þar
My*ch*t fynd þat in C*ri*ste trowand war,
To bring þame to J*erusal*em
Faste bundy*ne*, wemene and mene,
Mart*ir*dome to thole þare,
For þai trewit in sic lar*e*.

þan went he furth son*e* in hy,
W*ith* sere me*ne* in to co*m*pany.
And as he went ewine furth ry*ch*t,
Fra hewine schane d*o*n*e* a mekil ly*ch*t
And vmlappyt hy*me* son*e* all.
And he with þat to ȝerd ca*ne* fall.
And as he at þe ȝerde lay,
He herd a voice to hy*me* say:
»Saule, Saule, quhy warrais þ^{u} me?
For it is no*ch*t (!) hard to þe
A-gane þe brod þe for to prese.«
þane askit he, þat lyand was:
»Quhat art þu, lord?« sad he in hy.
»Jh*es*u of Naȝareth, he sad, am I
þat þu warrays — þat is to say
All þat trowis in my*ne* lay.
Bot ryſe and gange in þe citte,
And þar it sall be sad to þe
Quhat þu sal do.« and þar-w*ith*-al
þe men*e* þat w*ith* hy*me* war al
Stud abaysit in þe way,
For þat voyce þ*at* þai hard say
And þai saw na liffand man*e*.
Bot Saule, þat fra þe ȝerd vpwa*ne*,
With flesly ewine he na se mo*ch*t,
For he had bene lang blynd in tho*ch*t;
þat þai, þat war in co*m*pany,
Be þe handis hym tuk in hy
Ande led hym furth in Damaſſe.
And þare he thre dais fullely was
Bot met na drink, na myicht no*ch*t se.
Men*e* trowis at þat tyme he
Was tawcht wele be þe hali gast
þe ewa*n*gele þat hym likit beste —
As he to þame of Galathas
Sais: no man*e* his master was
Na of nane had he techinge
Bot of Jh*es*u throw his schewi*n*ge.
In þat towne wes a lele ma*ne* sted,
þat Ananyas to name had;
To quhowme god sad in visionê:
»Ananias, ryse, mak þe bownê
And of þis towne pase til a rew

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de venia, quando tantum in culpa postmodum conspicit fuisse in gratia; secundo propter gaudium: sicut enim ecclesia magnam tristitiam habuit in eius persecutione, ita maximam laetitiam recepit in ejus conversione; tertio propter miraculum, quod scilicet dominus ei ostendit, dum de saevissimo persecutore fecit fidelissimum praedicatorem. — 511—514) s. Acta Apost. 7, 57—59, 521—638) Act. Ap. 9, 1—22 (Evang. des Festes Convers. s. Pauli, 25 Jan.); die L. A. gibt eine Homilie über das Evang. 515) Ms. of st. on. 524) Ms. preste st. prince; Act. Ap. accessit ad principem sacerdotum. 525) Act. Ap. et petiit ab eo epistolas in Damascum ad synagogas. 537) Ms. vnlappyt, Act. Ap. circumfulsit. 542—3) sind wohl nach 548 umzustellen, vgl. Act. Ap.: Ego sum Jesus quem tu persequeris: durum est tibi contra stimulum calcitrare. 548) Zusatz. 542) Ms. no*ch*t st. now? Nach 548 folgt in Act. Ap. Et tremens et stupens dixit Domine quid me vis facere? 554) Ms. for þi he venyt st. for þat voice; Act. Ap. audientes quidem vocem, neminem autem videntes. 558) Zusatz. 559) Ms. þat st. þan? 564—570) Zusatz aus L. A. (unde et in illo triduo quo mansit, caecatus dicitur quod doctus fuerit evangelium; non enim illud accepit ab homine neque per hominem, ut ipse testatur, sed per revelationem Christi). 574) Act. Ap. Surge

Quhare þat Juda dwellis now,
And sek ane Saule till his name,
þat beris of Tharse til his sorname:
For, lo, he prais, I say þe.«
To god agane þis answerit he:
»And I haf herd fele gud mene say
At þat mane has done gret il ay
To þame þat ar to þe lele mene
In þe townê of Jerusalem,
And for þat cause is cumine hiddyr
To gaddir sik mene all to-giddir,
To haf þame to þe forsad townê,
For þi sak to thole passione.«
Quod god: »til hym gang, I byd þe,
For he weschele is to me
Chosine, for to bere myne name
Forowut dowt of manis blame
Before kingis and folkis fell
And to þe sonnis of Israell.
Fore I haf schawit hyme quhat he
Mone thole for þe sayk of me.
For I haf mad of felonê Sawle
A leile prechour and callit is Paule,
And of a felone wolf eke
A lame I haf mad hym mek.«
But mar þan passit Anany
To þe howse of Juda in hy,
And one Paule his handis lad,
And, as god bad hym, þus he sad:
»Paule, bruthir, god Jhesu send me
þat in þe get apperit to þe,
þat þu þi sicht ma hafe in haste
And be fillit of þe haly gaste.«
And with þat word fel fra his ene f. 15
Mirknes, as þa skalis had bene,
And he þat sicht þane gat, and rase,
And Anany hyme baptiste has.
And he tuk mete and confourt had,
And þar with discipulis abad
A quhyle, þat war in to Damase;
And syne to synagogis cane pase
And prechit Jhesu Criste alsonê,
Sayand þat he wes goddis sone.
þan all þat harde, wondir hade
And sik spech of hyme þai mad:
»Is nocht he þis þat all þe mene
Werrayt in Jerusalem
þat euir callit one Cristis name —
And now to prechit has na schame? —
And for þat cause come her to fynd
Sic cristine folk and þame to bynd
And to Jerusalem þame to led
To þe prince of our presthed?«
And ay þe mar þat þai sad þat,
þe fer mare he his strinthis gat
And schamyt faste þe Jowis fele
þat in to Damase þane cane dwell,
Affermand ay þat Criste Jhesu
Wes goddis sone, in for to trow.
And þane þe name of felonê Sawle
Wes turnyt in to prechore Paule,
þat all þe warld be lycht of prechinġ
To þe suthfaste trewcht cane bringe. —

(Nero's Ende.)

Off Petir and Paule haf ze harde
And how þat Nero with þame ferde
And how þat þai for Criste war slane.
Now will I tell (ȝu) of þe payne
þat Nero tholit, as was skill
For tyranny and dedis ill.
And þocht it be ypocrifa (!),
I will be-gyne at Seneca,
þat to Nero, þat tyrane kene,
In all tyme had master bene
And techit hym full mekil wit,
þocht þat he na folow(i)t it.

et vade in vicum qui vocatur rectus et quaere in domo Judae Saulum nomine Tarsensem: ecce enim orat. 590) Act. Ap. vas electionis. 592) forowut st. forout. 594) Ms. sounis? 595) Act. Ap. ostendam. 597—600) Zusatz. 605) Act. Ap. Saule frater. 622) werrayt, Act. Ap. expugnabat. 624) Zusatz. 629—633) Act. Ap. Saulus autem multo magis convalescebat et confundebat Judaeos qui habitabant Damasci, affirmans quoniam hic est Christus. 630) Ms. fer mare st. fermare? 635—8) Zusatz.

639—852) vgl. L. A. de s. Petro ap. 3. 645—667) L. A. liest blos: Cum Seneca magister suus, ut in quadam hystoria, licet apocrypha, legitur, condignam mercedem laboris sui speraret, jussit Nero ipsum eligere, in cuius arboris ramo suspendium affectaret, dicens quod hoc praemium laboris sui ab eo recepturus esset 650) Ms. folowt.

þis Nero worthit ay of ned
Throw o custume of his barnehed
Ryse ay quhene his master come nere,
Aganis his will þocht it war,
And do hym reuerence; and for-þi
It miſſat hym grettumly.
And als þis Senek forthirward
For his trawell affkit reward;
Bot Nero as a wekit mane
Has fundine ane enchesone þane
þat it ganyt nocht þe empr*i*oure
Til do till ony mane honoure.
And for hym worth(it) honour do
Til Seneca, he sad hym to:
þat he suld chese quhat kind of tre
Hym lykit one to hangit be —
Vthir reward he suld hawe nane.
þan sad Seneca, makand mayne,
For myse or for quhat cause he|
Sa to dede suld put be.
þane Nero, þis wekit fowle,
Gert set his maſtere one a ſtule
And owth his hevid ſittand þar
Brandiſte a brand þat ſcharply ſchar.
And quhene he saw hyme sa sted,
For þe ſcharpe ſword ay ves he rad
And with þe hewid wald eſchow.
þan sad Nero: »quhare-for now
Bowis þu þi hed for dowt of ſword?«
þane Seneca sad hym þis word:
»For I ame a mane, in dowt sted,
And nedly fore dede mone be red.«
Quod Nero: »I am ay red for þe
As I a barne wes wont to be;
þar-for wit þu þat in radnes
I ma noc*h*t luf in hartly hes,
Till þat þu luffis.« Þane Seneca
Sad hym: »sene I ded mone ta,
I ask for reward ande med
þat þu will tholl me to bled
In a bath of myne armis twa,
þat I þe ded ma ſoftly ta.«
þane sad Nero: »se, þat be downe
Swith, for þu sall dee alsone!«
þane Seneca in þe bath
Leit hym-ſelfe blud of armis bath
And bled to ded. — ȝet sume mane sais
þat he deit all wthir-wais:
As of a fellone poyssone,
Myngit and mad be tresonê;
Bot quhedir sa suld be na ſtrife,
For Nero gert hym loſe þe lyf.

Syne eftir þis Nero wes broc*h*t
In sa mekill wodnes of thoc*h*t
þat he his awne modir gert sla —
Suppos fele þar-of wes wa —
For nedly he wald se þe place
Quhare-in he consawit wes,
And all þe tothire instrumentis
He gert vnhele in his presence;
And ay as mene ware hyre ſcherand
þai prewetes, and scho murnand,
He had gret eſe of hyr hard pyne
And blychtly bad bringe hyme þe wyne.
And with his modir þus he ferde, f. 16

651—5) nicht i. d. L. A. (vgl. 683—7). 663) Ms. worth st. worthit. 671) L. A. acutum gladium super eius verticem crebro vibrari fecit, Seneca autem nutu capitis minanti gladio cedebat. 673) owth above. 681) L. A. Homo sum et ideo mortem vereor et invitus morior. 686) hes = es, ease. 683) L. A. Cui Nero ait: sic ego adhuc te metuo, ut puer metuere consuevi, quare te vivente quiete non potero vivere. 688) Dixitque S.: si me mori necesse est, saltem mihi concede ut. quod voluero, eligam genus mortis. Cui Nero: festinus eligas, tantum mori ne differas. 695) L. A. Tunc Seneca balneo in aqua facto in utroque bracchio sibi minui fecit et sic nimio sanguinis fluxu ibidem vitam finivit (et sic quodam praesagio Seneca nomen habuit quasi se necans, quia quodammodo, licet coactus, manu propria se necavit. Darauf folgt noch ein Satz über das Ende der 2 Brüder Senecas). 697—702) nicht in der L. A. 703—742) L. A.: Rursus Nero nefaria mentis vesania ductus, ut in eadem hystoria apocrypha reperitur, matrem occidi et scindi jussit, ut videret qualiter in eius utero fovebatur; physici vero eum de matris perditione arguentes dicebant: jura negant et fas prohibet ut filius matrem necet, quae ipsum cum dolore peperit et cum tanto labore et sollicitudine enutrivit. Quibus Nero: Faciatis me puero impraegnari et postea parere, ut, quantus dolor matri meae fuerit, possim scire. Hanc insuper voluntatem pariendi conceperat eo quod per urbem transiens quandam mulierem parientem vociferantem audiverat (vgl. V. 715—720). 711) Ms. hyre scherand, hyre ist wohl zu tilgen, oder l. hyme schewand. 713) Ms. And st. he.

For, passand þe towne throw, he herd
A womane *with* barne traweland
Ful pituysly and sar*e* granand;
For-þi he thowcht þat he wald se
þe cause of hyr*e* Infirmyte
In his awne mod*ir*, and nane ell*is*,
But pety, as þe story tell*is*.
And su*me*, þat war till hy*me* prewe,
Seand his gret Iniquite
Sperit at hym quhy he did sa
Fellely his awne mod*ir* to sla;
For, gyf he wist quhat wa þ*at* scho
For hy*me* tholyt, he suld no*cht* þat do:
»For is na payne, we wele þe warne,
In life sa gret as to ber*e* barne;
And law warnis, and lofe forbedis,
þat ony chyld, þe mod*ir* fedis,
Suld defowle þe mod*ir* þat hy*me* fed
Of hir wame in þe preue sted.«
þe tyrand þan ca*ne* to þa*me* say
þat he wald be hym-selfe assay
How hard panis or*e* how sar*e*
His mod*ir* tholit þat hym bare.
Mony medicinar(is) for-þi
And master*is* in philosophy
Ry*cht* awful þan ca*ne* he warne
þat þai suld mak hym *with* barne.
Sad þai: Inpossib*ile* thinge
Was til do his ȝarnynge,
For natur tholyt it no*cht* to be done.
þane to þame sad he sone:
Bot þai did It, þai suld de.
þan þai, þat wyse war and sle,
But per*s*awinge sudandły
A padok gert hy*me* drink in hy,
And syne throw thar*e* suttellite
In his wame gert it foster*it* be,
þat his wame bolnyt ner and rafe,
A-ganis kynd for þat he strafe.

Bot þai foster*it* hym neu*ir*-þe-lese
With sic diet*is* as cordan*d* wes
For þe padok, and sad, sic fowd
Was for his barne and hy*me* gud.
His breth hym grewit mar*e* & mar*e*:
And he, þat my*cht* no*cht* thole sic sar*e*,
Sad til his medicinar*is* þat he
Wald of his barne deliu*er*it be,
For he mycht no*cht* leste in lyff
In sik panys and sic striff;
For-þi he sad he suld þame ſla,
Bot þai hym loſyt of syk wa.
þane ordanyt þai a pot*ion*e,
To ger hym caste owt þat poyss*on*e;
þat hym handlit sa faste
Till a fowle padolk at þe laste
He keste, þat wes laythe to se.
þan at his master*e* askit he
Quhar*e*-for his birth wes sa wile,
Sa foule and sa horribyle.
þan ansuerte þai: be-cause at he
A-gane kind wald deliu*er*it be.
þan sperit he ry*cht* besyly
Gyf þat he wes sa wgly
Quhen*e* he wes borne. and þa sad ȝa.
þat vgly padok þ*ane* gert he ta
And in a towre of stane gert he
It besyli foster*it* be,
Till at it liffit. and it wox sa,
Till þai þat war wele far it fra
Micht her it ȝele a wel far way.
For-thi þat place callit þai
Later*ent* — quhar*e* ful gret p*ar*donê
Is now in Rowme, and deuocione.

And in ekine of his mysded,
It hapnyt Nero for to red
Of Troy þe gret distruccione,
At quhylu*m* wes sa far a towne

716) Ms. þe st. he. 753) Ms. bolmyt. 755) L. A. faciebantque sibi servare diaetam qualem nutriendae ranae noverant convenire, dicentes quod propter conceptum talia eum observare oporteret. 756) Ms. cordans. 765—6) Zusatz. 767) Ms. potoñ. 767—76) L. A. Tunc ipsum ad vomitum impotionaverunt, et ranam visu terribilem, humoribus infectam et sanguine edidit cruentatam, respiciensque Nero partum suum ipsum abhorruit et mirabatur adeo monstruosum, dixerunt autem quod tam diffórmem fetum protulerit ex eo quod tempus partus noluerit exspectare. 770) Ms. padow? 777—9) Et ait Fuine talis de matris egressus latibulis? Et illi: Etiam. 780—2) L. A. Praecepit ergo ut fetus suus aleretur et testudini lapidum servandus includeretur. 783—8) folgen in L. A. am Ende. (L. A. fügt hinzu: Haec autem in chronicis non leguntur sed apocrypha sunt). 789—816) L. A. Deinde miratus qualis et quanta fuerit succensio Trojae, Romam per VII

And syne wes brynt halely.
Of swilk fyr he had ferly
þat wes sa gret and lang lestand.
For-þi þe tyrand tuk on hand
For to byrne þe gret cite
Of Rome, sic a fyr to se
As was þe fellone fyr of Troy —
In yll þe tyrand had sic Joy.
þan tyrandis he callit hyme till
And, his wikitnes to fulfill,
Bad þame in all þe partis of Rome
Set fyre at anis but ony howne;
þat he mycht stand his towre In
And se all to geidir byrne.
þane þai cuth sone fulfill
Of þat tyrand þe wikit will
And, hym sa till emplece,
þai gert Rowme bryn vpe in a bles;
And Ithandly it brint sewin dais
But ceſſinge, as þe story sais.
And all þat tyme owt of his towre
þe fyre beheld þat fell tratowre
And sad, It wes þe farrest fyre
þat euir he saw, sene he wes syre. —
And of þis tyrand sais þe buk:
With goldine nettis he fesche tuk, f. 17
And of þe syngyne als cuth he mar
þane all þe mestralis at þat tyme war;
And he as wyff wald wedit be
Wmquhill to mane, and quhyll walde he
Tak hym a mane in sted of wyff.
Of þis tyrand sic wes þe lyff.
And zet amang ill dedis ma
His awne brethir he gert sla,
Als he slew Petir and Paule,
Till eke þe tynsale of his sawle,
And (did) fell vthire Ill dedis ſer,
þat war lange to rekine her.
þe mene of Rowme ful noyt wes
Of his foly and his wodnes,
And thowcht to thole hyme no mare
Na till his fellony mar to spare,
Bot erar thocht hyme to sla.
And he persawit it wes swa,
Fled allane owt of þe towne,
Willand in wastine vpe and done,
And fand a tre and it scharpit
With his techt, and syne one It
Slewit hym-self rycht to þe hart
And offerit to þe fend þat mart.
Bot it is red in wthir place
þat, in a wod as he wandrand was,
Wolfis hym rafe and drank þe blud,
þat to Ill ay thocht sa gud.
And þai of Rowme quhene þai hyme socht
In wildirnes and fand nocht,
Come agane, and þe padok fand
In a rownd tour still zelland,
And gert mene haf it owt of towne
And bryne þar, as wes resone. —
þis wes Nero for his felony
Wele punyst, as (he) wes worthy,
þat mony thowsand gert sla
For Cristis sak in dowle and wa.
Bot for þe panys þai cane fele
God has þame rewardit wele
With heviinlyk Joy and lestand bliß,
þat he has grathit for al his;
Quhare hele beis ay but seknes,
Zouthed but eld or wrechitnes,
Fulth but hungir or wantinge
Of goddis fud, or hard zarninge,
Ay-lestand lykine with fredome
But seruitut or thrildome,
Blowmand bewte but wane or ſmyt
Of sawle and body to-giddir knyt,

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dies et noctes succendi fecit, quod ex altissima turri prospectans laetatusque flammae pulchritudine (turgido habitu Iliadem decantabat). 799) Ms. fellone? 803) Ms. And bad. 820) L. A. cantibus intendebat, ita ut omnes cytharistas et tragoedos superaret. 823) L. A. fügt hinzu ut ait Orosius. 824—830) Zusatz. 829) Ms. Ill vthire. did fehlt. 831) L. A. Romani vero eius vesaniam ulterius non ferentes in eum impetum fecerunt et usqde extra civitatem persecuti sunt. Qui videns quod evadere non posset, fustem dentium morsibus exacuit et se per medium palo transfixit et tali morte vitam finivit. Alibi tamen legitur quod a lupis devoratus sit. 834) Ms. fellonly. 838) l. wastrine. 839) Ms. schaſpit. 850) L. A. in testudine latitantem (B. las latrantem). Nach 852) fügt L. A. hier hinzu: vnde et pars illa civitatis, ut aliqui dicunt, ubi latuerat rana Lateranensis nomen accepit (vgl. V. 783—8). 853—886) Zusatz. 856) Ms. dowte oder dowle?

But ded ay-lestand lyf,
And habundance of pece but strif,
Sikirnes but dut or dred,
Full knawlage of alkind ded;
Er ma nocht her, na e se,
Na in hart comprisit be
Þe gret Joy þat god to med
Has granttit þame þat will hyme dred.
Þe quhilk Joy Petir and Paule
browkis now in body and sawle;
And Nero wa, þat cane nocht blyne,
In hel tholis for his syne.
For-thi war gud to lef þe play,
To lestand payne þat ledis ay;
And here þis fleschely delyt
Mone cesse, mene wat nocht how tyt;
For-þi quhene þe play best is,
Best is to lefe þan I-wyse.

Of þis Nero quha wald for-þi
Behald þe dedis verraly,
þat luffit sa þis schort delyt
þat he mone euir dwel in syt
Als wele in body as in sawle,
And wald syne luk to Paule
þat conuertit and lewit his syne
And of Jhesu sic luf cane wyne
þat he is mad til ws meroure:
þan na-mane suld for gret erroure
Fal in wanhope for to purches
Eftir syne of god þe grace.
Þe doctor Gregor sais þar-by
þat nothir ſtekis fra godis mercy
Of þe fel syne þe quantite
Na ȝet þe gret ennormyte
Na ȝet þe latnese of þe howre,
Ellis þat till our saweoure
þe will of þe mane k(n)awyne be.
As be sanct Paule we ma se,
þat rocht of na wardly thinge,
Ellis þat he mycht Criſte Inbringe. —
For-þi in his pystil, he wrat
To þame of Rome, sad þusgat:
þat he tholit trawal ful gret
And als bath gret hungir & het,
And þat he wes oft in presonê
For Cristis sak, but resonê;
And of þe Jowis he cane tak
Gret dispyt for his master sak:
Wondis fyfe-tymis fourti ane lese
And strakis one his nakit flesche f. 18
With a swerd, fel and Ill,
Mad for sic cause of litill skil;
And with wandis dongyne sare,
For þat he prechit Cristis lare,
And anis als stanit wes he,
And thriis ſchipe-brokine in þe se,
And all þe nycht hale and þe day
At sey-grownd, he sad, he lay,
And ofte-tyme tholit he gret wath
In gattis and in wattir bath,
And a-mañg thefis and his kyne
He wes of-tym parele Ine,
And in cites and wildirnes
In gret parele ful oft he wes,
And a-mañge þame þat war fals
He wes ofte in parele als,
And trawel with dule and wrak
He tholyt ofte for Cristis sak,
And in a creile or þe wall
Of Damasse he wes lattyne fall, —
Owtwart (!) thingis neuir-þe-les
Owtane: þat wes þe besynes
þat he had of all þe kirk,

887 ff.) freie Zuthat des Dichters (die L. A. schliesst mit der Laudatio des Chrysostomus, aus der blos V. 1111—1125 genommen ist). 896) Ms. þat st. þan.

909—946) vgl. ad Corinth. II, 11, 23—33; 947—956 ib. 12, 2—10. 910) Ms. Rome st. Corinth. 911) vgl. Cor. l. c.: in laboribus plurimis, in carceribus abundantius, in plagis supra modum, in mortibus frequenter; a Judaeis quinquies quadragenas una minus accepi, ter virgis caesus sum, semel lapidatus sum, ter naufragium feci, nocte et die in profundo maris fui, in itineribus saepe, periculis fluminum, periculis latronum, periculis ex genere, periculis ex gentibus, periculis in civitate, periculis in solitudine, periculis in mari, periculis in falsis fratribus, in labore et aerumna, in vigiliis multis, in fame et siti, in jejuniis multis, in frigore et nuditate; 939) praeter illa quae intrinsecus sunt, instantia mea quotidiana, solicitudo omnium Ecclesiarum. 943) Quis infirmatur, et ego non infirmor; quis scandalizatur, et ego non uror? 937—8) ib. V. 32—33. 939) Ms.

þat is, þat al mene suld wel wirk.
For quha-sa had Infirmite,
þare-for wes Paule sek as he;
And quha for his gilt tholit blamê,
Paule for hyme brynt for schame.
(hier beginnt andere Hand.)
& thocht þat he was rewyst ewine,
As hyme-self sais, to þe thred hewyne
& syne in paradis, quhare he
Held, as he sais, priwete
As It afferyt nocht to mane
To spek þat thing þat (he) herd þane;
Of þis yethe þane na Joy had he;
Bot ay of his infirmyte
He had gret Joy, for þane, he wist,
Crystis vertu in hyme suld reste. —
& als, as sais a gret doctor,
Of alkyne folk sanct Paule had cure
& he was wiſcheall chosine, throw (!)
To bere þe name of swet Jhesu,
& he to Jhesu Criste was ayre
Of wisdome in þe vertu fare
& fillyt all þe warld wele nere
With Cristis wangel þat is clere,
& last Jugment, sall bryng
Nere-hand allmene befor þe kyng.
& for sic cause he trawalyt mare
þane all þe postilis þat euir ware,
For till gere allmene leif þare syne
& þare sawlis to god to wyne;
Laith of lyfing als taucht he
Till Ilke man in his degre,
To princis, lordis, & pure mene,
To thrillmene & to womene,
& to ȝoung mene als gef he lare,
& faddire & modyre þat þaime bare,
To licheouris & to continent —
Till all he prechit his entent,
&, schortly, he was hyme-allane
A commowne mane till euirilkane.

And quhene þat he brocht was to Rome
Befor Nero to thole doume,
All þat euire war of Jowis lay
Come to sanct Paule & þis cane say:
»Defend oure lacht, we pray þe now,
Sene þu art borne mane of hebrew!
Cause of folk þu suld defend
& thol It cume till spedfull end,
Syne circumcydit of þaime is nane
& circumcisione þu has tane —
& þow, as ws think, vald put done
þe lacht of circumcisione?
þar-for, quhene (þu) seis Petire ma,
Sustene our lacht agane hyme ay!
For he fayndis bath lat & are
For to distroy quytly oure lare:
For bath our sabbot & fest-day
He forcis for to put away.«
þane said Paule: »quhene I Petir se,
Ȝe sall apertly prewe be me
þat I ame verray Jow, quhene I
þe circumcisione suthly
& þe sabbottis tall aprowe ay,
For god hyme restit one þe VII day
& our elderis lacht ws leyrit. f. 19

Quhy suld þane Petir sa be steryt
þat he ymang þe folk suld preche
Or ony now law to þame teche?
þarfor lat hyme cume now to me,
& yhe but Ire or wreth sall se
Hyme ourcumyne, suppos he ware
Fere wisare — bot gif his lare
Throu witnes be approwit now
Of þe ald bukis of hebrew.

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outwart st. inwart. — Bei V. 946 tritt eine andere Hand ein, welche bis Ende des fol. 21, bis V. 85 in S. Andreas reicht; der urspr. Schreiber hatte hier eine Lücke gelassen, wohl weil seine Vorlage dieselbe Lücke bot; da der gelassene Raum aber für den Nachtrag nicht ausreichte, so hat der ergänzende Schreiber ein Blatt eingelegt und mit einem an der Innenseite umgelegten Streifen Papiers befestigt. Von derselben Hand ist auch die Lücke in S. Machor fol. 199—207 ergänzt und Catharina fol. 380—395 nachgetragen. — 949) Cor. 12, 4 raptus est in paradisum et audivit arcana verba quae non licet homini loqui. 950) Ms held st. herd? 953) yethe st. yhete. — 957—980) nicht in der L. A. 965) prechit fehlt? 981—1098) nicht in der L. A.; Barbour folgt hier einer andern Quelle. 988) Ms. tholit st. thol. 991) Ms. pt = put, wie 1017 bt = but. 995) Ms. bat = bath. 996) Ms. qytly. 1003) Ms. tell oder tail? 1008) Ms. now st.

& gif It swa be, we mo*ne* all
Obey till his lar*e*, gret & small.«
Quhe*ne* þis was herd, b*ut* mar*e* we*nt* þai
Quhar Pet*ir* was, & ca*ne* hy*me* say:
»Paule appostill is cu*m*yne, loo,
We p*ray* þe þat þu cu*me* hyme to;
For he is bundine & but leife,
To cu*me* here he ma no*ch*t eschewe.«
Quhe*ne* Petir þis herd, he was blyt*h*
& w*ith* þame went to Paule alswyt*h*.
& þai bath, fra þai sa*m*my*ne* met,
For pure pytte & Joy þai gret,
& Ilkane of þame tald till vthir*e*,
As bruthir*e* suld do to his bruthir*e*,
All hale þar*e* tr*a*wale les & mar*e*
& þe gret dout þat þai in war*e*.
Syne one þe morne richt ayrly
To Paule come Pet*ir* full freyndly
& fand a multytud wele greit
Of Jowis sta*n*nand at his yhat,
& was þar a full gret st*r*ife þar*e*
Betwe*ne* þe Jowis & folk þ*at* war*e*
Co*n*uer*t*yt to god throw his grace.
For þe Jowis in þat place
Sad: »we ar of ryall kyne,
Of goddis der*e* frendis chosine,
Ab*r*aham, Ysaac & Jacob leile
& pr*o*phett*is*, q*u*ome-w*ith* god ca*ne* meille
& schaw to þame his pr*i*uete
& his ferlyis he leit þame se;
& yhe are cu*m*yne of folk but drede
þat god wro*ch*t nathink in þare sede,
Bot þai till wrechit ydolis ay
Has bene s*e*ruandis — þ*is* is na nay.«
& þa*ne* þe folk þ*at* cr*i*stine ware
Mad to þe Jowis sic answere:
»Fra þat we herd þe suthfastnes,
We left our*e* errour mar*e* & les,
& ar set now in þe richt way
& suthfastnes sall folow ay.
Bot yhe, þat wat ȝo*ur* fadd*e*ris lar*e*
& of pr*o*phett*is* þ*at* wysme*ne* war*e*;
þat dry-fut passit throu þe se
& saw ȝo*ur* fays drownyt be,
& till ȝou one þe day ca*ne* per*e*
Of full gret licht a gret pillar*e*
& syne till ȝou apone þe ny*ch*t
It apperyt & gef ȝou licht;
For met of hewine gef ȝou ma*n*na
& stane gef yhou watt*ir* alswa:
Bot no*ch*t-w*ith*sta*n*nand syk gud dede
þat god wro*ch*t for ȝou in to nede,
Of þe gret gold þ*at* yhe þa*ne* had
Ane ydoll of a calf ȝe mad
& hono*ur*(it) It, & had na tho*ch*t
Of þe gret gud, god for ȝou wro*ch*t.
Bot we þ*at* neu*ir* sic thing had sene,
In þat god trewis wele b*ut* wene
þat yhe haf left & trewis now
In error þ*at* ma no*ch*t helpe ȝow.«
& till þat þai war þ*is* st*r*iwand,
Pet*ir* and Paule war ȝarne pr*e*chand
To þame þ*at* lang ty*me* st*r*iwine had,
& gud acord betwene þai*me* mad.
Of Pet*ir* syne throu þe preching
God schawyt þar a ferly thing:
þat of þe folk full mony war*e*
Co*n*uertyt throu þe postilis lar*e*.
& ymang wth*er*is treucht ca*ne* ta
þe wyf of Nero, Libia,
Na to Agr*i*ppe, þe pr*e*fet,
To be cr*i*stine vald no*ch*t lat,
þat had to name Agrippyna; f. 20
& vthir wome*ne* mony ma
þar hu*s*bandis left for heile of saule
& aneherdit to Pet*ir* & Paule;
& mony kny*ch*t*is* þar erroure,
þat war dere to þe empe*r*oure,
Left & þar knichthed alswa,
& Cr*i*st*is* treucht ry*ch*t þar ca*ne* ta,
Sa þ*at* þai wald fra þane na-was
Cume to þe king na his palas,
Bot trewit trewly to sanct Paule
& troucht hy*me* wa*ne* þe heile of saule.

DERe lord, q*uat* sall we say
Of awfull doume apo*ne* þe day,
Quhe*ne* þ*at* we sall gif ſtrat reknyne

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new. 1023) Ms. bli^{t}. 1042) Ms. come st. quome. 1063) god fehlt? 1069) Ms. hono*ur*. 1085) Ms. pr*o*phet st. prefet. 1088) Ms. wom*ene* oder wem*ene*? 1095) Ms. fra þame st. fra þane oder þine. 1098) Ms. treucht st. throu. 1099) Init. fehlt, l. Dere. Ms. q^{t} = quhat.

Befor þe auchtfull Jug & king
Of all þ*at* we haf sad or wro*ch*t
And als of our*e* maste p*ri*we tho*ch*t,
& wat þ*at* we na gud haf done?
For-þi full sar*e* vs bird to mone
To þ*i*s Paule, gif we gud tent tak,
& gud ensampill ca*ne* ws mak
Hou we suld wirk, till we are here,
þ*at* we but dred my*ch*t þane apere.
Bot, allace, how worthy ar we
One þ*at* day to co*n*dampnyt be,
Quhe*ne* we, in þ*at* a ma*ne* se may
All gud but want, suthly to say,
We set neu*ir* our*e* cur*e* na hart
Of sic gud to gat ony part —
& yheit a flesclyk ma*ne* was he
& lyk till ws in sic degre,
And lyf & sawle lyk ws he had
& in þis warld duelli*n*g mad;
Ȝeit þane of thewis fare to se,
Co*n*dic*i*one and honeste,
þe v*er*tu of will þare-to mar*e*,
He t*ra*nſcend*i*t allme*ne* þ*at* þare
Or yheit þat befor hy*me* had bene,
As þai suld say þ*at* had hy*me* sene;
And all his dedis mar*e* & les
War witnes þ*at* þis suthfas(t) was.
For-þi till hyme in hewy*ne* is mad
Sic Reward as he s*er*uit had
Till he in þis erth duelland was,
In presone of euir*e*-brukill flesch.
þarfor I p*ra*y hyme þat I may
Of þis warld sa dep*ar*t ay-way
þ*at* (my) sawle ma fra þe body twyne
Bot schame or deit or dedly syne. —
Grego*ur* of Twryne alswa sais,
Of Justine yungre in þai dais:
þar was a ma*ne* dispar*i*t swa
þat he a ſtalowart gyrne ca*ne* ma
To hang hy*me*-self w*ith* be þe hals,
At þe tysing of þe feynd fals.
No*ch*t-þa*ne* he had in custu*me* ay
Deuotely to sanct Paule to pray,
& quhe*ne* þat he did ony thing,
He wald call Paule in helpyng.
& tyd hy*me* to do swa þare,
Quhe*ne* he (þe) rape mad alȝare,
Sayand: »sanct Paule, I p*ra*y þe
þat þ^{u} wald cu*me* now & helpe me!«
þa*ne* come a schadow full hugly,
Blak & blay, & stud hyme by
& sad hyme: »ma*ne*, do furth þi dede!
Quhy houff*is* þ^{u}, quhy has þ^{u} dred?«
For-þi þe ma*ne* was grathand ay
þe girne & yhet þa*ne* ca*ne* he say
»Sanct Paule, helpe me now but bad!«
W*ith* þat þe gyrne wes redy mad.
þa*ne* a ſchaudow ry*ch*t ner*e*hand,
As of a ma*ne*, saw by hy*me* stand
& to þe first schadow ca*ne* say:
»þu wekit spryt, ga hyne þ^{i} way!
For Paule, þ*i*s ma*n*is adwocat,
Is cu*m*ine till hy*me* now fut-hat.«
W*ith* þ*at* þe foule schedow ca*ne* fle.
& þa*ne* þe ma*ne* tho*ch*t weile þ*at* he
Had mysdo*ne* in his entent;
For-þi he ca*ne* hy*me* sar*e* repent
& gretly lof god & Paule

1106) Ms. bred st. bird. 1108) & st. þat. 1111—1125) vgl. L. A. in der Laudatio des Chrysostomus (p. 390 Grässe): Quanto ergo nos condemnatione digni sumus, cum uno homine bona in se omnia congregante nec minimam quidem partem eorum studemus imitari. Non enim aliam est ille sortitus naturam nec dissimilem nactus animam nec alterum habitans mundum, sed in eadem terra eademque regione, sub iisdem etiam legibus nutritus et moribus cunctos, qui nunc homines sunt vel fuerunt, animi virtute transscendit. 1113) l. þat in a. 1133—6) gewöhnliche Schlussformel. 1135) Ms. þat sawle þat. — 1137—72) Dieses Mirac. folgt in der L. A. auf die Inventio capitis (Gr. p. 385 ff.): Refert Gregorius Turonensis, qui tempore Justini junioris claruit, quod quidam desperans laqueum sibi parabat, nomen tamen Pauli invocans semper dicebat Adjuva me s. Paule. Tunc adfuit quaedam umbra squalida hortans eum ac dicens: eya bone vir, age quod agis, moram ne feceris. At ille semper parans laqueum dicebat: beatissime Paule, adjuva me. Expedito jam laqueo adfuit umbra alia tamquam hominis, dicens illi qui hominem hortabatur: Fuge miserrime, quia Paulus advocatus advenit. Tunc squalida umbra evanuit et homo ad se rediens et laqueum projiciens poenitentiam condignam accepit. 1138) Ms. þat st. of. 1151) hugly = ugly. 1155) Ms. gruchand st. graithand. 1172) Ms. p'pos.

þat wald nocht thole hyme tyne his saule
Na of þe feynd confundit be,
As þane to purpos tane had he.
For-þi to god be honour ay,
As we alsinful acht to say,
& helpyne to all warldly mene
In hewyry tyme! say we amen.

III. De sancto Andrea.

Off sanct Andrew now folouys next, f.21
þat bar þe mekest hart in breste,
In word, in thocht, or yhet in dede,
Of ony mane þat we of Rede,
& to Petir full brothire was,
As be kynd of manis flesche,
& in passione ewine fere:
For one þe cors bath ded þai were. —
Eftire Cristis assencione
& þe postulis dispersione
Sanct Andrew his way cane tay
Towart þe towne of Nisschia.
In more Jynd Mathew prechit
& Cristis lare þe pupill techyt.
Bot þai refusit his preching
& hyme in presone fast cane thring
& bath his eyne felyly put out,
Thinkand to slay hyme syne al-owt.
þane come till Andrew ane angell
One Cristis halff & cane hyme tell
þat he suld pas to Murgundy.
& Andrew sad till hyme in hy
þat he knew nocht hydir þe way.
& þane þe angel cane hyme say
þat he to þe sey-syd suld fare
& he suld sowne a schype fynd þare,
Quhar-in he saile suld one þe se.
& his bydding fulfillyt he.
& he rywit richt happely
þat þe cite of Murgundy,
& to þe preſſone in a rese
Went quhar þat Matho prechand was,
& fand hyme festnyt rycht fast þare,
& for his diſeſſe gret ful sare.
þane Crist, for till confurd þaime bath,
Clere sicht to Mathow gef ful rath.
& fra þat his sicht was hyme lent,
Till Antioch rycht sowne he went.
& Andrew þar a quhile duelt still,
Cristis teching prechand þame till.
& þai war wrath, for Mathow
Eschapit was, sone tuk Andrew
& band hyme Rath bath fut & hand
& bittirly with schurgis dange,
Till his blud out in foysione rane.
Bot he for þame yhet prayt þane,
Sa increly, þat in þat place
Halely þe folk conuertyt was.
And he in Antioche alsone
Passit richtrath, fra þis was done.
Quhar a gentill ȝong mane but bad
Come & with hyme duelling mad,
A-gane þe will of all his kyne;
And þai þane in dispyt of hyme

Vgl. L. A. Cap. 2. L. A. schickt eine etymolog. Einleitung voran und spricht dann von der dreimaligen Berufung des Andreas. V. 1—8 eigene Einleitung des Dichters. V. 1, 16, 15 u. ö. Ms. Andrê. 9) L. A. Post ascensionem domini divisis apostolis Andreas apud Scythiam, Mathaeus vero apud Murgundiam praedicavit. 12) Ms. nischia st. Scythia. 13) more Iynd st. Murgundy. 15) Ms. For st. bot. 16—17) L. A. ei oculos eruerunt et vinctum incarceraverunt. 21) L. A. Murgundiam ad s. Matthaeum ire praecepit. 26) L. A. et ad primam navem quam inveniret intraret. 29) L. A. angelo duce et prospero vento flante. 30) þat = at. 31) L. A. et invento aperto carcere s. Mathaei eoque viso flevit plurimum et oravit. 32) Ms. llent? 40) Zus. 43) L. A. et per plateas ligatis manibus pertrahunt. 44) Zusatz. Nach 50) fügt L. A. eine Kritik dieser Geschichte bei,

In fyre þe house fet, quar þai twa
þare lugyne in þe towne cane ma.
Quhene þe fyre was all one hycht,
Withine & out was brynnand brycht,
þe young mane hynt deliuerly
A wattir-crowat, stud hyme by,
& kist wpwart agane þe bles:
& swyth þe gret fyre cane he mes.
þane þat ȝong manis kyne in hy
Sad he was wechyt, sekyrly!
& ledderis dressit apone hicht,
To get in; bot þai tynt þe sycht
& mycht nomare do, as for þane.
For-þi of his kyne sad a mane:
»We do foly þat wirkis þus,
For god with þame is, aganis ws.
þarfor seß all, for dout þat he
Confundis (vs) for our cruelte!«
& fele of þame þat þis has sene
Become cristine throu baptysing.
Bot all þe kyne of þis ȝong mane,
Fra fyfty dais war gane fra þane,
Deide & in a grawe war dycht,
For þare trespas, throu goddis mycht.

Ane womane was þat tyme nere-by
þat wedyt was wilfully
With ane murthire, & was with barne
With hyme, þat turment hir ȝarne;
& god hire send gret seknes ek,
(Sequitur effectus e. c.)
To punyce and till mak hir mek. f. 22
þan send schow eftyr hyr systire
And tawld how it stud with hyre,
Ande bad þat scho suld oñe-one
Require þar goddis, dame Dyone,
Till helpe hyr þane but abad.
Dyane answer to hyr mad:
»Quhy prais þu me, þat na thing may
Helpe þi sister? bot ga þi way
Till Andro, Cristis appostill,
And byd (hym) ga þi sister till!
For he ma helpe hyr, sekirly,
Throw vertu of his god ine hy.«
þane sante Andro sone scho schocht
And till hyr cister sone hyme brocht,
þat in poynte wes periste to be.
And in þat voice till hyr sad he:
»Wikit womene, þu tholis þus Ill
For þu arte maryt a-gane skill
And has consawit giltfully
And confalice þe fend wikitfully.
Ȝet þane for-think þi sene & trow
In þe lar of Criste Jhesu,
And þat ded thing þat is in þe
þu sall caste owt and warifte be.«
And sone, as he cane tell hyr till,
Full suthfastly till hyr befell.

Thane come a mane to hyme of case,
þat to name had Nicholase,
And sad hym: »lord, now haf I
Of myne elde ȝeris fowrty,
In þe quhilkis I serwit ay
To lichory bath nycht and day.
Bot to resiste þe fendis will,
I bar one me þe ewangele,
Prayand god of his pytte

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die Barbour auslässt. 55) Ms. q^{r} = quhar. 56) lugyne lodging. 60) Wattir-crowat ampulla. 63—4) L. A. illis dicentibus: filius noster magus est effectus. wechyt = witched. 67) L. A. ut ipsas scalas penitus non viderent. 74) L. A. domino crediderunt. 75) kyne parentes. 78) Zusatz. 74) Ms. y of. 74) Ms. baptysing st. bapteme? 79) L. A. Quaedam mulier cuidam homicidae conjuncta cum parere non posset, sorori suae dixit. Mit V, 84 beginnt die frühere Hand wieder; unten auf fol. 21 b stehen die Worte Sequitur effectus; am Rande des fol. 22 ist ein schott, Vaterunser längshin quer vorgeschrieben. 86 ff.) L. A. Vade et pro me Dyanam dominam nostram invoca. 90) L. A. Cui invocanti ait dyabolus. 94 u. 96) Zusatz. 97) Ms. schocht st. socht. 100) Ms. boice oder voice? 101) L. A. recte hoc pateris, quia male duxisti, male concepisti et daemones consuluisti; sed tamen poenitere et in Christum crede et puerum projice. Qua credente abortivum protulit et dolor cessavit. 108) Ms. þe st. be. 111 ff.) L. A. Senex quidam nomine Nicolaus adiit apostolum dicens: domine, ecce septuaginta anni vitae meae sunt in quibus semper luxuriae deservivi. Accepi autem aliquando evangelium orans Deum ut mihi amodo continentiam largiretur. Sed in ipso peccato inveteratus et a mala concupiscentia illectus statim ad

To gyf me grace chaste mane to be;
Bot I am richt nocht ȝet þane,
I þat synnyt as wekit mane,
And þocht I lefit for a quhylē,
I turne agane to þat sone wyle.
Syne hapynnyt a tyme þat I,
Enflammyt throw full lichory,
For þe ewangele þat I bare
One me, forowtine ony mare
To þe bordale I wente ine hy,
To fulfill myne lichory.
Ande þar a womane cane me say:
»»Þu wrechit aldmane, ga þi way!
For þi-selfe ȝoddis angel Is,
And to cume her þu doys myse;
þar(for) fand nocht to nyicht me,
For farly thinge I se one þe.««
þane of hyr word haffand ferly,
I wmbethocht me ine till hy
þat I þe ewangil one me had;
For-þi I fled a-way but bad.
And sene þat þu haly mane is,
Pray þi god to forgyff me þis! «
And quhene Andro herd hyme (sa) say,
He (cane) gret and but delay
Prait for hyme, fra morne til nowne;
And quhene þat he had sa done,
Sad met no drink he nane wald
Till he wyste þat till þat ald
God had remittit his syne quytly.
þe thred day efter þat ine hy
Throw ane angel wes hyme tald
þat god forgevine had þat ald
At his prayer his gret trespas;
Bot, as he in penance wes,
Sa suld þat ald his penance mak
In prayer, almus and in walk.
þane he sex owkis but were
Fastit in bred and wattir clere;
And ful of gud wark ȝald þe gaste.
þane till Androw sad god in haste
þat Nicholas he gert hyme wyne,
þat suld hafe bene tynt for his syne.

Ane vthir ȝounge mane wes by,
þat til Andro sad prewely:
»My modir, þat oft beheld me,
Had sic delyte in myne bewte
þat scho me fandyt besily
To syne with hyr in lichory;
And for I wald nocht do hyr entent,
Scho dressit me al for to schent.
For quhene womane wald do sic myse
With mane and refusit Is,
þar is no ber so fell no thra
Quhene hyr quhelpis ar tanehir fra.
Richt sa thocht scho to ger me de
Vith hyr felonny and falsed fle
And wirk me in hyr wekit will;
þar-for scho ȝed þe Juge till,
To plenȝe þat I sic vikitnes
wald with hyr do and foulnes.
þarfor to god for me þu pray,
þat I eschape with þe lyf away
Quhene þat I sall accusit be f. 23
Falsly for sic Iniquite;

opus solitum revertebar. 124) Ms. sone st. sine. 125) L. A. Quadam igitur vice concupiscentia inflammatus oblitus evangelium quod super me posueram, ad lupanar ivi statimque meretrix dixit mihi: Egredere, senex, egredere, quia angelus Dei es, tu ne me contingas neque huc accedere praesumas, video enim super te mirabilia. 126) Ms. full st. ful (foul). 127) for trotz, oder l. forȝetand? 135) Ms. þar st. þarfor. nijcht = nigh. 137) L. A. Stupefactus ad verba meretricis recolui quod mecum evangelium detulissem. Nunc igitur, Sancte Dei, pro salute mea tua pia oratio intercedat. 143) L. A. Audiens hoc. b. A. flere coepit et a tertia usque ad nonam oravit et surgens noluit comedere sed ait: non comedam, donec sciam si dominus miserebitur huius senis. 147) Ms. And sad. 150) L. A. Cumque diebus quinque jejunasset, venit vox ad A. dicens: obtines Andrea pro sene; sed, sicut per jejunium macerasti te, sic se et ipse affligat jejuniis, ut salvetur. 157) Sicque fecit et in sex mensibus in pane et aqua jejunavit et postmodum plenus bonis operibus in pace requievit. 160) L. A. Venit igitur vox ad A. dicens: per orationem tuam Nicolaum quem perdideram, acquisivi. 156) walk = wak. 157) owkis = weeks. 163) L. A. Quidam juvenis Christianus secretius s. A. dixit: mater mea videns me pulcrum de opere me illicito tentat. 171—4) Zusatz des Dichters. L. A. Cui dum nullatenus assentirem, judicem adiit, volens in me crimen tantae nequitiae retorquere. 177) l. in me. 181 ff.) Sed ora pro me ne moriar tam injuste, nam et accusatus penitus reticebo malens vitam perdere quam matrem meam

For þe day I sall appere
þe Jugis sentence for til here,
I sall for errour hald me stil,
I dar nocht answer ocht þar-till;
For þe self ded sal mar lik me
þan myne modir defamyt be.«
þan hapnyt eftir þat:
To do law þe Juge set
And gert þe ȝonge mane sone appere,
Quhat his modir wald say, to here;
Sanct Andro went with hyme als
To þat felone plant and fals.
And quhat-euir scho sad hyme till,
He answerit nocht, bot held hyme still.
Sante Andro þane, þat wist hir will,
Befor þe Juge sad hyr till:
»þu cruel and wekit wyff
þat lyk is þe nane in lyff,
Wald þu for þi lechory
Ger þi sone de here foulely?«
þane sad scho to þe Juge sone:
»Myne barne, þat þis has me done,
To þis aldmane enerthand is
To foster hym in to sic myse.«
þe Juge, þat þan wes wrath,
Gert bynd þe ȝounge mane rath
And put hym in a sek to mere,
þat was enoynt with pik and ter,
And kest hyme fer in þe flud;
Syne tuk Andro, quhare he stud,
And dange hyme in a dongeone depe,
þat he na ſchapit, bad to kepe,
Till he hym thocht be avysment
How he mocht hyme maste turment.
As Andro one þis presone lay,
To god of hewine can he pray:
And thonnere (flaw done) ine þat sichtwar
þat strak till ȝerd all þat war þar,
And fyr-ſchfacht cane þat samyne wyf brine,
þe pupile seand, fore hyr syne.
To sante Andro þai mad requeste,
þe puple, for þat tempaste:
And it wes ceſſit þat his prayer sone.
And þe Juge þan but hone
Trewit in Criste and howyne was,
And al his menȝe mar and les.

Eftir þis sanct Andrew cane ga
To þe cite of Nicea.
And þa of þat cite cane hyme say
þat nere set by in þe way
Sewine fendis fers and fell,
And al þat passit-by cane quell.
þar he to god for þame cane pray:
Andę þai fendis but delay
In forem of hundis cane apere
Mekly befor all þat þar were.
And he bad þame opynly
þat þai suld hald þar way in hy
To sic place þat neuir mare
þai grewit mene, lat no are.
þar þai wanyste awai sone.
And al þe folk, quhene þat wes done,
Become cristine and baptiſine tuk
Thru sancte Androw, as sais þe buk.

Syne eftir hapnyt of case,
As sante Andro wauerand was,
He come til a-nothir citte.

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tam turpiter infamare. 194—5) sind im Ms. nach 186 versetzt; ein vorgesetztes Kreuz vor diesen Versen und vor 190 weist sie nach V. 190, doch sind sie offenbar nach 193 zu setzen. Vgl. L. A.: Juvenis igitur ad judicium vocatur et illuc eum Andreas prosequitur. 193) Ms. ȝe st. þe. 204) L. A. unicum filium. 206—8) L. A. domine, huic homini filius meus adhaesit, postquam hoc agere voluit sed nequivit. 209 ff.) L. A. Iratus itaque judex jussit puerum in saccum linitum pice et bitumine mitti et in flumine projici, Andream vero in carcere reservari donec excogitaret supplicium quo periret. 218) Ms. thocht st. mocht. 219) presone a. R. v. a. H. 219 ff.) L. A. Sed, orante Andrea, tonitruum horribile omnes terruit et terrae motus ingens cunctos prostravit et mulier a fulmine percussa et arefacta corruit. 221) flaw done fehlt im Ms. 223) l. slacht? 227) wes ist zu tilgen. L. A. omnia cessaverunt. þat = at. 231) L. A. Cum autem esset ap. in civitate Nicaea. 234) Ms. set uas, uas überschr. v. a. H.; l. was st. set? 237) L. A. Quibus ad jussum apostoli ante populum in specie canum venientibus praecepit e. c. 243) þat st. þar. 250) l. wanerand? 249 ff.) L. A. Et cum venisset ad portam alterius civitatis, ecce quidam juvenis mortuus ferebatur. Quaerente apostolo quid ei accidisset, dictum est ei quod septem canes venerunt et eum in cubiculo necaverunt.

And as he gat þar entre,
He met mene bringand of þe sted
A ȝonge mane þat wes ded.
þan sperit he þe cause quhy
þe mane deit þat þar cane ly.
þai answert and cane say
þat sewine hundis come quhare he lay
And berrit hyme sodanly.
þane grete sante Andrew Increly
And sad, þai hundis war þai
þat he chasit fra Nicea.
þane cane he till his fadir say:
»Quhat sal I haf, gywe but delay
þi sone liffand I gyf to þe?«
þane gretand mekly sad he:
»þar-for as for myne derrest thinge
I sal (hyme) gyf ȝow but gruchinge.«
þane sancte Andrew his prayer mad
And raysit hym but mar abad.
And he, þat wes raisit sa,
With sancte Andrew his dwelling cane ma,
And al his synnis þar forsuk
And of sancte Andrew baptisme tuk.

ÞE renowne þan mycht nocht be hyd
Of ferlis þat sancte Andrew did;
For-þi be land and sey mene sowcht
Hyme for ferlys þat he wroucht.
And amange oþir fowrty war
þat come be se, to here his lare.
þat to þe fend displeisit swa
þat he a tempeste sone cane may,
Sa þat þe sey wox sa woud f. 24
þat þai war drownyt in þe flud
And castine thru þe stormis to land
Quhare þat Andrew wes dwelland.

And mene for pitte all þame brocht
Til Andrew, þat sa for þame wrocht:
þame resufcit he þane belyf
Thru his prayer to þe lyfe. —

Fra thyne he went to Achia,
Goddis word þar to say:
Sa al þe folk nerhand ware
Conuertit one-to Cristis lare,
And swith mad kirkis mony ane
Fra þat þai had baptisme tane.
Als þe wyf of Egeas
Be hym to god conuertit was.
þane Egeas, þat wes fell,
Quhene he of sic conuersione herd tell,
To þe citte of Patras
He went and all, þat þar-in wes
Dwellande, he distrenȝit þare
With twrment, þat wes fell and sare,
Goddis lar to forsak
And sacrifice to ydolis mak.
And as he wrocht sic tyranny,
Sancte Andrew come till hyme ine hy
And sad: »gaynand thinge war to þe,
þat Juge of mene fittis to be,
To honowr and knaw þi Juge ay
þat is in hewine, and do away
Fals goddis of thi thocht,
þat ar of menis handis wrocht.«
Egeas cane till hyme say:
»Art þu Andrew, þat prechis ay
þat wikit, fals and felone lare
þat þe prince of Romê ay-quhare
Has command to distroy away?«
þane cane sancte Andrew till hyme say:
»Of Rowme þe prince knew nocht ȝete

Et lacrimans ap. ait: scio domine, quod fuerunt daemones quos a Nicaea urbe repuli. Dixitque patri: quid dabis mihi si suscitavero filium tuum? Cui ille: nil carius ego possidebam, ipsum ergo tibi dabo. Et facta oratione surrexit et apostolo adhaesit. 267) for ist zu tilgen. 275—8) Zusatz. 279 ff.) Cum quidam viri numero 40 ad apostolum navigio venirent, ut ab eo fidei doctrinam reciperent, ecce a dyabolo mare concitatur et omnes pariter submerguntur. Cum autem eorum corpora ad litus delata fuissent, ante apostolum deportantur et ab eo continuo suscitantur. (Qui omnia quae sibi acciderunt narraverunt. L. A. fügt noch hinzu: Unde in quodam hymno ipsius legitur: Quaterdenos juvenes submersos maris fluctibus vitae reddidit usibus). 291 ff.) Im Folg. ist die L. A. kürzer und nicht die Quelle. 291) L. A. Beatus igitur A. in Achaya consistens totam cum ecclesiis implevit et plurimos ad fidem Christi convertit. 297) L. A. Aegeae proconsulis. 299—396) L. A. Audito hoc Aegeas Patras ingreditur compellens Christianos ad sacrificia ydolorum. 303) Ms. distroit st. distrenȝit. 314) Zusatz. 318) l. princis; L. A. Romani principes nuper. 321) L. A. Romani principes nondum cognoverunt quomodo filius Dei veniens docuerit ydola esse daemonia quae hoc docent

How C*ri*ste, goddis son*e* swete,
Come in þis warld and ewine
Prechit bot a god of hewine
And taucht me*ne* þat al ydol*is* ar*e*
Bot fendis, and w*ith* þa*me* to be war*e*,
For fendis techinge wes and Is
To greve god and do eu*ir* myse.«
Egeas sad: »to sic fals thinge
Ȝur god taucht in*e* his p*re*chinge:
Apone a gebat he wes done.«
And Andre*w* sad till hy*me* alsone:
»þat gebat wes þe haly tre,
þat now þe haly cors call we;
Quhar-of þe preuete I will,
And þu wil her me, tel þe till,
And hou resonab*i*le cause amowit
þat makar of ma*ne*, þ*at* luffit
Vs sa: for our restoringe
He tholit þar-one for to hynge,
Vnastrenȝet, bot of fre will.
And lo, þe cause I tell þe till, —
For I wes with hy*me* þe self our*e*
þat hym betrefit þe tratour*e*:
And befor þat till ws sad he
þat he suld sone betrafit be
And crucifite for heile of ma*ne*,
And one þe thrid day ryse eft*ir* þa*ne*
Fra dede agane, I ȝow dewice.
þan sad Petir one þis vyse:
»»Lord, of þi-self haf reucht and spar*e*
þat þu sic panys tak neu*ir* mar*e*!««
W*ith* dedigne he ca*ne* ansuer ma
And sad: »»ga agane, Sathana!
For þu miske*n*nis and sawer*is* no*ch*t
þe thinge he god will haf i*n* tho*ch*t.««
And als, to tech vs þat he
Wald thole sic̄ ded of wil fre,
(He) sad till vs opynly:
»»To gyf my*ne* sawle pouste haf I
And tak it agane to me.««
At his laste sup*er* sine sad he,
Quhen*e* we w*ith* hy*me* war*e* sittand all:
»»Ane of ȝ^u^ betrese me sall.««
þane war we sorowfull ilkane,
Bot he, to co*n*fort vs one-ane;
Sad: »»to quha*me* I gyf now
þe morcel of bred of ȝow,
Trewis wele þat at is he
þat þis ny*ch*t sall betrese me.««
Ȝet þane he wald no*ch*t set sic bla*me*
Till hy*me* be his p*ro*pir name
Na put hy*me* fra his burd, tho*ch*t þare
To sit he vnworthy war*e*.
þane gaf he ilkane a sope
W*ith* his hand of his awne cope,
And althinge syne all and su*me*
He tald vs clerly þat war to cu*me*,
Richt as It done befor had bene.
þar(for) wat I wel bwt wene:
He tholit of his awnê vill
Al þe payne wes done hy*me* till,
Sene he no*ch*t þe traitour fled
Na drew hym*e* no*ch*t of þat sted
Quhar þat he wiste þe trator*e* wald f. 25
Cum to, þat Judas hym sald.«
Egeas sad: »It ferlis me
þat sa wise a ma*ne*, as þ^u^ suld be,
Suld folow hy*me* throu ony skill

unde offendatur Deus, (ut offensus ab iis avertatur et aversus non exaudiat et non exaudiendo ipsi a dyabolo captiventur et captivitati tamdiu deludantur, donec nudi de corpore exeant, nihil secum praeter peccata portantes). 322) Ms. Cristis st. Criste. 329) Cui Aegeas: Ista vana Jesus vester praedicans crucis patibulo est affixus. 333—9) Nicht in L. A.; L. A. Cui Andreas: Pro restauratione nostra non pro culpa sua crucis patibulum sponte suscepit. 339) Ms. restauringe? 342—5) Anders L. A.: Ad quem Aegeas dixit: Cum a suo discipulo fuerit traditus et a Judaeis tentus et a militibus crucifixus, quomodo tu dicis eum sponte crucis subiisse supplicium? Tunc Andreas quinque rationibus coepit ostendere Christum voluntarie passum fuisse. 341) l. vn*con*strenȝet. 345 ff.) L. A. Scilicet ex eo quod passionem suam praevidit et discipulis futuram praedixit, (ecce, inquiens, ascendimus Hierosolyma e. c.). 350—361) Et ex eo quod Petro eum ab hoc avertere cupienti dure indignatus fuit dicens Vade post me Satana e. c., et ex eo quod utriusque, scil. patiendi et resurgendi, se potestatem habere manifestavit dicens: Potestatem habeo ponendi animam meam et iterum sumendi eam. 362—85) Et ex eo quod proditorem praecognovit cum panem intinctum ei dedit, nec tamen vitavit (Barbour führt aus). Et ex eo quod locum in quo proditorem venturum sciebat elegit (vgl. V. 383—6) et his omnibus se interfuisse asseruit (vgl. V. 343). 374) Ms. sic. 386) l. Judas þat. 387—440) Barbour weicht hier vom Text der L. A. ab. Diese liest nur:

þat, othir of thret or gud will,
Tholit hy*me* in þe croice be done.«
þan Andrew answerte hy*me* alsone:
»þat is, for þu has hard me
Spek of þe croice þe preuete;
þe quhilk, p*er*auent*ur* giff will þu,
I sall vndo þe richt sone now.«
Egeas sad þan: »lat me se
How turme*n*t suld be preuete.«
Androw sad: »sic turme*n*t was
þe preuete mar*e* and lefe
Of ma*n*is restauracione,
As I sal prew þe be resone,
Gyf þu wil her me tholmodly.«
Egeas sad: »and ȝet wil I
W*ith* paciens a quhil her*e* þe.
And bot þu sene trew me,
þe prewete þu sal resawe
Of þat croice as þu ca*n*e crafe.«
Androw (sad): »gyf þat I dred
þe croice quhar*e*-in Cr*i*ste wes spred,
þe Joy of It I na prechit ȝow.«
Egeas sad: »I se well now
þat full of wodnes is þi woce,
Prechand þe turme*n*t of þe corse,
And for þi hardynes na panê
Dredis.« þan Androw sad agane:
»For hardines is no*ch*t þat I,
Bot of sad thocht an*er*ly,
þat I dred no*ch*t of ded þe payne;
For ded of richtwyse þ*at* ar slane
Is preciowse to god of hewine,
And contrar of sy*n*full ewine.
And þar-for is þat I ȝarne þe
Of corse to her*e* þe p*ri*wete,
Sa þat þu knaw it wel and trew
And trowand þat þu ma cu*me* now
Of þi sawle to þe restorynge.«
þan sad Egeas: »to þat thinge?
þat thinge restoryt is but wene
þat vt*re*ly periste has bene.
Quhethir my*ne* sawle perist be,
þat to restoringe behuffis me
þar-of cu*me* throw þe treucht, þ*at* þu,
þo*ch*t I na It knaw, wald ger me trew?«
þane Androw sad: »þat is þe thinge,
þat þu wald her*e* I haf ȝarni*n*ge,
W*ith* paynis quhill I þe kene
How þe tynt sawlis of almen*e*
War brocht to þe restorynge
Of þe croice throw þe p*re*we thi*n*ge.
þat was: for*e* firste ma*n*e, þ*at* wes mad
Of vnwe*m*myt erd, brocht in had
Fel ded throu þe tre of trespase
In þis ȝerd, nedfull thinge wes
þat one vnwe*m*myt vergyne
Ane vthir*e* suld be borne syne
þat suld be werray god and ma*n*e
In a p*er*sone, to restor*e* þane
þe liff þat me*n*e had tyn*t*, & he
Throw þe croice of þe blissit tre
Suld exclud*e* of misȝarni*n*ge
þe tre; þa*n*e, þat he syne suld hynge
Apone þe croice w*ith* ha*n*d*is* stracht,
For Adame vnclene ha*n*d*is* racht
To þat tre, þe froit to get
And ete of þat forbodine met;
And þar-for suld þis lat*ir* mane,
For þe froyt wes etyne þ*ar* þane,
þe self bitt*ir*nes taste of gall,

Addit Andreas quod mysterium crucis magnum esset. Cui Aegeas: Mysterium dici non potest, sed supplicium (397—8); verumtamen, ubi mihi non obtemperaveris, ipsum mysterium te faciam experiri (406—8). Cui Andreas: Si crucis patibulum expavescerem, crucis gloriam non praedicarem (409—11). Audire a te volo mysterium crucis, si forte credas ipsum agnitum colas ut salveris (423—7). Tunc coepit ei mysterium redemtionis pandere et, quam congruum et necessarium fuerit, quinque rationibus persuadere (Barbour benutzt offenbar eine andere Quelle). 400) Ms. and and. 422) Ms. crontrar. 441—462) Vgl. L. A.: Prima ratio est quod, quia primus homo per lignum mortem suscitavit, congruum fuit ut secundus eam per lignum pelleret patiendo. Secunda, quod, quia de immaculata terra factus fuerat praevaricator, congruum fuit ut de immaculata nasceretur virgine reconciliator. Tertia, quod, quia Adam ad cibum vetitum incontinenter manus extenderat, congruum fuit ut secundus Adam in cruce immaculatas manus extenderet. Quarta, quod, quia Adam cibum suavem vetitum gustaverat, congruum fuit ad hoc, quod contrarium pelleretur contrario, ut Christus esca fellea cibaretur. Quinta, quia ad

And In hym tak our ded *with*-all,
þat he *his* inmortalite
Micht gyf till ws of h*is* wil fre.«
Egeas sad: »tel þis þu may
To þa*me* þat will gyff to þe fay!
Noc*ht*-þane, bot þu co*n*sent to me
And sac*ri*fye, þat I ma se,
To goddis þat ar almy*ch*tty,
I sall ger me*ne* þe crucify
One þe croice, þu lofis sa.«
þane Andre*w* sic answer ca*ne* ma:
»Till a god suthfast ay
I sac*ri*fy euir-ilka day,
þe flesche of quho*me* þe folk treufull
Has etyne and of þe flesche is full;
þe lame þat sa sac*ri*fit is
Remanys quhyk and hale I-wis.«
Egeas sad: »how ma þis be?«
Quod Androw: »þu tak to þe
þe forme of prentt*is*, gyf þat þu
Wil knaw it þ*at* þ^{u} speris now!«
Egeas sad: »þu sal me tell
Thru tvrment, þ*at* is hard and fell,
þe knawlage of It þat I spere.«
þane sad Andre*w* w*ith* sobyr chere:
»Me ferlis þat sa wise a ma*ne* as þu
In sic foly suld fall now
þat þu wenys to ger me schaw
My*ne* goddis sac*ri*fice fore aw.
Bot sene þu has þe preuete
Herd of þe corse, now here þ^{u} me
Of sac*ri*fice tel to þe now
þe p*ri*uete, gyf þu wil tru
In C*ri*ste, þe sone of god, þ*at* was
Crucifit in ma*n*is flesche
Throw Jowis, suthfaste god to be;
Throu quhat ord*ir*, I sal tel þe,
Quhow þat lame, quhe*ne* he is slane
And*e* sac*ri*fit, luffis agane
And ettyne dwellis ay elyke
Vnwe*mm*yt in*e* his lestand ryk.«
Egeas sad: »to me þu tell
How þat lame, þat slane is, *dwell*
Quyk in his rýk, as þu sais now!«
þane sad Andro: »gyf þu wil trew
With hale hart in god, þu may
Knaw þis thinge þat I þe say;
And bot gyf þu will h*er*tly trow,
þu vittis noc*ht* þu speris now.«
Egeas wrath wes þane and sone
Bad in presone he suld be done,
Till he had soucht in his entent
How he mycht hy*me* best tvrment.
To þe presone, quhar*e* he was, þa*ne*
Of þe land gadd*er*it mony mane,
þat Andro wald haf losit fane
And for his sak Egeas slane.
Bot he þame prayt to be stil,
And*e* sic wordis sad þa*me* till:
»þe quyet of our lord Jh*es*u
Luk in vnreste ȝe turne noc*ht* now!
For my*ne* lord Jh*es*u al paciens
Schewit and mad na-kyne defens
Quhen*e* he betresit was of will;
f. 26 He flat no sad myß ony ma*ne* till.
þar-for cylens and reste haf ȝe,
His discipulis gyf ȝe be!
For quhen*e* C*ri*ste betresit wes,
He schew alkyne tholmodnes.
þar-for haf ȝe paciens,
Na makis for me na defens,
Bot erar*e* ordanis ȝ^{u}, þat ȝe
To C*ri*ste ca*m*pionis ma be,
þat ȝe ſtutly ma our-cum

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hoc quod Christus nobis suam immortalitatem conferret, congruum fuit ut nostram sibi mortalitatem assumeret; (nisi eum Deus factus fuisset mortalis, homo non fieret immortalis). 463—484) Vgl. L. A.: Tunc Aegeas dixit: haec vana tuis narra et mihi obtempera diisque omnipotentibus sacrifica. Cui A.: omnipotenti Deo agnum immaculatum quotidie offero, qui, postquam a toto populo comestus fuerit, vivus et integer perseverat. Aegea, quomodo hoc fieret, requirente, dixit A.: ut formam discipuli assumeret. Cui Aegeas: ego cum tormentis a te exigam rei notitiam. 481 ff.) Im folgenden weicht Barbour ganz von dem weit kürzeren Texte der L. A. ab, so fehlt 484—509, das Begebniss im Kerker (513—550); die zweite Unterredung mit Aegeas (555—610, 617—642) beschränkt sich in der L. A. auf wenige Worte; Barbour benutzt hier also eine andere Quelle; die Anrede an das Kreuz (662—682) findet sich jedoch in der L. A. 493) In ist zu tilgen? 502) Ms. tell st. dwell. 518) Ms. word is. 529—30 sind wol zu tilgen.

Warldly anoys al and su*me*!
For, gyf þat terrour dred suld be,
þe terrour is to dred p*ar*-de
þat ay sal lest and euir ek;
Bot warld(l)y t*e*rrour to þe rek
May be lyk, at growis sone
And sone may als away be done:
For warldis wa o*þir* is licht
And may be tholit w*ith* hart wycht,
Or ellis ar*e* þai sa hard and sar*e*
þat þai þe body fla but mar*e*.
Bot to þe firste dole Egeas
Pressis hym ful fast to paß;
Bot mak ȝ^{u} redy þat ȝe ma
Cu*me* to þe Joy þat lest*is* ay,
Haffand na dowt of payne for-þi
þat ma fla bot þe body!«
And (as) Andro mad þis prechinge,
Egeas gert m*e*n*e* furth hy*me* bringe,
And, sitand in*e* to Jugment,
In þis wyis sad hy*me* h*is* entent:
»Andre*w*, haf I no*cht* geffyne þe
þe space of a ny*cht*, to avice þe,
þat þu my*cht* draw þat h*er*t away
Fra þis lord, þu prechis ay,
And of þi C*r*istis lawis blyne,
þat þu my*cht* our*e* frendschepe vyne?
For felly thinge is and but reson*e*,
Of wil to tholl þe passione
Of croice, of fyr or of sword.«
Andro answert to þat word:
»P*ar*fyt Joy I ma haf *with* þe,
Say þat þu will trew to me
And trew in C*r*iste and i*n* h*is* lar*e*
And lef þir ydolis, þ*at* no*cht* ar*e*
Bot fendis þat dissavis þe.
And in þis cu*n*tre god send me,
Quhar*e* of his lar*e* sa haf I wro*cht*
þat I fele folk to hym*e* has bro*cht*.«
Egeas sad: »for þat wil I
Distrenȝe þe for to sacrify,
þat þai þat þu dissawit has
Our goddis refave to þar grace,
Renu*n*ciand to þat vanite
þat þai haf trewit in*e* thru þe,
Till goddis sac*r*ifice offerand*e*.
For is na citte in þis land
Quhar*e*-in*e* templis of goddis ar*e*
Vndistroyt now thru þi lar*e*.
þar*e*-for is nedful þat thru þe
Our*e* goddis now enpleysit be
þat þu aganis þe mad wrath,
And þat our frendschep þu ma wath (!)
Wyne, or ellis for þe wrething
Of our goddis thole torme*n*tinge
And one þat gebat syne but hown*e*,
þat þu sa luffis, suthly be done.« f. 27
Thane Andro sad: »now her þ^{u} me,
Sone of ded and Iniquite,
And lynt to bet þe fyr of hell,
Quhar*e* þu in lestand payne sal dwel;
Her me, þat is full sekir now
Apostil of my*n*e lorde Jhesu,
þat suthly w*ith* þe to þis our*e*
Of trucht has tretit þe cenſour*e*,
þat þu my*cht* wit quhat reson*e* wes
And als, to defend suthfastnes
And ydolis clerly to forsak
And til a god of hewyne þe tak.
Bot, for*e* þu dwellis in wikitnes
And wenis nocht-þe-les
þat I suld dowt þi manance ocht,
Na, bot quhat þu has in*e* thocht
Of grewouse payne to torme*n*t me,
Do fourth! I sal þe mar*e* be
Acceptab*i*le to my kinge Jhesu,
þat I thole for*e* sic paynis now.«
Egeas co*m*mawndyt þat he
þar in a frame suld sted be
And with scharpe schurg*is* befte ry*cht* sar*e*,
Till ane and twe*n*ty *mycht* nomar*e*.

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557) þat st. þi. 561) l. fell. Ms. recione? 566) say = sa. 586) wath st. rath? 595) Ms. honour*e*, mit durchstrichenem hon. 605) manance = menace; diese Form wird durch den Reim bestätigt. 606–610) Dieser Satz findet sich in der L. A.: Cumque ei multa supplicia minaretur, respondit: Quidquid tibi videtur in suppliciis majus excogita; tanto enim regi meo ero acceptior, quanto fuero pro nomine ejus in tormentis constantior. 612) Ms. þat st. þar. 614) Ms. nycht st. mycht.

And quhene his fel biddinge wes done,
A-gane gert bringe (hyme) till hyme sone
And sad: »Andro, I consall þe
þat of þi-self þu haff pitte,
And behald how sched is þi blud,
And lefe self-wil for consale gud!
For, gyf þat þu sa dur wil be
þat þu wil nocht consent to me,
A-pone þat gebat þu sall hinge
Quharein e þu has sa gret lykine.«
þan sad Andro till hyme in hy:
»Of Cristis croice seruand am I,
And of þe croice þe ourcumyne
I no dred, bot ȝarnis ore althinge;
Bot lestand auchit (!) be to þe,
þat þu ma wit quhene þu seis me
In hard torment persewere,
Lowand myne god with gladsume chere,
And þat þe last in Criste trew.
For I am mar discesit now
Of þi lestand dampnacione
þane of myne awne schort passione;
For my passione wil endit be
In a day, twa or thre,
Bot þi tormentis sall leste, no wer Is,
Mar þane a thousand of ȝeris
And ȝet þane but end euirmare,
Deande but dredė in lestand care.«
Egeas gret dediynge had
And bad his tormentoris but bad
þane one þe croice þai suld hyme ſtracht
And bynd faste with all þar mawcht
With cordis, bath fut and hand,
And syne ger þe croice ewyne vpstand;
Na he wald nocht þane he suld be
Festynyt with nalis to þat tre,
For dowt þat he suld de or sone.
þe tormentouris þane but howne
Tuk and led hym to þe croice.

þane all þe pupile with hey voice
Andro mad þame monicione
þat þai suld nocht his passionê
Let, and Joyand held his way,
Goddis lare to þame prechand ay.
And quhene to þe place nere come he
Quhare he mycht þe croice se,
He criyt to It with hey voice
And sad: »alhale, þu blessit croice,
þat is hallowit welfully
Of Jhesu Cryste in þe body
And ennowrnyt as of ȝemmys
In gret bewte of his lymmys.
Be-for þat god one þe had clummyne,
Ȝerdly dowt þane had þu nommyne;
Bot (h)ewynly luf hafand ine þe
With ȝarnynge now þu sall tañe be —
For leile folk wat quhat gyftis þu
And Joy ine þe has grathit now.
Joyand þare-for I cume to þe,
Sa þat blithly þu resawe me,
His lele discipil, þat cane hange
One þe; for I haf ȝarnyt lange
For till embrace þe, for þat I
Has luffit þe lange enkrely.
Fore-þi resawe me now fra mene
And to myne master me be-kene,
þat thru þe he resawe me heyre
þat thru þe wes myne ransonere!«
And quhene he had þis wiis sad,
His clathis all fra hyme he lad,
And to þe tormentoris of will
He gafe þame, þat suld do hym ill. f. 28
þane one þe croice but howne
þai strekyt and band hyme sone
With cordis, as þai had byddynge.
þane þe pupile þat saw þat thynge,
þat ware wele nyñe thowsand mene,
Trowit in Criste and cane hyme kene

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615) Ms. feil? 620) Ms. lefe oder lose? 628) ore = oure, over. 629) Ms. auchit (= aw it?) oder anchit? 640) of a. R. v. a. H. 649) Ms. de st. be. 653) Ms. hym þane to. 662—682) Vgl. L. A.: Salve crux, quae in corpore Christi dedicata es et ex membris ejus tanquam margaritis ornata. Antequam in te adscenderet dominus, timorem terrenum habuisti; modo vero amorem coelestem obtinens pro voto susciperis (671—2 fehlt in L. A.). Securus igitur et gaudens venio ad te, ut tu exsultans suscipias me discipulum ejus qui pependit in te: quia amator tuus semper fui et desideravi amplecti te. (Die folg. 2 Sätze der L. A. fehlen in Barb.) Accipe me ab hominibus et redde me magistro meo, ut per te me accipiat qui per te me redemit. 667) Ms. he st. þe. 683—89) Vgl. L. A. 686) Ms. till st. ill. 690—4) Anders L. A.: In qua (cruce) biduo vivens viginti millia

And tuk baptisme thru þe prechinge
þat he mad þame of hewynlyk thinge.
And amañge oþir ane wes þar
þat throw hyme tr(o)wit goddis lar,
þat till Egeas bruthir wes
And had to name Stratocles,
þat oure all oþir menyt þane
þe gret payne of þat rychtwis mane.
Bot Andro, þat þar hangyt, ay
For þai lele mene god cane pray
And mad þame exortacione
To tholl bath pyne and passione;
He sad thame þat na thinge here wes
þat mycht be tholyt in to flesche,
þat ewynly recompensacione
Mycht mak to þe retribucione
Of þe Joy and gret delyte.
þane all þe pupile passit tyt
With gret noys till Egeas In,
Sayand one hicht þai suld it bryne
Bot he Andro fra þe tre
Lousit and mad fre:
For sik techere as he wes þane,
And sa racionabile a mane
Suld nocht thole sic payne, bot er he
Fra þat croyce suld lousit be;
»For þis is þe toþir day
þat hangand he has prechit ay
þe rycht treucht and wil nocht ceſß.«
Egeas þane, þat dowtand was
þe puple wald his hows bryne
For þat cause and distroy hyme,
Hecht to þame þane and he
Suld loyse Andro and mak hyme fre;
And þar-with come towart þe place
Quhare þe apostill hangand was.
And quhene Androw saw hyme nere,
He sad to hyme: »quhat dois þu here?
Will þu trew zet, þocht it be late,
Of hewine þu sal fynd opyne zete;
And gyf ine Cryste þu will nocht trew,
In wane þu cumys to me now;
Fore with lyff I sall nocht be
Of þis croice lousyt fra þe tre.
Fore now I se myne kinge of mycht —
Here I sted ame in his sycht.
Bot of þe sorow I haff (&) wa,
To hard lestand pane þat hastis sa;
þar-for sped þe, gyff þu may,
Trew lele treucht, put sic payne away,
Fore dred: quhene þu wald, þu ma nocht
To state of grace þane be brocht.«
þe tormentouris pressit þane
Til haf lousit þe haly mane.
Bot fore ony thinge þai mycht do,
þai cuth nocht attenze hyme to.
þane come vthire syndry ma
þat pressit þame hyme done to ta;
Bot þai mycht nocht tweche hyme a laste,
Bot tynte þare trawel in to waste.
þane cryit Andro with hey stewyne:
»I pray þe, dere god of hewyne,
þat of þis croyce thu tholit nocht me
With lyff done tane to be,
þat hangyt her has dais twa.
Now, Jhesu Cryste, here I þe pray
To þi blyse þu wald tak me,
And thole me nocht ourcumyne be
Of wardly Juge, þat of self-wil
þus trettis me forowt skill!
Fore, Criste, þu art myne master dere,
þat I luf maste but ony were;
And þat I zarne oure althinge:
To be and dwel in þi lovyñge.
For in þe and thru þe ame I
It at I ame. gud god, fore-thy
Resawe me, and tholl me nocht
With þe lyf of þis croice be brocht!«

hominum adstantium praedicavit. 695—709) nicht in der L. A. 707) þat st. bot? 710—727) L. A. kürzer: Tunc minitante turba Aegeae mortem et dicente virum sanctum mansuetum et pium non debere ita pati, venit ut ipsum deponeret. 725) and st. þat. 729—744) L. A. blos: Quem videns A. dixit: Quid tu ad nos venisti, Aegea? si pro poenitentia, ipsam consequeris, si autem ut me deponas, scias quod ego vivus de cruce non descendam. Jam enim video regem meum, qui me exspectat. 731) zocht st. þocht. 745—752) Aehnlich L. A., doch nicht gleichlautend. 748) L. A. fügt als Grund an: quia statim eorum brachia stupida reddebantur. 754—770) Das Gebet der L. A. (aus Augustin in libro de poenitentia) hat einen abweichenden Text. 755) tholit st. thole. 759—60) Im Ms. umgestellt. 767) Vgl. 1 Cor. 15, 10. 771—782) wie L. A.

As he þis sad *with* clere stewyne,
þar come a licht fra þe hewyne,
As it a fyre-ſclacht had beñe,
And vmlapyt hyme sa clene
þat nane mycht fore þat gret lycht
With ewene behald hyme of þe sycht.
And quhene þe licht had bene þare
þe space of half ane houre and mare,
It disparit; and syne in haste
þe apostil ȝald þe gaste
To god, þat is ine trynyte:
To quhame ay Joy and honore be.

A-mange vthir of þe towne f. 29
In þat place stud a matronê,
þat welfully quhile maryt wes
With a senatour of þe place;
þat Maximilla had to name
And wes richt of nobil fame.
And quhene scho saw þe haly mane
One þat mak de, schow come þane
With hyr mene in gret quantite
And lousit hyme done of þe tre,
And with all reuerence and honore
Lad hyme in þe sammyne sepulture
þat schow fore hyr-self had mad,
And it enbawmyt but a-bad
With aloe, myre and cense
And bawme of rettinge and defens.
þan was Egeas wondir wa,
þat saw hyme-self confundit sa,
And thocht þarfore he wald sende
To þe Cesare, it til amende,
A playnt, as fore commowne profyt,
To wre leile mene þat had no wyt,
And namely agane þat matronê,
To put hyr to confusione,
And al þai þat vele wylly was
To þe apostil mare and les;
In hope þat Cesare suld sowne
Ger wengeance fore þis be done.
Bot here-one as he musand wes
And towarte his Innys cane paß,
Rycht in þe myddis of þe strete
þe fend, his master, cane he met:
And enterit in hyme rycht þare,
And he þe gast ȝald but mare
In hoppyne sycht. and quhene þat wes
Tald his bruthyre Stratocles,
He send his mene and bad þat þai
Of his bruthire þe cors suld lay
Ymange þai mene war ded twyse,
Fore he be-cause of cowatice
Preſſumyt sik a mane to sla
Fore to wyne gud — and we call þai
Twyse ded þat fra þis flesche
Departis and syne neuir-þe-les
To þat drery ded ar send
þat is ay now and neuir has end —
þar-for, he sad, nocht wald he
Haf of his bruthyre faculte,
For dowt þat hyme suld smyt þe gilt
Of hym, þat sa gud a māne had spilt. —
In Achaia þis done wes
In þe citte of Patrase,
Quhare god wirkis fore hyme but were
Mony ferlis one maneris sere.
And nocht þare-In anerly,
Bot oure al þe ward, sekirly.
Quhene ony mane is ine to dred
Ore ȝet of hele ore helpe has ned,
And wil one sancte Androw cal
In clene lyf, he helpis all;
And quha-sa in deuocione
Has hyme or in affeccione,
He wil helpe þame, quhene þai haf ned.
And als in haly wryt I red
þat of his grawe eftir lange
þat he wes ded, swet manna sprange
And oyle þare-with, as it war mele,

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771) Ms. and st. as. 776) Ms. *with* e wene ... of þe sycht st. of ewene ... with .. 777) Ms. he st. þe. 783—817) L. A. l. blos: Maximilla vero uxor Aegeae tulit corpus apostoli et honorifice sepelivit. Aegeas vero antequam domum suam rediisset, arreptus a daemone in via coram omnibus expiravit. 790) mak manner. 796) Ms. enbāmyt. 817—832) fehlt in L. A. 823) Ms. preſſonyt st. presumyt. 828) Ms. now st. new. 833—845) Zusatz. 846 ff.) Vergl. L. A.: Aiunt quoque de sepulchro sancto Andreae mannam in modum farinae et oleum cum odore emanare, a quo, quae sit anni futuri fertilitas, incolis regionis ostenditur: nam, si exiguum profluit, exiguum terra exhibet fructum, si copiose, copiosum. Hoc forte antiquitus verum

With swet saweoure, þat parfite hele
Gaf till al þai þat come þare
With mony seknes ore with sare.
And quhene it sprange habundanly,
Mene held it as fore prophecy
þat þe zere eftir suld be
In þat land of froyt plente.
Bot sic sprīngyne cesis now,
Fore syne of mene, as I trow;
Ane oþir cause ma be: fore-quhy
þat translate is his body
Till Constantynople: quhare he
Sal rest, to day of dome sal be.

Ane bischope vmquhile, I herd say,
Religeouse lyf liffand ay,
Sancte Andrew ine affeccione
Had ay and in deuocione
Oure all hawlouys þat euir ware,
Outane goddis modir dere;
And als in custume he had ay:
Quhene he suld oythir do or say
Or spedful or helplyk thinge,
Ay to say ine þe begynninge:
»In worschipe of god almychtty
And of sancte Andro þus do I.«
þe fals fend þane, our felone fay,
Had invy he liffit sa
Thankfully to god and mane;
Fore-þi enforcit he hyme þane
For to dissawe hyme felloun(l)y
And ger hyme fal ine lichery.
And þat he mycht sa þat mane wyne
And for to ger hyme fal in syne,
He transformyt hyme ine hy
In forme of a fare lady,
And come to þe bischope Ine,
Sayand: schou wald schryf hir of syne
And to sik mane schryfyne be
þat till assolze hyr had pouste:
þat mycht na-mane, hyr thocht,
Sa wel do as he mowcht.
þane answert he and sad: »parde,
I haf ministeris vndir me
To quhame I haff gewine powere
Al schriftis halely till here;
þare-for tak þe ane of þa
And til hyme þi schrift þu ma!«
þane sad schow: »parde,
To na-mane will I schriffyne be
Bot anerly to zow —ore nocht
Schaw þat I haff ine thocht.«
þe bischope þane, as Innocent,
þat misknew al hyr entent,
Sat done þar and mad hyme chifte
In gude lasere to here hyr schrift.
þare scho one kneys dewotly
Sat done and sad mekly:
»For goddis sak I pray þe
þat þu wil haf mercy of me!
Fore I ſtabelaste in zouthed,
As ze ma se, and ze tak hed,
And fosterit is delecatly,
Of kingis kyne zet am I,
þocht I þis symple wed has tane,
And cumyne hiddir ame allanê.
Fore my faddir of mekil mycht
Wald me haf marryit with a knycht,
Bot I wald nocht consent þare-to,
Fore na thynge he mycht euire do,
»»Fore manis falowschipe haf I

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fuit, sed modo ejus corpus apud Constantinopolitanos translatum esse perhibetur. 861) Ms. Constantymople. 863—1134) Vgl. L. A. 864) L. A. religiosam habens vitam. 868) Zusatz. 870—1) L. A. in cunctis suis operibus. 873—4) L. A. ad honorem Dei et beati Andreae. 877) thankfully agreeably. 879) Ms. And forto. felloñy. 883) L. A. se transformavit. 886—890) L. A. blos: asserens se velle confiteri eidem. 890—904) L. A.: Mandat episcopus ut suo poenitentiali confiteatur, cui plenitudinem tradiderat potestatis. Renuntiat illa quod nulli hominum nisi sibi secreta suae conscientiae revelet, sicque convictus episcopus eam ad se venire praecepit. 903) Ms. thifte? 905) Cui illa: Obsecro domine miserere mei, ego vero in annis puellaribus, ut cernitis, constituta et a pueritia delicate nutrita, nec non et regia stirpe progenita huc in peregrino habitu sola veni. Nam pater meus rex, itaque valde potens, cuidam magno principi me volebat in conjugium sociare, cui respondi: omnem torum abominor maritalem, quia virginitatem Christo in perpetuum dedicavi (et ideo nunquam possem in carnalem copulam consertire). Denique sic

Refoysit euir-mare halely
And to þe kynge of hewyne tane me,
To lyf ay ine virginite.«
Bot he sa hale set his entent
To weddinge to ger me consent,
þat oþir worthit me do is will
& halely my purpos spill,
Or thole torment gret and fell.
Fore-(þi) I thowcht I wald nocht dwell,
Bot stal away þis preuely —
Fore me ware leware wtrely
Be banyste fare owt of myne land
þane fore to brak to Criste þe band
þat I hafe mad and paid ay
Of my lif to þe last day.
And fore ȝour word is spred wid
Of halynes one ilke syd,
I chesit ȝu to cume till,
Offerand in ȝoure gentill will,
þat ȝe in ȝoure gret pitte
In sik distrese wald rew oñe me;
For I cane fynd place na-quhare
þat to me sa gaynand ware,
As vndir ȝour proteccione
To luf ine contemplacione
And warldly thingis to refuse
And hewinly thing sine to wse.«
And quhene þe bischope þus tale
To þe hend had hard hale,
He beheld hyr Increly
And wes forferlyt grettumly
þat in hyre suld assemblit be
Sic nobillay, ȝouthed and bewte,
And þat scho suld ȝet neuir-þe-lese
With castite restrenȝe hyr flesche,
And oure all hyre wyß spekyne.
þane mad he hyr answeringe:
»Be sikyr, douchtyr, and dred nocht!
For he in quhame þu set þi thocht
Sall þi helpe and protectore be,
Sene þu til hyme has gewine þe
And fore þis Joy falȝeand þu
Ay-lestand Joy has chosine nov.
And I, þocht I symple be,
Goddis servand, hechtis þe
þat þu sal hafe þi vphaldinȝ
With honeste ine al thinge
In myne dioce(se), quhare þu
Will chese dwellinȝ to mak nov.
Bot þis day with me þu sall ete
Eftyr trawel ande þe hete.«
þane sad scho: »lord, lat be!
Of sic thinge requere nocht me!
þat mycht be hendrinȝe to myne fame
And lattinge als to ȝore gud name— f. 31
For mene will lichtly spek þe Ill,
þocht þai haf litill cause þare-till.«
þane sad þe bischope til hyr sone:
»Of sic thinge (d)ar þe nocht fchone,
For we sal nocht be ws ane twa
Conuerse for-owtine wittinȝ ma;
þat sal al Il presumpcione
Exclud and all suspicione.«
Quhene þis wes sad and mes done,
Samyne þai ȝed to met sone,
And þe lord gert hyr be set
Ewene before hyme at þe mete;
Syne þe lawe ine þar degre

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artata quod oportebat me aut ejus voluntati obedire aut terrae diversa subire supplicia, latenter fugam inii, magis eligens exulare quam sponso meo fidem infringere. 911) is überschr. 914) Ms. one st. ame. 926) Ms. er (or?) st. &. 928) Ms. for st. for þi. 935) L. A. Audiens vero vestrae sanctitatis praeconium sub alas vestrae protectionis confugi, sperans me apud vos locum reperire quietis, ubi possim contemplationis carpere secreta silentia praesentisque vitae vitare naufragia et perturbationem mundi fugere perstrepentis. 938) l. opand? 947—56 = L. A. 947) Ms. þus st. þis. 957 ff.) L. A.: Esto secura, filia, ne formides, quia ille ob cuius amorem te et tuos et tua tam viriliter contemsisti, tibi ob hoc et in praesenti cumulum gratiae et in futuro plenitudinem gloriae largietur. Sed et ego, servus ejus, me et mea tibi offero, eligasque tibi, ubi placuerit, mansionem; volo autem hodie mecum prandere debeas. 958) Ms. hym st. he. 964) v in servand übersch. v. a. H. 967) Ms. dioce, 968) Ms. will cese chese. 971) L. A.: Cui illa: noli, inquit, pater, noli de hac re me rogare, ne forte ex hoc aliqua mali suspicio perveniat et nitor famae vestrae denigrationem aliquam patiatur. 977) Ad quam episcopus dixit: plures erimus et non soli; et ideo nullum mali suspicionis scrupulum in aliquo poterit generari. 978) Ms. ar st. dar. 983—92) Venientes itaque ad mensam episcopus et illa ex opposito consederunt, ceteris residentibus hinc et inde. Intendit in eam crebro epis-

War to met set, as þai suld be.
Bot ay þe bischope in a ranê
Beheld hyr bewte, and no*ch*t fane,
Quhen*e* his harte wes het within*e*
Of fleschly luste w*ith* hyr to syne.
And as þe fend had p*er*sawynge
þat þe bischope sic lykyne
Had in hyr farhed, þa*ne* gerte he
In hyr apper*e* þe mar*e* bewte,
Till þat þe bischope had gret will
His fellone lust to fulfill,
Wittand bot lafar*e* quhen*e* he
Mycht purcheß oportunite.
Thane com*e* a pylg*r*ime soda*n*ly
To þe ȝet and fast ca*ne* cry,
For goddis sak entre askand;
And for*e* he sped no*ch*t, w*ith* his hand
He knokit faste apon*e* þe ȝet,
Sayand: fayne he wald haf met
Before þe bischope, or*e* ellis no*ch*t,
For*e* þar-for had he þidd*ir* socht.
þane come þe portar*e* in*e* but hone
And to þe bischope sad ry*ch*t sone
þat. quhen*e* þe bischope herd þat he
Askit met in*e* sic degre,
He askit þe lady quhat hyr tho*ch*t,
Gyf he suld haf entre or no*ch*t.
Scho sad: »schere, me think resone
þat ȝe ask hy*me* su*me* harde questione,
þe quhilk gyf he ca*ne* no*ch*t vndo,
þat þe entre be warnyt hy*me* to;
For gyf hym*e* want*is* sic prudence,
He suld no*ch*t cu*me* in ȝour presence.«
þe bischope thocht and all þe lafe
þe sentence ganand þat scho gafe.
þane speryt þai vpe and donê
Quha suld mak þis questione;
Bot þar wald noma*ne* vndirtak
Sa sle a questio*ne* for to mak.
þe bischope sad: »lady, sene ȝe
Of sle spekine has sutelte,
With wisdome þar*e*-to, at ȝor*e* wil
Sendis þe questione hy*me* til!«
þane sad scho: »*Sir*, askis hy*me* in*e* hy
Of þis warld þe maste ferly
þat god in lytil space has wro*ch*t.«
And to þat ma*ne* quhe*ne* þis wes bro*ch*t,
He mad answer*e* but abad:
þat þe maste m*er*wale þ*at* god mad
»Is in*e* þe visage of þe mane,
þat all ar*e* lyk, and ȝet no*ch*t-þa*ne*
In Ilke face I*n* sum degre
Men*e* fyndis diuersyte
Of almen*e* þat eu*ir* has bene,
Send þe warld was, forout wene.
And in þe face þe witt*is* all
Of þe cors ar*e* ſtedyt, gret & smal.«
And quhen*e* þis ansuer*e* wes mad
Till al þat in þe hall abade,
Cuth na-ma*ne* fynd till amend*e*
þe answer þat wes to þa*me* send*e*.
Ȝet sad þe lady: »bot I wyll
Ane vthyr*e* questionê send hy*me* till
Quhar*e*-In we ma assay h*is* wit;

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copus ejusque faciem non desinit intueri et pulcritudinem admirari. Sicque, dum oculus figitur, animus sauciatur, et dum ejus faciem non desinit intueri, antiquus hostis cor ejus gravi jaculo vulneravit. Nach 990 fehlt ein Verspaar? 993) Perpendit hoc ipse dyabolus et pulcritudinem suam coepit magis ac magis augere; jamque episcopus proximus erat consensui, ut eam de illicito opere attentaret, quando possibilitas se offerret: tunc subito quidam peregrinus venit ad ostium crebris ictibus pulsans et magnis clamoribus postulans sibi aperiri, cumque aperire nollent et ille magnis clamoribus et ictibus nimis iis fieret importunus, interrogat episcopus mulierem si ingressum illius peregrini hominis acceptaret. (Barbour weicht in einzelnen Punkten ab.) 999) l. waitand. 1015) Cui illa dixit: proponatur sibi aliqua quaestio gravis, quam si enodare sciverit, admittatur, si autem nescierit, tamquam inscius et indignus ab episcopi praesentia repellatur. 1021—30 = L. A. 1031) L. A. Interrogetur quod est majus mirabile quod Deus unquam in parva re fecerit. 1034 ff.) Interrogatus de hoc peregrinus per nuntium dixit: diversitas et excellentia facierum: inter tot enim homines, qui fuerunt ab initio mundi et usque in finem futuri sunt, duo reperiri non possent quorum facies per omnia similes sint vel essent, et in ipsa quoque tam minima facie omnes sensus corporis Deus collocavit. 1039) Ms. Is sum st. in sum. 1042) send = sene. 1050) L. A. proponatur sibi secunda quaestio gravior.

And gyf he will answere It,
He is worthy till haf entre.
þare-fore sperys þat hyme, gyf he
Cane say: quhare þe erd heyest Is.«
And quhene þe pilgrame had herd þis,
He sad: »þe corse of dere Jhesu
Ine hewyne empyre is heiest nov,
þat sammyne is bath god and mane
Ine a persone; sa mone we þane
Trew þat þe erde ine his persone
Is ine þe hyeste regione.«
þane he þat mediatoure had bene
And hard þis answere all-bedene,
Recordyt it to þe bischope all
As he harde, bath gret & smal.
þane all þat ine þe hall were
llowit þe pilgrame answere
And sad, worthy ware þat he f. 32
To þe hall suld welcume be.
Bot þe lady ȝet sad: »nay,
Anis ȝet we wil assay,
And þe thred tyme al-þire beste,
And wit, gyf he doucht to be geste;
Fore proponyt till hym sal be
A thinge of gret diffyculte
And myrke and hard fore to say,
Gyf his wit gud be, til assay;
And gywe he cane vndo þat worde,
He may wele syt þat ȝoure awne burde.
þare-fore spere at hyme: quhat space is ewyne
Fra þe ȝerde vpe to þe hewyne?«
þe portare þane þis demand mad
To þe pilgrame, and but abade
Sad to hyme agane: »þu ga
Til hyre þat cañe þis demand ma,
And spere at hyre grathly;

For schow wat It bettyr þane I:
Fore schow met It, quhene scho fell
Of þe hey hevine done to hell;
And fore þat I in hell neuir wes,
I cane nocht grathly tel þe space.
And say þis bischope als þat schow
þat sic demand has mad me to,
Is þe fende in wemanis schape,
Hyme with fandinge til vmlape.«
þe portare, þat hard hyme sa say,
Come till þe hall but delay,
Haffand wondir with rednes,
(&) tald þis til all þat þare wes:
Quhare-of þai had gret ferly.
Bot þe fend wes a-way ine hy,
Sonare na ony mane cuth thynke,
And lewit þe place full of stinke.
þe bischope þane hyme-self blamyt,
þat wes ine poynte to hawe bene schamyt
Quhene he consentit fore to syne
And fore þat cause þe fend socht hyme;
þane he repentyt hyme in hy
Of his trespace and his foly
And gret with his ewyne rycht sare.
And bad þe portare pase but mare
To bringe þe pilgrame. bot he þane
A-way wes went fra sicht of mane.
þe bischope gert þe puple call
And word be wourd sad to þame all
How þat þe fend come till his Ine
Ine wemanis schape, to ger hyme syne,
And commawndit þare-fore to pray
Fore hyme, als walk and fast þe day,
Til god of his debonare will
One sume manere wald schau þame til
Quha euire wes þe pylgrame þat sa
Saffyt hyme fra his felone fa.

1052—3) Zusatz. 1055) L. A. ubi terra sit altior omni coelo, 1056 ff.) L. A. Percunctatus de hoc peregrinus respondit: in coelo empyreo, ubi residet corpus Christi. Corpus enim Christi, quod est altius omni coelo, est de nostra carne formatum: porro caro nostra quaedam terrea substantia est; cum ergo corpus Christi super omnes coelos sit et de nostra carne originem duxerit, caro autem nostra de terra sit condita, constat, quod, ubi corpus Christi residet, ibi terra altior coelo manet. 1069—70) Zusatz. 1071 ff.) L. A. Tunc illa iterum dixit: fiet ei tertia quaestio gravissima et occulta et ad solvendum difficilis et obscura, ut sic ejus sapientia tertio comprobetur et dignus sit ut ad mensam episcopi admittatur. 1081—2) L. A. Quaeratur ab eo quanti spatii sit a terra usque in coelum. 1086) til hyre L. A. ad eum qui, 1088 u. 89) scho L. A. ipse. 1091—2) L. A. ego autem de coelo nunquam cecidi et illud spatium nunquam mesuravi. 1096) Ms. vnlape. 1097 ff. = L. A. 1103) na = than nach Comparativ. 1104) Zusatz. 1120) walk = wak. 1121) til, L. A. si forte.

Þane til hym-self þat nycht but bad
In visione wes warning mad
þat sancte Andro, to god rycht dere,
»As a pylgrame apperyt here,
To kepe þe fra þe fend, þat, na he,
Had wikitly confundyt þe.«
And þe bischope fra þat tyme ay
To sancte Andrew nycht and day
Wes mare dewote ine althinge,
Of sancte Androw in þe lowynge —
To quhame wyrschipe and honour be
Of alkyne mene in al degre!
Ȝet mene mycht say mekile thinge
Of sancte Andrew in lowinge;
Bot, fore I am alde and swere,
I will say nomare of hyme here.
Bot lowis hyme gretly, for he wes
Our al þe lave of maste meknes
And wes þe fyrste mane of þame al
þat we appostil now cane call,
þat chosyne ware with Criste to be,
All his derreste and mast priwe;
And syne sanct Petir, his awne broþir,
He broucht to Criste before al vthyre,
And syne deit apone þe tre,
As In It deit his master fre.
þar-for he suld haf honowringe,
þat sa thankful til hevynis kinge
Was fyrste and laste, and trafte is now
To bruk þat blyse with dere Jhesu
þat ay sal leste but ony end:
To þe quhilk blyfe he vs al send!

IV. Jacobus.

Of þe appostil syne sanct Jame
I wil tell, þat had thrynfald name:
And þe fyrste name þat he
Hade, is þe sone of Ȝebedee,
Syne to þat we(s) þe todyre
At he wes callit Joñis bruthyre,
And þe thryd þat he bare
Wes callyt quhyll James þe mare.
þe James, sone of Ȝebedee,
Of quham here spek wil we,
Eftir Cristis ascencione
Passit prechand fra tovne to towne
Thru Samary and Judea,
And eftyr þat þe wa cane ta
To Spanze, of goddis dere biddinge,
þat puple to cristyne treucht to brynge.
And quhene þat he wes cumyne þare
And prechit had fulȝarne wid-quhare,
þai war sa fchard and ine hart sa thra
þat nere he wane nane of þa,
Ovtane þat vith gret pyne
He purchasit discipulis nyne.
Of quhilkis leffit he þar twa,
Conqueste of sawlis fore to ma,
And sewine of þame he with hyme tuk
And went agane, sa sais þe buk,
Ine Juda, and prechit þare
To þame vntrowand Cristis lare.
And in þat land a mane þar wes,
þat to name had Hermogines,

1135—1156) Schluss des Dichters. In der L. A. folgt noch ein weiteres Miraculum, welches B. auslässt. 1153) Ms. triste?

Vgl. L. A. Cap. 99; Barbour theilt nur die Legende mit, lässt aber die Miracula (11 in der L. A.) aus, cf. v. 382 ff., 391 ff. Von der Einleitung der L. A., welche die Namen des Heiligen erklärt, hat B. nur den ersten Satz: Jacobus iste apostolus dictus est Jacobus Zebedaei, Jacobus frater Johannis, (Boanerges, id est filius tonitrui), et Jacobus major. 5) Ms. we st. wes. — V. 9 ff. vgl. L. A. 1: Jacobus ap. filius Zebedaei post adscensionem domini dum per Judaeam et Samariam praedicaret, in Hispaniam tandem ivit ut ibi verbum Dei seminaret. 9) þe st. þis. 12) Ms. passand st. passit. 22) L. A. fügt hinzu dass er nach Johannes Beleth gar nur einen bekehrte. 29—46) L. A. magus quidam nomine Hermogenes cum pharisaeis

þat had delyt ine devilry
And delte þar with so(r)cery
And be sic craft full oft his will
þe fals fend he gert fulfyl.
And he with hyme had a printese,
þat in þat craft wes wel wyß,
And had Phylet to his name.
Bot quhene he hard þat sancte Jame
Prechit and callit wes wyß,
He send til hyme his prentyß,
With farices, þat þai here mycht
How his prentice of his slicht
Suld sone oure-come sancte James þane
In þe presence of mony mane
And ger þame trew þat his prechinge
Wes bot falset and fenzet thinge.
þat Phylet with his company
Went to James ine gret hy
And fandyt thru sle argument
Fore till eschow of his entent.
Bot þane before almene þar ware
þe appostil mad hyme sik answere,
þat he had nocht to say hyme till
Bot as ourcumyne held hyme still.
And for to confereme and strinth his lare,
Myraculis gret he wrocht þat ware,
In sicht of hyme and mony ma.
And he agane but mare cane ga
Til his master & mad lowinge
Of sancte James and his prechinge,
And at hym-self had sene hyme do
Myraculis fare, he tald hym to,
And sad to hym þare-for þat he
To sancte Jame discipil wald be,
And til (his) mayster consale gaf
To do sa and hyme-self sawe.
þane wes Hermogines rycht angry
And wrocht sa thru sorcery
þat stil be-fore hyme stud Philet
And mycht ster nodir hand na fete,
And sad: »perfay, now sal we se
Gyf þat þi James lousis þe!«
Thane Phylet send a mane sone
And tald þe appostil quat is done
And quhow his master be his flicht
Had rewit hyme steringe & mycht.
And he agane with þat mane sende,
Phylet to confort and to mende,
His fudare, and bad tak It
And say sic wordis of þe wryt:
»God rase þame þat strekine ar
Done to þe zerd, curand þame er,
And þame þat ar ine feteris stad
He lousis oft and makis glad.«
And quhene þe sudar wes lad
One Phylet, þat sic wordis sad,
He wes lousit bath fut and hand
All quyt of þe fendis band;
And at his master hethinge mad
And went to James but abad.
Hermogynes þane wes wrath
And callit fendis til hyme ful rath
And commavndit þame but delay
Till sancte James til hald þe way
And brynge hyme to hyme with Philet,
Bundyne bath hand and fet,
þat he of þame mycht tak vengeance,
þat his difciple be sic chance
Suld nocht prefwme to scorne (hyme) mare.
With þat þe fendis furth cane fare
A-beowe quhare James cane repare,
Zouland and cryand ine þe ayre: f. 34
»James, goddis apostole dere,
Haf reucht of ws þat panys here
Bynd ws, in hell be-fore þat we (!)
In sik paynis war wont to be!«

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discipulum suum nomine Philetum ad Jacobum misit, ut ipsum Philetus coram Judaeis convinceret quod sua praedicatio falsa esset. 41) Ms. farnes st. farises. 47 ff.) L. A. Sed cum apostolus coram omnibus rationabiliter eum convinceret et multa coram eo miracula fecisset, rediit Philetus ad Hermogenem doctrinam Jacobi approbans et miracula recitans ac ejus discipulum se velle fieri contestans et, ut ipse similiter efficeretur discipulus, persuadens. 51) Ms. þat st. þar. 60) Ms. prichinge. 77 ff.) misit ad eum sudarium suum, dicens: accipiat sudarium et dicat: dominus erigit elisos, ipse solvit compeditos. 81) l. rasis. V. 105 ist verderbt; l. in panys brynis st. panys bynd ws. L. A. Venientes autem daemones ad Jacobum in aere ululare coeperunt dicentes: Jacobe apostole, miserere nobis, quia, antequam tempus nostrum

And he þat þame sad in hy:
»Quhy come ȝe þis one me to cry?«
Sad þai: »Hermagines þus,
To brynge þe hyme and Philet, send vs;
And as we for þat cause come here,
Of god þe angel brycht and clere
Band vs with chenȝeis fel & far,
And þus gert ws ȝele and rare.«
þane James to þe fendis sad:
»þe angel, þat þai bandis lad
One ȝow, he louse ȝou! & but mare
Til hym þat send ȝow, sone ȝe fare
And bundyne faste to me hyme bringe —
Bot hurt hym nocht be ony thynge!«
þane went þai till Hermogines
And tuk hyme, þat þane bundyne was,
His handis bundyne sekyrly
Behynd his bak; and sa in hy
To þe appostil þai brocht hyme,
Vnhurt oþir in lith ore lyme,
Plenȝeand ful faste one hyme þat he
Before þar tyme gert þame brint be.
For-þi to James cane þai pray
þat he wald thole þame but dēlay
þat þai mycht vengeance one hyme tak,
Bath fore his and fore þare sak.
þane sad James: »quhene wil ȝe now
Tak Phylet and reweng ȝow?«
þai sad: »na mycht haff we
To grewe þe thing at twechis þe,
Na nocht a nemot, quhare þat þu
Restis þi corse, þu sall trew.«
þane sad þe appostil to Fylet:
»þat þu kene clergy, I will ȝete,
þat Criste oure mastere cane vs kene
Gud fore ewil to ȝald almene;
þar-for hyme þat band þe sa
þu louse, and lat hyme frely ga!«
And quhene Hermogines wes fre,
To ga quhare-euir hyme lest to be,
He wes all eschemet þane.
Bot þis-gat sad þe haly mane:
»Quhare-euir þu wil, frely þu fare!
For it is nocht myne maister lare
þat ony mane conuertit be
Distrenȝeit, bot of his wil fre.«
þane sad Hermogines ine hy:
»Of fendis I kene þe fellonny,
þat, or I hame cum, sal sla me,
Bot I helpyt be throw þe.«
Sancte James þane gaf hyme þe wand
þat he wes wonte bere in his hand,
And þar-with held furth his gate
Till his house. and þane ful hate
Of his fals crafte þe bukis all
He brocht sancte James, gret & smal,
And prayt hyme to bryne þame sone.
»Na, sad he, for þat I schone
þe rek of þame suld noyus be.
þar-for þu caste þame ine þe se!«
And, as he bad hyme, he has done;
And come agane to James sone
And in his handis hynt his fete,
Sayand to hyme þis, & cane gret:
»Safare of sawlis, ta me sone
For-thinkand þat I haf mysdone,
Aganys þe hafand invy
Or ȝet bakbytyne fellonly!«
Til hyme þan sancte James prechit
And Crystis law sa sadly techit
And sa parfyte mad hyme one-ane,
þat he wroucht vertuiß mony ane.
And fra þe Jowis sa had sene

adveniat, jam ardemus. 107) þat þā st. to þame? 108) L. A. ad quid venistis ad me? 113) L. A. catenis igneis. 114) Ms. ȝele oder ȝole? 122) l. fundyne? 127—8) L. A. dicentes: misisti nos ubi incensi sumus et graviter cruciati. 129—32) L. A. direct. 133—5) L. A.: ecce Philetus ante vos est, cur eum non tenetis? 133) quhene st. quhy ne. 135) L. A. Cui illi: Nos non possumus nec formicam quae in cubiculo tuo est, manu contingere. 140) Ut bona pro malis, secundum quod Christus nos docuit, reddamus, Hermogenes te ligavit, tu eum solve. 150) L. A. non enim disciplinae nostrae est, ut invitus aliquis convertatur. 154—6) L. A. ego novi iras daemonum; nisi mihi aliquid dederis quod mecum habeam, occident me. 155) Ms. I our st. or I. 157—8) L. A. Cui J. baculum suum dedit. 160) l. fut hate. 164—6) L. A.: J. autem, ne forte odor incendii vexaret inçautos, eos in mare projici jussit. 169) L. A. et plantas ejus tenens dixit. 171) L. A.: Animarum liberator, accipe poenitentem, quem invidentem et tibi detrahentem hactenus sustinuisti. 175—8) L. A.: Coepit

Hermogines conuertit clene,
þai war enflammyt all of fyre
And till hyme sad in gret Ire:
»Il mane, for schame þe byrd wel sone
To preche hyme þat one croice wes done!«
þane prowit he þame be gud resone
þat spedful wes sic passione
As Criste one croice to be done, & It
Ay prowyt be haly wryte.
þar-for, þat ȝer þat Abiathar
Wes byschope, þat of þis wes war
And had dred þat þe folk suld be
Conuertit al þar-for: and he
þe folk thru Ire steryt sa,
þat þai a rud rape thru Ire cane ta f. 35
And band a-bowte sancte James alse
In þar fellonny, þat wes fals,
And to Herrod, þar kynge, drew hyme —
þat wes worthine þe devilis lyme:
For he gaf sentence sone þat he
For his gylt suld hedyt be.
þane þai drew hyme to þe stad
Quhare þai suld hyme vnhed.
A mane þat had þe parlesy
In þe hey-gat lay þame by,
Criyand one sancte James with he stewyne
þat fore þe luf of god of hewyne
Of his seknes he wald hyme heile.
And James þan cane til hyme mele:
»Ine to þe name of Criste Jhesu,
Fore quhais cause I am led now
But cause til vnhedyt be,
Ine till his name I commawnd þe
þat hale and fer ine to þis oure
þou ryse, and blyse þi creatoure!«
þane he rase hale and fer rycht þare
And ȝald lowinge to god but mare.
And, with þe rape he þat led
Goddis appostil to þe stad,
þat had to name Josyas,
And he had sene þat ine þat place,
He fel done to sancte James fet
And askit pardone with wordis swet
And þat he cristine mycht be mad.
Abiathar þane but abad
Gert hyme be tane and sad: »bot þu
Wary þe name of Criste Jhesu,
With his appostil þu sal be
Vnheidyt in dispyt of þe.«
þane sad Josyas till hyme: »þu
Be varyt and þi goddis now,
And Cristis name blissit be
Thru all þe warld in al degre!«
Abyathar þane for hethynge
With stanys gert mene his mouth dinge,
Wrat til Herrod and leve had
To stryk his neke ine twa but bad.
And quhen sancte James and he
Suld to-gyddyr vnhedyt be,
Fra þe baſer sancte James gat
A pot with vattir, and with þat
He baptisit Josyas sowne.
And þane, eftyr þis wes done,
þai wer vnhedit but abad
And to god sa marteris made. —
(Translatio.)
His printes come syne in hy
Be nycht and stal a-way þe body,
For dowte of Jowis, and fut-hat

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igitur in Dei timore praefectus esse, adeo ut virtutes plurimae per eum fierent. 182—4) L. A. Jacobum adierunt et cur Jesum crucifixum praedicaret, increpaverunt. 183) sone st. shone? 185 ff.) L. A.: Ille vero, cum iis per scripturas adventum Christi et passionem evidenter probasset, plurimi crediderunt. 189) Abiathar vero, pontifex illius anni, seditionem in populo excitavit et misso fune in collo apostoli ipsum ad Herodem Agrippam adduci fecit, cumque jussu ejus ad decollandum duceretur, quidam paralyticus in via jacens ad eum clamavit ut sibi sanitatem conferret e. c. 189) Ms. diathar. 195) alse = halse. 217) L. A. Scriba autem qui funem in collo suo miserat et trahebat, nomine Josias e. c. 220) and st. as. L. A. hoc videns. 223) Ms. he þat st. þat he. 229—30) L. A. Maledictus tu et maledicti omnes dies (Barbour las Dei) tui. 233 ff.) L. A.: Tunc A. os ejus pugnis caedi jussit et missa de eo legatione ad Herodem impetravit ut cum Jacobo decollaretur. Nach 244 fügt L. A. den Tag seiner Enthauptung (8 Cal. April) und seiner Translatio (8 Cal. Aug.) und seiner Begrabung (3 Cal. Januar.) hinzu und sagt dass die Kirche die Feier seines Festes am 25. Juli verfügt habe, in tempore scilicet magis congruo. Für die folg. Translatio führt L. A.

In sey þai lad it in a bate
And wyne þar-In *vith* it but were
For-owt maste, ayre or stere,
Co*mmen*dand þa*me* to goddis will
To quhat land he wald send þa*me* till,
þat þai my*ch*t mak his sepultore
Eftyr þar powar *with* honoure.
And þai aryvyt *with* þat relik
Of Spanze in*e* to þe kynrik,
Quhar*e* of þat land þe quen*e* can*e* ma
dwellinge, callit to na*me* Lupa —
þat is als mykil fore to say
As a wolfe, þat is felone ay —
And þat name gaynyt hyr til:
For scho wes schrewis felon*e* & Il.
þe corse of þe bat þai haf tane
And lad it done one a stane:
And þe stane, quhe*ne* he lad wes þ*ar*,
Wex nesch as he wax war,
And gaf sic sted to þat body
As It a grave had bene, in*e* hy.
For þat, al þat cu*m*ys þar
Ma se his fafone les & mar.
þane his sad discipul*is* passit one
To þe quene and sad hyr sone:
»Lo, Jhesu Cr*i*ste of his fre will
His disciple has send zov till;
And (for), til he quek was, þ^{u} wald no*ch*t
Beleve — sa hard wes þi thocht,
þar-for god send hym to þe ded,
þat þu ma zete þi myß remed«
And tald hyr alse, of godd*is* wil
How he but helpe wes bro*ch*t h*ir* till;
þar-for þai askyt hyr a sted,
To grawe hy*me* þat þai bro*ch*t sa dede.
And quhen*e* scho sa hard þ*is* thinge, f. 36
Scho bad þame gange & sek þe kinge
And of þar lykine get his will
And þ*an* agane co*me* sone h*ir* till —
Bot þis scho sad in*e* þe entent
þat þai suld have bene quyt fchent:
For þat he lange wes ay fell
To Crys*tis* folk, and ry*ch*t cruel.
For he gert tak þame al þa*ne* sone
And gert in presone þa*me* be done.
Bot fra þat he to met wes gane,
Ane angel com*e*, þ*at* clerly schane,
And þe pr*e*ffone opnyt in*e* hy
And let þame pas away frely.
Bot quhen þe kinge h*er*d þ*at* thinge,
He gert fele k*n*ychtis *in* a lynge
pryk efter þame in al þar mayne,
To brynge hym*e* þame tyt agane.
And on*e* a bryge as þai ca*ne* ryd
Our a wattyr depe and wyd,
þe bryge brak, and þar dronyt all
þat mad þe chas, gret & smal.
And quhen*e* þat to þe kyng wes tald:
þo*ch*t he was bath fel and bawld,
Zet hym*e* fore-thocht his mysdede,
And for þai lele men*e* send gud-sped
And prayt þa*me* to cu*me* hy*me* till
And he suld grant þa*me* all þar wil.
þane þai agane co*me* to þe kinge,
And till hym*e* mad sik sermonynge,
Quhar*e*-thru co*n*uertit son wes he,
And al þe folk of þat cunttre.

Qwen*e* quene Lupa h*er*d þ*is* tale,
In hart scho had sa mekil bale
þat to þai discipulis þe kynge
Had granttit sa sone þar askine.

Joh. Beleth als Quelle an. 249—254) L. A. et sepulturam divinae prudentiae committentes navim sine regimine conscenderunt. 249) Ms. wyne st. wane. 250) ayre = ore, oar. 255—62) L. A. et angelo domini duce in Galiciam in regno Lupae applicuerunt. Erat enim in Hispania regina quaedam sic dicta a nomine et merito vitae. 265—8) L. A. qui lapis mox ut cera corpori haesit et in sarcophagum corpori se mirabiliter coaptavit. 269—70) Zusatz. 273—8) L. A. Dominus J. Ch. mittit ad te corpus discipuli sui, ut, quem noluisti suscipere vivum, suscipias defunctum. 280) but helpe sine regimine. 284—92) L. A. eos in dolo ad quendam virum crudelissimum vel, secundum alios, ad regem Hispaniae destinavit, ut ejus super hoc consensum haberent; qui eos cepit et in carcerem reclusit. 286) Ms. þai st. þan. 293) L. A. Cum autem ille discumberet e. c. 315—327) L. A. Quod Lupa audiens vehementer doluit et redeuntibus ad se discipulis et assensum regis aperientibus illa respondit: accipite boves quos habeo in tali loco vel monte, et plaustrum jungite ac corpus domini vestri deferte et locum, sicut volueritis, aedificate. 316) sa ist zu tilgen.

Nocht-þane scho callyt þame hyr till
And bad þame gange to syk a hill
And tak twa of hyr oxyne þare
And ȝoke þame in a wane but mare
And lay þar master cors þar-Ine,
»And folow þai beſe, till þai blyne
Of þar awne wil: & þar ma ȝe
Mak hyme a place for euir to be« —
Bot þat scho sad in to diſſate,
For scho had bulis wilde and tate,
þat scho nocht trewit mycht ȝokkit be
In carte na wane be ony degre,
And, gyf It hapnyt þat þai
Var ȝokit, suld ryne away
And brak þe wane ine pecis smale
And (cast) þe corse to ȝerde with-all
And sla þame þat ȝede þar by —
Scho wes sa ful of fellonny.
Bot aganis god is wisdume nane.
For-þi þe lele mene, ore þa fane,
Thinkand na ewil vent to þe hill.
Quhare a fel dragone come þame till,
Blawand fel fyre one þame ine hy,
And ruschít one þame fellounly.
Bot þai þe croice be-fore þame set:
And he briſtit but langar lat.
And als to þa fel bugilis eke
þai schawit þe corse: & þai vorth mek;
And þai discipulis but afray
Brocht to þe cors, quhare at It lay,
þe oxine to þe wane mekly,
As þai had bene wel-dantyt ky,
And with þe stane, rycht as It lay,
In þe wane lad (it) but effray.
And þe bulis, or þa fane,
Drew þe sammyne cors & stane
Ine to þe myddis þe p(a)lace
Quhare quene Lupe dwelland ves.
At fra þis merwale ſene had,
Scho was abaysit, and but abad
Scho gafe it lowinge & baptisyne tuk þare.
And hyr palace, hecht & ſquare,
To sancte James but abad
Scho gaf and It a kirk mad,
And dowit It with renttis fare. —
Quhare mony now makis repare:
For lele mene of al kirſine led
Sekis þat cors, as we red,
For heile of body and of sawle,
Rycht as þai do Petir and Paule.
Fore Rome and Galise, as I trew,
Ar neste Jerusaleme now
Placis of maste deuocione
And of synnis remissione.
þat god vs grant of his gret grace, f. 37
And of repentance til haf space,
Out of þis warld þat we ma twene
But schame, det or dedly syne. —
Of ferlis sere, þat god has wrocht
And ȝet for to do cesis nocht
For þis appostil, here or alquhare,
For to record sume resone ware;
And I to tel þame al am ſwer,
þar-for I spek (nocht) of þame her.
Bot þai þat has hyme socht, sal tell
Of syndry merwaalis þat to þame fell
And þat þai haf fere (mene) hard say
Quhat þame be-tyd has in his way.
For, gyf mene wald record al þai,
A mekil buk suld þai þane may;
And sik gret things for to wryt,
Eld latis me to haf delyt.
For-þi of þis wark end I mak
þat I haf done fore James sak,
And prays hyme parcheryte
þat he wald myne protector be,
Sa þat I be nocht refuſyt
Quhene I sal be for ſyne accuſyt;
Bot helpe, þat I ma haf þane
Part in hewyne with rychtysmene,
þat we al to god sic ma be
þat we ma part haf of þat gle.

328) L. A. sciebat enim boves tauros esse indomitos et silvestres. tate tait gay. 332) ryne away, L. A. huc illucque discurrerent. 337) L. A. Sed non est sapientia contra Deum. 347 ff.) L. A. et eos jungentes corpus s. Jacobi cum lapide, super quem positum fuerat, in curru posuerunt. Boves autem sine alicuius regimine corpus in medium palatium Lupae detulerunt. 349) vor to fehlt ȝokkit? 355) Ms. place. 360) Ms. qsquare. 363) dowit dotavit. 364—400) Schluss des Dichters, in L. A. folgen noch 12 Miracula. 365) kirsine christened. 381) and st. bot. 382) nocht fehlt im Ms.

V. Johannes.

To spek of þe thred nov me lafte,
þat Is of Johne þe ewangeliste.
For Johnê vndone is goddis grace,
For foure prewilege hyme gewyne wes:
Ane, fore god luffyt hyme mare
þane al þe lafe þat with hyme ware,
And scheu hyme mar hamlynes;
And þe todyr prewilege wes
þat Criste hyme chesit fore to be
But fmyt of flesche in chastite;
þat thryd, þat god gaf hyme wittinge
At-oure athire of prewe thinge;
And þe ferd prewilege mycht be
þat, quhene Criste hangit one þe tre,
His modyr þat he luffit maste
Betaucht hyme, ar he ȝald þe gaste.

Thys Johne, þat had þe happy name,
Wes ful brothir to mare sancte Jame;
þare faddir hecht Ȝebedee,
And þar modyr, wedit he,
Mary, Cristis aunt, les no mare,
And þe ȝungaste þat Anna bare. —
And þis Johne, þat I spak of fyrste,
þat appostil wes & ewangeliste,
Quhene al þe appostulys scalit vare
In syndry landis wyd-quhare
Eftir þe feste of vitsonday,
In Asya Johne held his way
And prechit faste þar, or he fane,
And fowndyt kirkis mony ane.
For-þi Domiciane (þe) fell
Empioure, quhene he hard tel
How sancte Johne þar prechit þane
And mony to Cristis lare wane,
He gert bringe hyme til hyme sone
And ine a mekile towne be done
Ful of brynand olȝe. but he
Come of It hale but hurt, al fre
In till althinge, rycht as he wes
Forowt ony hurt of flesche;
And prechit furth ay goddis word,
þat he had plentuisly ine hurd.
And quhene þis fel Domiciane
Saw to preche he na fane,
He banyste hyme of þe lande
Ine till ane Ile, wes nere-hand,
Quhare he þe Ypocolipß mad,
And þat Ile Patmos to name had.
Bot Domiciane fel and fere
For his fellonny wes slane þat ȝere;
And þe senaturis agane cane call
þe sentence þat he gefine had all.
þane agane wes sancte Johne brocht in honore,
Quhene ded wes þe empioure,
To þe citte of Effesy:
Quhare all þe puple in to hy
Sad he wes rycht welcume hame
þat þar of god come in þe name.

Ande as he entrit ine þe towne,
He saw a cors to bere mad bone,
þat ser mene in gret effere f. 38

Vgl. L. A. Cap. 9. V. 1—16 abgekürzt aus der Einleitung der L. A. V. 1: Joh. interpretatur Dei gratia, (vel: in quo est gratia, vel: cui donatum est, vel: cui donatio a Deo facta est). Per hoc intelliguntur IV privilegia, quae fuerunt in s. J. Primum est praecipua Christi dilectio: Christus enim prae ceteris apostolis eum dilexit et majora dilectionis et familiaritatis signa ostendit (et inde dicitur Dei gratia, quia domino gratiosus e. c.). 8) Secundum est carnis incorruptio, quia virgo a domino est electus (et inde dicitur: in quo est gratia e. c.). 11) Tertium est secretorum revelatio (et inde dicitur: cui donatum est e. c.). 13) Quartum est matris recommendatio (et inde dictum est: cui donatio facta est: maxima enim donatio a domino tunc eidem facta est) quando mater Dei in ejus custodia donata est. 1) Ms. laste st. liste. 3) For ist zu tilgen. 5) Ms. and st. ane. 17—22) nicht in L. A. 23 ff.) vgl. L. A. 31) L. A. Domitianus igitur imperator ejus intelligens famam, accersitum eum in dolium ferventis olei (ante portam latinam) mitti jussit, ille autem inde exiit illaesus, sicut a corruptione carnis exstiterat alienus. 51—2) L. A. et a senatu quidquid fecerat revocatur. 56—7) L. A. occurrente ei universa turba et dicente Benedictus qui venit in nomine domini. 59—66) L. A. Cum autem ingrederetur

War bownand furth It to entere:
þe quhilk, till sco wes lifande,
Ȝarnyt his hame-come in þe lande, —
þat hatine wes deme Drusiane,
þat lufit hyme wel. and mony ane
Of hir kine, wiffis and barnys,
Folowit hyr, makand harmys,
And sad: »Johne, lo here Drusiane
þat ded has of þis lyf tane,
þat quhylum gretly luffit þe,
Vith beyre nov to enterrit be,
And to þi biddinge ay wes bowne
And fed vs al in to þis tovne
And ȝarnyt ay þi hame-cumyne
Gretly a-beoufe althinge,
Sayand ay: »»sal I hym se?««
And, þu nov cumyne, ma nocht se þe!«
þane bad he set done ine hy
þe bere and loufe þe body,
Sayand: »myne lord Jhesu Criste rase þe!
And gange hame sone & grath to me
þe fud, as þu wes wont to do!«
þane at his biddinge swyth rase scho
And did syne as þe appostil bad,
Wittand na wa, bot as scho had
Vaknyt of slepe quhare scho lay. —
þane àpone þe todir day
A phylosyphere of gret renowne,
þat Cratone hecht, gert al be bone,
To schau þame in quhat-kine wyse
þire warldis guddis ar to dyspice
And þat na-mane suld haf likyne
To haf riches or ony thinge.
For-þi twa breþir, þat ȝunge ware,
þare heritage sald rycht þare
And with þe price bocht costly stanis,
And rycht þare brak þame al atanis,
As Cratone þane þe sermone mad.
And sancte Johne, þat þane erand had
Ner-by and her(d) quhat wes done,
Cratone he callit for-þi sone
And scheu hyme be skillis thre
þat his lare suld condampnyt be:
þane firste: thocht mane sic lar vald luf,
Ȝet god of hewine sic lare vald reprof;
þe todir: for sic lewynge
Of vice is nocht clengit þe thinge —
þare-for vane thinge Is It, I-wis,
As þe medicine þat takine Is,
Quhare-thru þe seknes na remede
Ma haf, bot hastis to þe dede;
þe thryd, for nedful dispysinge
Is quhene mane his propre thynge
For goddis sak gyffis powre mene:
As he to (þe) ȝunge mane cane kene
Ine þe ewangel, sayand þat he,
Ȝarnyt parfyt mane fore to be,
þat he suld sell (al) þat he had
And gyf It pouere mene but abad. —
Nocht-þane of riches þe haffynge
Is nocht Ill, bot þe Ill spendinge. —
þan Cratone sad: »gyf þi god be
Suthfaste mayster, as þu sais me,
þat wald þat mene mad sic varinge
As for almus to sel þare thinge:
Ger þu ȝone gold and stanis be
Refourmyt ine þar firste degre,
In lovinge of þi goddis name,
þat I of mene did for þe fame!«
Sancte Johne þane but ony mare

urbem, Drusiana ejus dilectrix, quae suum plurimum desiderabat adventum, mortua efferebatur. 64) Ms. hane st. hame. 66) L. A. Parentes igitur ejus viduae et orphani dixerunt ei: Sancte Johannes, ecce Drusianam efferimus quae tuis semper monitis obsecundans nos omnes alebat tuumque plurimum desiderabat adventum dicens O si videam apostolum Dei antequam moriar! Ecce tu venisti et te videre non potuit. 71 u. 2 umzusetzen. 71) Ms. he st. þe. 81—2) L. A. et vade in domum tuam et para mihi refectionem. 85) Ms. sone syne. 88 ff.) L. A. Altera autem die Craton philosophus in foro populum convocavit, ut ostenderet quomodo hic mundus contemnendus esset. Duos enim ditissimos juvenes fratres pretiosissimas gemmas, distracto toto patrimonio, emere fecerat et eas in conspectu omnium confringi jusserat. 95) l. had sald? 101) Ms. here st. herd. 104) his lare, L. A. hujusmodi mundi contemptum. 105) L. A. Primo quia ore hominum laudatur, sed divino judicio condemnatur; 107) secundo quia ex tali contemtu vitium non curatur et ideo vanus est, sicut medicina vana dicitur ex qua morbus nequaquam curatur; 113) tertio quia contemtus meritorius est qui sua pauperibus elargitur e. c. 117) l. gyf st. þat. 121—2) Zusatz. 123 ff.) L. A. Cui Craton dixit: Si vere Deus magister tuus est et vult ut harum gemmarum pretium pauperibus erogetur, fac ut reintegrentur, ut ad ejus facias gloriam quod ego ad hominum feci famam. 131) Tunc b. J.

Of gold and stanis þ*at* lay þare
Tuk vpe þe pecis small
And gerte sovnd (!) to-gydd*ir* all
Be his prayere þar fut-hate
Reformyt þa*me* to þe fyrste state.
þane Cratone & þe ȝoun*ge* me*ne* twa
þat gold and stanis vpe ca*ne* ta
And sald, to gyfe to powr*e* me*ne*,
And Cr*i*ste and his law ca*ne* kene.

Thane twa ȝoun*ge* me*ne* in þ*at* place
Stud and saw how þis don*e* was,
Sald al þe thinge þat þai had
And gafe þe pr*i*ce but ony bad
To pur*e* me*ne*, & mad þare dwellin*ge*
W*i*th sancte Johne, to her*e* his pr*e*chin*ge*.
It hapnyt syne þir ȝun*ge* me*ne* twa
V*i*th Johne, þar*e* mast*er*, for to ga:
And saw quhyle me*ne* þat had bene f. 39
þare serand*is*, cled in clathis schene, —
And skantly had Ilkane of þa
A singill clath, for-owtine ma.
þane begouth þai soroful to be.
And fra sancte Johne þat can*e* se,
Small stanis of þe sand*e*
He gadd*er*it vpe in to his hand*e*
And turnyt þa*me* in ge*mm*ys schene
And in gold fyne and clene;
And bad þai twa me*ne* to hy*me* br*i*n*ge*
Sle me*ne* of crafte, þat knew þ*at* thyn*ge*.
And sa but mar*e* on*e* went þai twa
Sik men*e* sekand to and fra
Sewine dais, but ſuiornynge,
And crafty me*ne* þa*ne* ca*ne* þai brynge.
þat, quhen*e* þai had þe ge*mm*ys sene
And þe gold þat ves fyne and clene,
Sad, þ*at* nane of þame befor*e*
Had sene sa preciuse tresor*e*
Of fyne gold & of stanis der*e*.
þane sad he to þat twa: »cu*m* her*e*
And w*i*th þis gud by agañe all
þat er*e* ȝe sald, bath gret & small, —
For*e* hewyn*l*y reward tynt haf ȝe.
Bot florysand a quhile ȝe be,
þat ȝe ma eft*ir*wart falow;
And in riches habund ȝe now,
þat ȝe but end begg*er*is be!«
þane agayne riches arguit he
And sex cause schavit quhy
þat þai me*ne* war þa*ne* vnhappy
þat sa set þar appetyte
In*e* Riches to hafe delyte.
And þe fyrste skil, to pr*e*ve It,
He tuk vt of haly vryte:
Of þat velfull gret gluttone
þat varldis velth had in*e* fusione,
And of Laȝar*e* þ*at* met grawe
Of his medynge, bot na*ne* hy*me* gafe.
þe tod*ir* is, þat all þat war*e*
Or in þis varld þat cu*m*ys, bar*e*
And but riches passis away,
Quhen*e* ded of þame wil ma h*is* pray.

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gemmarum fragmenta in manum suam recolligens oravit et factae sunt integrae sicut prius e. c. 141) L. A. Duo insuper juvenes honorati horum exemplo venditis omnibus et pauperibus erogatis apostolum sunt secuti e. c. 149) l. me*ne* quhyle. 155) L. A. virgas et lapides a littore maris deferri fecit. 159) Qui jussu apostoli universos aurifices et gemmarios per septem dies quaerentes reversi sunt dicentes quod illi nunquam tam purum aurum et tam pretiosas gemmas se vidisse testati sunt e. c. 174) L. A. estote floridi ut marcescatis. 179—220) Tunc apostolus contra divitias diutius coepit disputare, ostendens quod VI sunt quae debent nos ab immoderato divitiarum appetitu retrahere. Primum est scriptum unde recitavit hystoriam de divite epulone quem Deus reprobavit, et de Lazaro paupere quem Deus elegit. Secundum est natura, quia homo sine divitiis nascitur et nudus et sine divitiis moritur. Tertium est creatura, quia sol, luna, sydera, pluvia, aer omnibus sunt communia et communiter sua beneficia largiuntur: sic et inter homines omnia communia esse deberent. Quartum est fortuna; dixit enim quod servus efficitur nummi et diaboli: nummi, quia non possidet divitias, sed ipse a divitiis possidetur, diaboli, quia juxta evangelium amator pecuniae servus est Mammonae. Quintum est cura, quia habent curam et sollicitudinem diurnam et nocturnam in acquirendo, iu custodiendo timorem. Sextum est jactura, et ostendit quod divitiae sunt causa jacturae, quae est in acquisitione duplicis mali, scil. mali in praesenti: quod est elatio, et mali in futuro: quod est aeterna damnatio, et alterius quod est in perditione aeterna, sc. duplicis boni, in praesenti: quod est gratia, et boni in futuro: quod est aeterna gloria. 187) grawe st. crawe. 188) medynge dung-hill. 202) Ms. thril mit a über i. Nach 202 ist V. 192

þe thryd is, þat al creature
To be commone ſettis þare cure,
As sone, mone, ſternis al smal
Presit þame to serwe til all,
And rane als and þe self ayr clere;
Sa suld mene do, til þai ar here:
Al þat þai haf, mak commone thinge,
Of myſterful ine till helpynge.
þe ferd is fortone, þat wil say
þat riche mane is thril alway
To twa: þe tane is riches
þat he gadderis vith gredines
And servis It, bot It nocht sa hyme;
And sa is he fendis lyme;
For he þat mony heppis ay,
Is seruand þar-to nycht and day.
þe fyfte is, sa gret besynes
He has for to get riches,
And besy thocht of þe kepynge
And gret dut of þe tynynge.
þe sexit ſcath is, for riches ay
Ar cause of tynsale nycht & day:
Fore riches prowd and fell,
þai rekis nocht of þe saule hele,
Na zet þe self fend dredis he nocht
þat one riches settis his thocht,
Na duttis nocht þar-thru to tyne
þe Joy þat ma neuir haf fyne.
þus (as) sancte Johnê disputand wes
One þis maner agane riches,
Mene brocht þe corse of a zounge mane
To be grawine, þat before þane
Thretty dais had veddit bene;
Fore-quhy þat vedo cane hyme mene,
And his modir and frendis sere
For hyme gret and mad Il chere.
And ine entent þare bale to bete,
þai fel dewot to sancte Jonis fet
And prayt hyme: rycht as he
Gert Drusiane reſuſcit be,
Raise þat lay one þat beyre
þat he wald one þe sanmyne manere
In name of god. & þare-with he f. 40
Gret Increly fore pure pitte
And say to god prayt for þat mane,
þat he fra ded to lyfe hyme wane.
And commawndit (hyme), quhene þis wes done,
To þa twa zonge mene to tel sone
þat for-thocht be-cause þat þai
Had sald þare gud sa clene a-way, —
þocht þai It þane recouerit had:
Quhat payne ine hel þame abad
And quhatk(i)ne Joy þat þai had tynte.
And he tald þane, or euir he stynte,
Of paradyse þe Joy parfyt
And þe gret blyß and þe delyt,
And of paynis hard and fell
He tald þame þat he ſchaw in hell,
And (sad): »wrechis, mend zow zeit!
For youre gud angel I saw gret
And þe feyndis rycht blyth & glad,
For ze twa vnhappy tynte had
Far palacis þat sal leste euir-mare,
Schenand with gemmys oure-al-quhare
And full of Joy and of delyte.«
And syne aucht paynis tald he tyte
þat grathit ar in hell fore mene
þat in þis lyf wil nocht god kene:
Fellone wormys þat is to say,
And thike myrknes-lestand ay,
And ſcurgis scharpe, & cald to-gyddir
þat makis wrechis ful chel to diddir,
And broland fyre, quhare þai sal dwel,
And sycht of fendis fers and fell,
And schame of synnis þat ma nocht
Amendit be, and dole of thocht.
þane he, þat wes reſuſcit sa,
And þe todir discipulis twa
To Johñeis fet fel done in hy,
Prayand þat þai mycht wyne mercy.
þane þe appostil sad þame to:
»Thretty dais ze penance do,
Prayand god, oure helpe þat is,
þat þis gold and þis preciuse stanis
To þare firste mater ma be brocht!«

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wiederholt. 196) l. presis. 217) Ms. rex oder rekis? 221 ff. = L. A. as fehlt im Ms. 233—4) umzusetzen. 209) sa st. þat? 239 ff.) L. A. praecepitque ei ut illis duobus discipulis enarraret quantam incurrissent poenam et quantam gloriam perdidissent. 250) schaw = saw. 259) Ms. þai st. þat. 261—8) L. A.: Vermes et tenebrae, flagellum, frigus et ignis, Daemonis aspectus, scelerum confusio, luctus.

And, as he bad, quhe*ne* þai had wro*cht*,
He sad: »tak þir & w*ith* þame ga
To þe place ȝe bro*cht* þa*me* fra!«
And þai went furth i*n* ful gud vyl
And al his bydynge ca*ne* fulfill:
And gold and stanis in*e* þ*at* hour*e*
Var t*urn*yt in þare a(w)ne nature;
And þai twa vane agañe but bad
Al þe vertu þat þai fyrst had.

Qwene Johne had p*re*chit to & fra
In*e* to þe land of Asya,
Al þa þat mad sac*ri*fice
Til mawment*is*, as folk vnwyse,
In*e* þe pup*i*le (raisit) seduccione
A-gane sanct*e* Johnê, but resone,
(&) to þe tempil of Dyane
Drew hym*e* rudly, or*e* þai fane,
For to strenȝe hy*me* to sac*ri*fy.
Bot he amefit þa*me* in*e* hy,
P*ro*ponand þa*me* þat diſtinctiue —
To lat þame w*ith* hy*me* for to stryfe:
þat o þir*e* þai to dame Dyane
Prayand suld C*rist*is kirk o*ne*ane
Ger don*e* thru hyr caſſine be,
And (he) but mar*e* of his wil fre
Til ydolis suld sac*ri*fy;
Or he þe tempil suld in hy
Of dame Diane ger*e* Ryve done
Of C*ri*ste thru Invocacione,
þa*ne* þai in*e* C*ri*ste trew*it* & his lare.
þar-to þe maste p*ar*t þ*at* wes þare
*Con*sentit, and gert remow all
Ovt of þe tempil, gret & smal.
þane sanct*e* Johnê mad h*is* vrisone
To god in gud deuocione:
And sodanly to erd can*e* fall
þe tempil, & þe Idolis all
And of deme Dyane þe fygur*e*
War*e* brokine smal, but recower*e*.

Of þar ydolis þe bischope,
Aristodem*us*, þ*at* wes ȝape,
Raisit a gret sedicione
In*e* þe puple of þat towne:
Sa þat þai drew to p*ar*tyse þar*e*,
Ilkane vthir til ſla al ȝare. f. 41
þa*ne* sad Johne til Aristodeme:
»Sa þu wil þis folk mak queme,
Sa me quhat þ^{u} wil I do
And I sal sone *con*sent þar-to.«
He sad: »gyf þ^{u} wil I trew
In*e* þi god, I wil þat þu
Drinke þe venome, I sal þe gyfe;
And *gyf* þar-eftir (þu) ma lyf
But hourte or schath in*e* þe,
I sal treu þi god suthfaste be.«
Sad sanct*e* Johne: »þ*at* do wil I.«
Aristodem*us* þan in*e* hy
Sad: »I wil þu se twa
Ded of þe venome þu sal ta,
þat þu þe mar*e* abasit be,
þat þai de þat þ^{u} ma se.«
Aristodem*us* went v*ith* þat
To þe p*ro*consul, quhar*e* at he sat,
And twa, þat suld hedit be
For*e* þar trespace, boc*ht* he,
And before al þa*me* of þe towne
He gert þame drynke dedly poysone:
And þai sone but ony mare
Fel dede done in*e* þat place þare.
Sanct*e* Johnê ȝet but abaysitnes
þe samyne drink tuk neu*ir*-þe-les
And croysit It, & drank al oute
But rednes v*ith* blith wlte.
þane al þe folk þ*at* saw þ*at* syc*ht*

289ff.) cultores ydolorum seditionem in populo concitantes e.c. 296ff.) L. A. Quibus J. hanc disjunctionem proposuit ut aut ipsi ad invocationem Dyanae ecclesiam Christi everterent et ipse ydolis sacrificaret, aut ipse ad invocationem Christi templum Dianae everteret et ipsi in Christum crederent. 301) Ms. ger noc*ht* done, nocht ist zu tilgen. 306) Ms. C*rist*is. 307) Ms. trew*it* st. suld trew. 309) Ms. renow. L. A. exeuntibus cunctis de templo. 317) L. A. pontifex ydolorum. 321—2) L. A. ita ut una pars contra aliam ad praelium pararetur. 324—6) L. A. Quod tibi vis, faciam ut placeris. 330) Ms. þat st. gyf. L. A. et si nullam in te laesionem videro, verus Deus dominus tuus apparebit. 334–8) L. A. Et ille: Volo ut ante alios morientes videas, ut sic amplius pertimescas. 342) bocht, L. A. petiit. 347 ff.) L. A. Tunc ap. calicem accipiens et signo crucis se muniens, totum

Begud to lofe god of my*ch*t.
Bot Aristodeme sad in*e* hy:
»In su*me* parte ȝet dout haf I;
Bot gyf þu ma in*e* to þis sted
Rayse þir twa me*ne* fra ded,
For*e*-owte dowt þa*ne* sal I trew
In*e* þat god, þ^{u} prechis now.«
Sanct*e* Johnê tuk of þa*ne* *his* kirtill
And to þe vntreufull gawe it till.
Sad he: »quhat amowis þe
þe kyrtil for*e* to gyf to me?«
Quod he: »to þat entent, þat þu
Of þi mystreucht haf ſcha*me* now.«
þan Aristodemus cane say:
»Quhat, venis þu þi kirtil ma
Ger me of fors in þi goddis trev?«
þane sad sanctte John*e*: »ga furth nov
And vith my*ne* kirtil but delay
Hele ȝone ded ma*ne*, & þus say:
C*r*istis appostil send me now
In*e* his name to reſuſcit ȝou.«
And quhe*ne* Aristodeme had done,
þai rudly sone did Jonys biddi*n*ge:
Rase. and þe p*ro*consul, þat wes ȝape,
And of þar*e* lawis þe bischope
Trowit in C*r*iste, & al þ*ar* kyne,
Thru baptisme forsuk þar syne,
And In*e* worschipe of sanct*e* John*e* mad
A fare kirke but abad.
For he co*n*uertyt had nerhand
Al hale þe puple of þ*at* land.
þan mad *he* byschoppis ay-quhar*e*,
To strinth and vpehald godd*is* lar*e*,
And mi*n*i*ſtr*is of syndry state,
Till enforme þe puple how-gate
þai suld varldly kepe þa*me* fra sy*ne*
And thru gud ded syne hewy*ne* wyne.

A-Mange al vthir of þat land
A far*e* ȝou*n*ge ma*ne* sanct*e* John*e* fand,
þe quhilk, þoc*h*t he wes fellone,
He wane to god thru h*is* ser*m*one;
And to a bischope hy*me* betaucht,
To trete hy*me* wele for*e* all h*is* maucht:
For*e* of depose in to þe name
He lefit hy*me* *with* hym, to fle blame.
þe bischope tretyt hy*me* for*e*-þi
As he his sone var, tend*ir*ly.
Bot fra he to rype elde wane,
He lefit þe bischope & vent þa*ne*
To ſterk thefis, & but abad
þar*e* master*e*-man*e* þa*ne* son hy*me* mad.
Syne eftir, quhar þe bischope wes,
Hapnyt sanct*e* Johnê to cu*me* o*ne* case,
And ba*d* hy*me* þe depose furth bry*n*g
þat he lefit in*e* his kepynge.
þe (bischope) wes abaysit þane,
As veinand þat þe haly man*e*
Had askit hy*me* su*me* money,
As In depose þat *with* hy*me* lay. f. 42
Bot sanct*e* Johnê, þ*at* k(n)ew h*is* thoc*h*t,
Sad: »sik depose ask I þe noc*h*t,
Bot þe ȝou*n*ge ma*ne* I ask þe
þat as depose þ^{u} tuk fra me.«
þe bischope sad: »ſaddir dere,
As In sawle he is ded but were
And *with* theffis in sik a hyll
As p*r*ince is dwelland, to do Ill.«
And quhen*e* þe appostil herd hy*me* say
þat þe ȝonge ma*ne* wes sa away,

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venenum bibit et nullam laesionem incurrit. 359) Tunc ap. ei tunicam suam tribuit. 363) L. A. Cui ap.: Ut sic confusus a tua infidelitate discedas. 368) L. A. Vade et mitte eam super corpora defunctorum dicens: apostolus Christi me misit ad vos ut in Christi nomine exsurgatis. 370) l. mene. 374) L. A. illico surrexerunt. 381—8) Zusatz. 383) Ms. þe st. he. 386) Ms. mīſtr*is*. 387) varldly st. warily. 389 ff.) L. A. Refert b. Clemens, sicut in IV libro ecclesiasticae hystoriae invenitur, quod quodam tempore ap. quendam juvenem pulcrum et fortem convertit et eum cuidam episcopo sub depositi nomine commendavit. 397—8) Zusatz. 399 ff.) L. A. Post aliquod autem tempus juvenis dereliquit episcopum et factus est princeps latronum. 403 ff.) L. A. Apostolus itaque ad episcopum venit et suum depositum requisivit. Cumque ille de pecunia intelligeret et ex hoc vehementer stuperet, dixit ei ap.: Juvenem illum a te repeto quem tibi tam studiose recommendavi. 405) Ms. bath st. bad. 410) Ms. vemand. 411) Ms. kew. 415) Cui ille: pater sancte, in anima mortuus est et in tali monte cum latronibus degit, quorum ipse princeps est. 416) Ms. det. 420) Ms. ȝe st. þe.

He rafe his clathis & befte his face,
And to þe bischope sad: »allace,
I wend til haf wel done þane
Quhene I betaucht þe þat mane!«
A horse þane gat he til hyme ȝare,
And he lape one forowtyne mare
And to þat hyll Ine gret hy
Prekit, & onabasytly.
And quhene þat ȝounge mane saw þat he
Come prekand ine sic degre,
He ves schamyt & ves ſchone,
And one his horse gat alsone
And fled. bot sancte Johne, fo(r)ȝetand elde,
Prekyt faste eftyr & hyme be-helde,
Cryand hey: »swet sone dere,
Fle nocht, bot byd, þi faddir here
And ald mane, vnermyt now,
þat mone ȝeld resone, wele þu trew,
And (!) Criste for þi saule; & ȝet I,
To de for þe, is al redy,
As Criste did, al oure myse to mend.
For-þi turne þe, fore god me send
To wyne þe, þat þu be nocht tynte!«
þane he, þat fled fyrste, cane ſtynt,
And þane sa fore-thocht his mysded
þat he gret sare for his mysded,
And fel done to sancte Johnȳs fete
And vith his teris cane þame vete,
And þame and handis kyssit swa,
Ine hope þat he suld pardone ta.
Sancte Johnê to his reucht tent cane tak,
And for hyme bath can fast & wak
And prayt for hyme, til he wes
Restoryt wele to goddis grace.

As recordis Johne Cassiane,
A ȝounge mane quhile a fule had tane
Quhilk we ane partryk cal,
And to sancte Johnê come þare-vith-al
And gaf It, as in dingnite.
And blithly it resawit he
And softly vith his handis twa
It handlyt & þ(a)r-of (play) cane ma.
þe ȝunge mane saw þat he plait
Vith þat foule, & til vthire sad:
»Be-hald ȝone ald & se how ȝarne
He plais vith ȝone foule, as a barne!«
þat quhene sancte Johne persavit had
Thru spyryt þat hyme þe ſchauyne mad,
He þat ȝung mane askit but mare
Quhat It ves ine hand he bare.
»It is myne bow, I tel ȝu to.«
Quod he: »quhat sal þu vith it do?«
»And þe foulis þare-vith I ſla
And lytil bestis vthir ma.«
Sad sancte Johne: »þu lat me se
Ine quhat maner þat suld be!«
þe ȝunge mane þane his bov bent syne
And vith his hand þare-vith cane lyne.
Sancte Johne þane a quhyle ves stil,
þane spake na-thinge þe ȝung mane til;
And þar-for he is bow vnbent.
þane sad sancte Johne: »tel þi entent,
Quhy þu vmbent þi bow sa sone!«
»Bot, quod he, I sa had done,
It suld hafe bene sone out of pyth
To schot ony takil vith.«
þane sancte Johne ansuerit þar-til:
»Sa do I for þe sammyne skyll;

423—4) L. A. bonum te custodem fratris animae dereliqui! 431) L. A. prae nimio pudore statim equum ascendit et velocius aufugit. 433 ff.) Ap. autem aetatis oblitus urget calcaribus equum et post tergum clamitat fugientis: Ut quid fili dilectissime fugis patrem et inermem senem? Ne timeas fili, quia pro te Christo rationem reddam et certe pro te libenter moriar, sicut pro nobis Christus est mortuus. Revertere, fili, revertere, quia dominus me misit. 435) Ms. he y. 437) And st. ane? 439) and st. anent oder to. 445) Ms. his his myded mit s über y. 447 ff.) L. A.: Apostolus autem ad pedes ejus procidit et manum tamquam per poenitentiam jam purgatam osculari coepit. 454) L. A. fügt hinzu: ipsumque postmodum in episcopum ordinavit. — Die folgende Geschichte der L. A. vom Häratiker Cerinthus lässt Barbour aus. — 455 ff.) Cum avis quaedam, quae perdix dicitur, ut ait Cassianus in libro collationum, viva b. Johanni a quodam oblata fuisset et ille eam quasi demulcendo tangeret et contrectaret, quidam adolescens hoc videns ad coaevos ridendo dixit: Videte quomodo ille senex cum avicula sicut puer ludit. 462) Ms. yr st. þar; play fehlt? 468) L. A. per spiritum recognoscens. 473) L. A. aves inde ac bestias sagittamus. 475) Ms. þut (yut?) st. þu. 477) Tunc juvenis coepit arcum tendere et tensum in manu tenere, sed cum nil ei ap. diceret, juvenis arcum distendit e. c.. 483) l. vnbent. 484) Et ille: quia, si diutius tensus teneretur, ad jacienda jacula infirmior redderetur. Ms. Bot he quod I sa haf I done. 487 ff.) Et apostolus ad hoc: Sic et humana fragilitas

For manis brokilnes ma nocht
Of contemplacione haf thocht
Bot sume disport Ithandly,
Na It suld be quhile wery,
As of þi bow þu sais me
Gyf þat It bent suld lange tyme be;
For, þocht þe eyrne fle heyeste
And þe sone seis clerlyaste,
Ȝet mone of fors he cume done
To þe law ȝerd & þar suiorne:
Rycht sa manis deuocione
þat quhile fra contemplacione
Is drawyne, sal þe scharpar be f. 43
And þe devotare quhene þat he
Eftsonis dreß hyme to pray —
For temporale thing lestis nocht ay.«

þane quhene sancte Johne ves of elde
þat he mycht nocht hyme-selvyne velde,
And duelland ves ine Effecy,
And for selfe eld ves sa wery
þat vnhes vith þe helpe of twa
He mycht quhyle to þe kirke ga,
Na he but pause mycht nomare say,
Bot þire twa wordis he sad ay:
»My sonis, I pray ȝu hartfully
þat ȝe luf entrechangeabily.«
And þis sa of-tyme he cane say
þat his discipulis one ane day
Prayt hyme to tel quhy
He sad þa vordis ythanly.
He answert: »for god sa tacht.
Kepe þame þare-fore at al (ȝour) macht,
And It sall suffice wel ȝu to,
Ine þis gyf ȝe his biddyñge do.«

And, as tellis Elynandus
Of sancte Johñeis varkis sayand þus:
Quhene he suld þe ewangel wryte
Quhare-ine þat he had gret delyte,
As Inè to custume he had ay
To gere þe puple faste pray
þat It suld t(h)ankful to god be
And helpe to saulis fore his pitte.
Als he prayt fore þat place
Quhare-ine to wryt Is custume ves:
þat, quhat mane þat sat ine It
To red or se þat haly wryte,
þat he suld thole þar-ine na pane
Of noyus vyndis na of rane —
And ȝete elimentis ay
þat custome kepis to þis day. —
And quhene sancte Johne had luffit here
Fullely fourſcore and sextene ȝere,
Quhene þat þe Traiane ves emperoure,
Jhesu, goddis sone, his saweoure,
Til hyme, quhare he ves, cane appere
Vith his discipulis, þat fel vare,
And sad: »myne dere, tyme is þat þu
Vith me and þi br(e)thire et now
Onê myne bwrd vith hevine blyſe.«
þane Johne beguth to ga vith ys,
And god sad: »þu sal stil byd here
Til sonday cume þat is nov nere!
þane þat day sal þi terme be
To bruk myne blis & dwel vith me.«
þane eftir, þe nexte sonday,
He gert þe folk cume but delay
To þe kirk þat þai had mad
Ine his honore, & þar (but) a-bad,
Fra þat þe cok had cravyne thrise,

ad contemplationem minus valida fieret, si semper in suo rigore persistens fragilitati suae interdum condescendere recusaret; nam et aquila cunctis avibus celsius volat et solem clarius conspicit et tamen naturae necessitate ad ima descendit: sic et humanus animus, cum se modicum a contemplatione retrahit, crebra innovatione ardentius ad coelestia tendit. 505) Init. fehlt, (s)yne in þane corr. — L. A. fügt hinzu: ut testatur Hieronymus. 512) L. A. ad quamlibet pausam hoc dicebat: filioli, diligite alterutrum. 523 ff.) Refert quoque Helinandus quod, cum J. evangelium scribere deberet, prius indixit jejunium, ut orarent se digna scripturum. 531 ff.) Fertur autem ipsum pro illo loco secretissimo, in quo divina scripturus secesserat, orasse, ut nullas huic insistens operi ventorum ibi aut imbrium injurias pateretur. Hancque eidem loco usque hodie reverentiam elementa servare dicuntur. 539 ff.) L. A. Cum igitur esset 98 annorum at a passione domini, secundum Ysidorum, anno 67, apparuit ei dominus e. c. 548) Ms. vs st. ys (= them?) oder þis? 549—52) Cui dominus: Dominica die ad me venies. 553 ff.) Veniente igitur dominica universus populus convenit in ecclesia, quae fuerat ipsius nomine fabricata. Qui a primo pullorum cantu praedicavit iisdem, hortans eos, ut in fide essent stabiles et in mandatis Dei ferventes

He taucht þa*me* in syndry vyis
Goddis biddiñge to fulfil
And do ay gud and lewe þe Ill.
And he prechand þis, gert be mad
A pyte þa*t* wes bath depe & brad
Besyd þe alter, and but hone
þe erde gerte of þe kirk be don*e*;
& in þat pyte hy*me*-selfe lad ewyne,
Hevand his handis vpe to þe hevy*ne*,
Sayand: »my*ne* mayster, lord Jh*es*u,
A-behufe althinge I lowe þe now,
Of þi discipul*is* alþare laste
þat me þis callis to þi feste!
And lo, þar-for *vith* Jo(i)ful will
I cu*me*. þare-for tak me þe til!«
And sayand þis *vith* swet stevy*ne*,
þare come a lycht fra þe hewy*ne*
& schane oñe hy*me*, quhar*e* he ca*ne* ly,
Sa ferly brycht and sa clerly,
þa*t* þar ves na liffand ma*ne* þa*t* my*ch*t
Se hym for þat mekil lycht;
& þat licht wes dwelland þare
þe space of ane houre & mar*e*.
And quhe*ne* þe licht vent avay,
A-vay he ves þat þar lay,
& no*ch*t bot ma*n*na sene ves þare —
þat spryng*is* ȝet, ry*ch*t as It vare
Smal sand in grond of well —
As þai þat saw It, I he*r*d tel —
And spryng*is* ȝet & sal do ay
In mynd of hyme to þe last day.

Sanct Edmwnde, of Ingland kinge,
Lovit sanct*e* Johne a-beouf althi*n*ge —
Outane our lord and our lady — f. 44
And in custu*me* had for-þi
þat, quha-se-euir*e* vald alm*us* crafe
For lufe of sanct*e* John*e*, suld hafe.
And sa be-tyd a day of case
þat þe kinge ves in solace,
And a pilgr*i*me to cu*me* by
þat askit hy*me* ry*ch*t pituisly
Alm*us* for sanct*e* John*e* is sak;
And he had no*ch*t quhar*e*-of to tak
To mak asyth to þat beggar,
For cause þa*ne* na*ne* ves hy*me* ner*e*.
Bot of his fyng*ir* tuk a ringe,
Far and worth mekil thinge,
And to þe pilgra*me* gaf it rath
þat alm*us* for*e* sanct*e* John*e* ca*ne* craf.
And þe pilgra*me* held is va syt*h*,
þat semyt þar-for*e* to be blyt*h*.
In Ingland þat ty*me* ves a kny*ch*t,
In ded of armys þa*t* ves vycht
And had bene in landis syndry
For til haf lose of chevaraly.
And tyd a tyme þar-for*e* at he
For sic cause passit þe gret se
In*e* to a cu*n*ctre far away.
As he rad a-pon*e* a day,
He met a pilgr*i*me in þe gat,
þat haluste hy*me* & sad þ*us*-ga*t*:
»Si*r* kny*ch*t, sene þu is of Ingland,
þat Edmwnd kinge has nov i*n* hand,
I pray þe þat þu tak þis rynge
On*e* my behalfe & gyf þe king*e*,
& say hy*me*: »»quha*me*-to þat þu
Gafe it vmquhil, þ̄e gyffis it nov,
Ȝeldand þe thank of þi gud-vil,
þat no*ch*t ellis had to gyf hy*me* til
þane, for*e* þat þu ves þe-alane.«««
& he vith þat þe ringe has tane.
& quhen*e* he had his Jorne don*e*
And in*e* Ingland co*me* ha*me* sone,
He vent to vesy þe kinge
& tel hyme of his travalinge,
As is þe costome for*e* to do,
& sad to hyme: »my*ne* lord, lo,

essent. 561) Post hoc foveam quadratam iuxta altare fecit fieri et terram extra ecclesiam jactari descendensque in foveam expansis ad Deum manibus dixit: Invitatus ad convivium tuum, domine Jesu Christe, ecce venio gratias agens quia dignatus es me ad tuas epulas invitare, sciens quod ex toto corde meo desideravi te. 569) l. alþire. 579—80) Zusatz. 582) Zusatz. 586) Zusatz. 590—1) Zusatz. 596) Zusatz. 602) L. A. absente camerario. 608) Ms. be ly blyt*h*. 609—55) Sed post plures dies quidam miles Angliae in transmarinis partibus constitutus ab eodem peregrino annulum regi referendum in haec verba recepit: Ille cui et pro cuius amore annulum hunc dedisti, tibi remandat. Unde liquido patuit quod b. J. eidem in forma apparuit peregrini. — Darauf folgt in der L. A. noch ein kurzes Résumé der Wunder des Heiligen nach Isidorus. 612) l. chevalry. 617) l. haliste. 624) Ms. he st. þe. 650) Ms. lelpe.

Þis ringe, þat (I) yu present now,
Me gafe a pilgra*me* to gyf ȝow,
Þat I, quhar I ves traveland,
Mete *vith* of case in*e* to fer*e* land,
& sad, fra ȝov þat It tuk he
As In*e* name of cheryte
One sik a day in*e* sik a place,
Quhar*e* þat nane by ȝov ves;
And bad I suld gyf it ȝov til
& thange ȝou of ȝor*e* gud-vyl.«
& quhe*ne* þe kinge had sene þ^e^ ry*n*ge,
He knev it, & be þe taknynge
Persavit vele, sancte Johnê It ves
þat It had tane fore distrafe,
Aperand in to pylg*ri*me ved,
þis of his helpe hafand ned.
Fore-þi þat kynge euir*e* fra þ*at* day
Ekit his devocione ay
To sancte Johne & fore h*is* sak
Gef alm*us* to þame vald It tak.
Fore-þi, sancte Johne, þ*at* my*ch*tty Is
Vith god, þi cufynge, kinge of blis,
Pray for vs þat ve hyne twyne
But det, schame ore dedly syne!

VI. Thomas.

Of sancte Thomas spek vil we,
Next sancte Johne in his degre. —
Quhene Thomas In Cesaria
Crist*is* treucht prechit to & fra,
Oure lord apperit til hy*me* þare
& til hyme sad: »I wil þu fare
Til Inde — & lefit fore na thinge! —
Quhare Gu*n*doforus Is þare kyñge,
þ*at* nov has send his p*ro*veste here,
Abney, visly fore to spere
A ma*ne* þ*at* sic palace ca*ne* make;
þ*at* he in*e* grete thank vil take
And als reward hy*me* t(h)ankfully,
Gyfe he h*is* varke dois p*ar*fytly.
For-þi til hyme I wil send þe.«
Thomas sad: »lord, I pray þe
þat þu send me quhare-eu*ir* þ^u^ will,
Ovtane þe fellou*ne* Indis till.«
þane god agane ca*ne* til hy*me* say:
»To þa fel Yndis hald þi way!
For þi p*ro*tectour sal I be.
Quhen þu hale Ynd has to me
Conuertyt, þu sal in hy
Cum to me v*ith* þe victory.«
þane til oure lord Thomas ca*ne* say:
»þi vil, lorde, be donê ay!
Fore lo þi servand þat þi vill,
To pase quhare þu vil send me til.«
þa*ne* þis Abney vent vpe & done
In to þe merkete of þe towne,
Oure lord in*e* to forme of mane
Hym met & hy*me* fraynit þane
Quhat he soucht. & (he) in*e* hy
Sad: »sik a ma*ne* of craft seke I
þ*at* thru gret crafte v*ith* costly thinge
Cuth mak a palace til oure kynge
As þe gretaste of Rome are mad.«
V*ith* þat oure lord but abad
Be-thacht hy*me* Thomas be þe hand*e*,
As þe maste crafty of þat land*e*
& þat beste cuth do sic thinge
Othir fore emp*ri*oure ore kynge.

f. 45

Vgl. L. A. Cap. 5. Die etymol. Einl. der L. A. fehlt. 3) L. A. Th. ap. cum esset apud Caesaream, apparuit ei dominus dicens: Rex Indiae Gundoferus misit praepositum Abbanem quaerere hominem architectoria arte eruditum. Veni igitur et mittam te ad eum. Cui Thomas: Domine, quo vis mitte me pater (l. praeter) ad Indos. Cui deus: Vade secure, quia ero custos tui. Cumque Indos converteris, ad me cum palma martirii venies. Cui Thomas: dominus meus es et ego servus tuus: fiat voluntas tua. 10) Ms. bisly, l. besily? 29) L. A. Cumque praepositus per forum ambularet, dixit ei dominus: quid comparare vis, juvenis? Cui ille: Dominus meus misit me, ut conducam servos in arte architectoria eruditos, ut romano opere sibi palatium construatur. Tunc dominus tradidit ei

þa*ne* vent þai to þe se but bad.
& þa*t* þare vil gud vend þai had,
& aryvyt at a citte
Quhar*e* þe kiñge of þat cunctre
Of nev his douchtir vedit had,
& for*e* þat cause a gret feste mad,
& gerte mak gret m*o*niciõne
þat al þat euir*e* var*e* in þe tovne
Of al degre, maste and leste,
Suld but assonȝe cu*me* to þat feste,
&, as þai vald þe king*is* dedenȝe
Eschev, na-mañe suld fenȝe.
Thane hapnyte Thomas & Abnene
þare to cu*me* ama*n*ge þir mene.
& quhen*e* þai set var in þe hall,
A madyne co*me* ama*n*ge þa*me* all
Of hebrow borne In*e* to þe land,
Hafand a quyſchile in*e* to hand,
& of ilke ma*ne* but abade
Ane lowynge in*e* hir myrth scho mad.
& quhen*e* schow co*me* to sanct*e* Thomas,
Amange al vthire þa*t* þare ves,
Scho had sone p*er*savinge þane
þat he of hebrow ves a mañe:
For nothir ete na driñge vald he,
Bot to þe hewyne had ay is he.
For-(þi) of hy*me* in to lowynge
Vith hir fistule þa*ne* ca*ne* scho synge
Of his cu*n*tre in*e* to þe lede:
»þare is bot a god but drede
þat of Hebreis þe god is
& makar*e* of althinge I-wis.«
& quhe*ne* he hard hir say sa,
Ry*ch*t besily he ca*ne* hire pray
In*e* þe sa*m*myne led for*e* til repete
þai sa*m*myne wordis, hy*me* to rehete.
A seruand of þe houß v*ith* þat
Be-held þe manere how he sat
& mete & drink vald no*ch*t assay
Bot to þe hewine ves govand ay,
Gafe hy*me* a gret strak o*ne* þe ſchek.
& þe appostil, þa*t* wes meke,
Sad: »ſir, bettir is þat þu
For þis trespace be punyst nov,
þa*n* þar-for*e* þu be punyste sar*e*
Quhar*e* pardone sal be neuir mar*e*.
þar-for*e* ryſe of þis place I ne vil,
Til a hund þat hand briñge me til
þa*t* nov has strekine me so sar*e*.«
V*ith* þat þat servand mad hy*me* ȝare,
Agane þat etinge had þe kinge,
þe vel-vattir for to brynge.
& as he vent in to þe strete,
A fel hund sone ca*ne* hy*me* mete
And veryt hy*me* & drank his blud;
And hu*n*dis ete hy*me* to þare fud.
& a blak hund þat ves nerȝ-hand
Quhen*e* þai hy*me* ȝet, gat his Ri*ch*t hand
& in þe myddis of þe hall
Gat It & lad befor*e* þame all.
& quhe*ne* þai had þat sicht sene,
þai war*e* abaisit albedene.
þe vordis þa*ne* of þe appostil
þis madyne tald þa*me* al till,
& hyr*e* fistule kiste sone away
& til his fet fel but delay.
þane al þat sat þar-in a-bout, f. 46
Of þis had bath ferly & dovt,

Thomam, asserens eum plurimum in tali arte peritum. 43 ff.) Navigantes autem ad quandam civitatem venerunt, in qua rex filiae suae nuptias celebrabat. Hoc cum praeconisari fecisset, ut omnes nuptiis interessent, alias regem offenderent, contigit illum Abbanem et apostolum introire. 49) Ms. manicio̅ne̅. 57 ff.) L. A. Puella autem Hebraeam fistulam in manu gerens unumquemque laude aliqua commendabat videnque apostolum intellexit hunc esse Hebraeum, eo quod non manducaret sed oculos ad coelum fixos haberet. Cumque puella coram eo hebraice caneret dicens: Unus est deus Hebraeorum, qui creavit omnia et fundavit maria, apostolus ipsa haec eadem verba repetere satagebat e. c. 60) l. fistule. 72) Ms. it st. is. 84 ff.) Cui apostolus: Melius est ut in futuro indulgentia tibi tradatur et hic transitoria plaga reddatur: non hinc surgam donec manus, quae percussit, huc a canibus afferatur. 87) Ms. & st. þan. 89) Ms. þat for? 92—7) L. A. Hic igitur ad hauriendam aquam abiit et leo ipsum occidens sanguinem ejus bibit. 98—102) Laceratis autem canibus ejus corpus, unus niger canis manum ejus dextram in medium convivium apportavit, quo viso omnis turba obstupuit et puella ejus verba referens projecta fistula ad pedes apostoli se projecit. Die in der L. A. hier folgende lange Kritik dieser Geschichte nach Augustinus

Persavand þat sancte Thomas
Ves a mane fulfillit of grace.
For-þi þe kinge prayt hyme þat tyd
þat bath þe brydgrome & þe bryd
He vald blyſe, ore he ȝed avay.
þane Thomas one þis vijs cane say:
»Der Jhesu, þat of hewine is kynge,
Blyß vith þi hand þis gaddynge
& (in) þar hartis þe ſed ſchaw
Of lestand (lif), þat þai þe knaw
þe suthfaste god þat lestis ay.«
Vith þat sancte Thomas vent avay.
& in þe hand of þat ȝunge mane
A branche fare ves fundyne þane
Of a palme-tre, þat datis bare,
þe fayreste, ves euir sene þare.
& of þat fare froyte in þat tyd
Bath ete þe brydgrome & þe bryd,
& one slepe syne fel þai rath,
& a lyk dreme dremyt þai bath:
Thame thocht þe maste costly kynge
& maste fare oure al thinge,
Schrovd in gold & stanis sere,
As thame thocht, to þame suld appere
& in armys cane braſe
þame bath ine to þat Ilke place
& sad: »myne appostil ȝov
Blessit, sa þat ȝe ar now
Parſaneris of lestand lyfe,
Quhare ȝe sal euir duel but ſtryfe.«
& quhene þai vaknyt, þai cane tel
Athire til vthire as It befel
To þame þane in þar dremynge,
þat ves lyk ine alkine thinge.
& as þai þusgat carpand vare,
þe appostil to þame come þare,
þat euire had be goddis grace
þocht þe chavmir wel closit vas,
& sad: »myne lord to ȝu send me,
þocht þis place vell closit be,
þat myne blissinge ma one ȝu reste.
þar-for sais to me now fyrste
Gyfe ȝe forout corrupcione
Of flesche kepit myne benysone!
For chastite is souerane quene
Of al vertuise euir bedene,
& of euir lestand hele vith-al;
& virginite ve ma cal
Cister til angelis, þat ay
Seruis to god nycht & day,
& of al gudis þe valdinge,
& of lustis al þe our-cumyne,
& of treucht þe rewarde,
& puttinge of þe fend bakvart,
And sikirnes of þe Joy þat ay
Lestis. & til ȝou I say
þat ruttinge come of þe flesch lechery
þat oysit is al commonly,
Of rottinge pollucione
Is generit, in oure flesche þar done,
& of pollucionê of flesche
Grovis, as ve vat, giltines,
& of giltines þe schame
Is generit & of It þe blame.«
& as þe apostil tald þis here,
Twa come & tald vith clad chere:
»Ve ar angelis, ȝe sal vele treu,
Send fra god to kepe ȝu now,
þat sal, and ȝe þe bidding ȝeme
Of þe apostil wel & queme,
To god sal present al ȝour vil,
þat rychtwijs ȝarning suld of skil.«
þe apostil þane þame baptist þare
& mad parfyt in Cristis lare.
Eftir þat Pelagia —
þat ves þe bryd — þe val cane ta
þat holouyt ves, & þe gold rynge,
& sone for hir fare prechinge

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lässt Barbour aus. 118—121) L. A. et in eorum mentibus semina semen vitae. 131 ff.) L. A. Videbatur etenim iis quod rex gemmatus eos amplecteretur et diceret: apostolus benedixit vos, ut aeternae vitae participes sitis. 135) Ms. armus. 139) parſaneris frz. parsonnier. 149 ff.) L. A. Rex meus vobis modo apparuit et me clausis januis huc adduxit, ut super vos benedictione mea habeatis carnis integritatem, quae est omnium regina virtutum et fructus salutis perpetuae. Virginitas soror est angelorum, possessio omnium bonorum, victoria libidinum, fidei trophaeum, expugnatio daemonum, et aeternorum securitas gaudiorum. De libidine autem corruptio gignitur, de corruptione pollutio nascitur, de pollutione autem reatus oritur. de reatu confusio generatur. 176) Ms. clad st. glad. 182) Zusatz. 187) l. halouyt. 185) L. A. Post multum vero temporis sponsa nomine Pelagia sacro velamine consecrata martirium patitur

Vith stedfaste hart tholit dede.
& hyr spouse syne of þ*at* stede
Ves mad bischope, for*e* he ves vyse;
& til his name he hat D(e)neyse.

Thane eft*ir* þ*at* al þis ves done,
þe apostil & Abnes alsone
Of Inner*e* Inde co*me* to þe kynge:
þat blith ves grettu*m*ly of h*is* cu*m*ynge,
& na*me*ly for þat ma*n*is sak
þat suld þe palace to hy*me* mak.
þane led he Thomas but abad
Quhar*e* þat þe pal(a)ce suld be mad.
þat tuk a lange red in his hand, f. 47
As ma*ne* of craft þat vare cu*n*nand*e*,
þane þare-vith al þe palace ca*ne* merk,
Quhar*e* þ*at* þe kinge vald haf h*is* vark;
& þar a palace one sic vyijs
Sa craftly he cane dewyse,
þat þar ves nane sic in*e* to Rome
Be Jugme*n*t of ma*n*is dome.
þe kinge, þ*at* hard his dewice
& p*er*savit þat he ves vyise,
Sad: »richt wele It feris þe
S*er*uand to king*is* for*e* to be.
þar-for*e*, as þu dewisise now,
Mak furth my*ne* wark, & trevly trew
þat þi trawel sal be þe quet
Ful wele, fra þu haf endit It!«
þane gert þe kinge gyf hy*me* i*n* hy
Siluer*e* and gold plentuisly;
& a fer*e* cunctre passit to:
Quhar*e* he sa gretly had to do
þat twa ȝer*is* he dwelt þare.
& þe apostile in þat sychware
V*ith* þat tresour*e*, he had tane,
Pouer*e* m*e*n*e* relewit mony ane;
& prechit sa faste þat he

Ner*e* at þe folk of þat cu*n*ctre
Had co*n*uertit & but abade
Gert kirk*is* fele & gret be mad*e*,
& of baptisme þe sac*r*ament
Gert þa*me* tak in*e* gud entent;
Bischopis syne ordanyt he,
To serwe god in þare degre
In haly kirke, & clerk*is* bath,
þ*at* suld þe puple kepe fra wath
Of þe fals fend v*ith* þare p*re*chinge
& eke þe treucht v*ith* þar techinge.
& in sic oys quhe*ne* he had all
Spendit þe tresour*e* gret & smal,
þe kinge co*me* hame & ferly tho*ch*t
þat he fand no*ch*t his palace wro*ch*t,
& hard how þe apostil had done
V*ith* his tresour*e*. for-þi ry*ch*t sone
He gerte cal hy*me* & Abnen bath
& in fel presone put þame rath
& in þare bandis bu*n*dyne be,
Til he (had) thocht quhat-vyse he
Micht torment þa*me* maste fellou*n*(l)y.
þane rane hy*me* in*e* mynde in*e* hy
þat he vald firste quyke þa*me* fla
& bryne þame sene in doile & va.
& one þe thrid day quhe*ne* he
Had maste tho*ch*t of sic cruelte,
His brothire deit, þat hechte Gad;
For*e* quha*me* þe puple gret dule mad*e*,
& four*e* dais vith gret cur*e*
þai var*e* makand his sepulture.
Bot Gad þe ferde day rase fra ded*e*,
Befor*e* al þat vare in þat sted
& var ab(a)ysit gretu*m*ly
Quhe*ne* þai saw þat grete ferly
No*ch*t-þane wele sone þai hy*me* clad
& to þe kynge, his bruthir*e*, hy*me* led.
To quhome sad he »bruthire« but hone,

et sponsus nomine Dyonisius illi civitati in episcopum ordinatur. 193—236) L. A. kurz: Post haec autem ap. et Abbanes ad regem Indiae pervenerunt. Designato vero ab apostolo mirabili palatio et copioso thesauro accepto rex in aliam provinciam proficiscitur et apostolus universum thesaurum populo elargitur. Per totum autem biennium quo abfuit rex, ap. praedicationi institit et innumerabilem populum ad fidem convertit. 236—50) Rediens autem rex et quae Th. fecerat discens, ipsum cum Abbane in ima retrudit carceris, ut postmodo vivos excoriatos ultricibus daret flammis. 249) Ms. sla. 251—6) Interea Gad frater regis moritur et ei sepulcrum cum ambitione nimia praeparatur. 257—300) Quarta autem die quam mortuus fuerat, resurrexit et stupefactis omnibus cunctisque fugientibus dixit fratri suo: Hic homo, frater, quem excoriare et incendere disponebas, amicus Dei est et omnes angeli famulantur ei. Qui me in paradisum ducentes quoddam mihi

»I tel þe, þu has mysdoñe:
For*e* hyme þat þ*u* think*is* to fla
Or do hym*e* bryne or*e* ony wa,
Is god*is* fre*n*d, to quha*me* ay
Angelis serwys ny*ch*t & day:
þat me in pa*r*adice has lede
& schawyt me þe welful stede
Quhar*e* he þe fare palace has mad,
As he befor*e* hycht had to þe glad.
Na is no*ch*t vnd*ir* þe ayre he
Palace tendparte so fare to se,
For*e* ma na gold be mar bry*ch*t
þane It is to se w*ith* sycht;
& set oure-all is þat vanis
W*ith* bry*ch*t & schenand pr*e*ciuse stanys,
As sardiane, topias fyne, Jaspis,
Jape, c*ri*ssolit, & onix, fyne is,
Saphir of assay & berial clere,
& charbu*n*ckile of pr*i*ce ful der*e*,
& adama*n*t þat her of gene (!),
þat mekil helpis to þe ewine.
& que*n*e I faste musand ves
One þe beute of þat place,
þe angel sad to me, Thomas had*e*
To my*n*e bruthir þat palace mad*e*.
& (I) sad: »»ful fane wald I
þare-of be portare anerly!«
& he sad me þane but abad*e*:
»»þi bruthyre has hy*me*-selwine mad f. 48
Vnworthi þare-in*e* for*e* to be;
Bot I to god prais fore the,
þat þu mycht ryse & luf v*ith* oþ(i)re,
Till þu had boucht It fra þi bruthire,
Gyfand hym*e* of þi gud fre
þe coste of It þat mad (h)as he,
þat he vend vele he had tynte
& þare-for*e* to sla m*e*n*e* had mynte.«««
& quhen*e* he had sad þis resone,
He rane ry*ch*t rath to þe presone
Quhar*e* þe apostil bu*n*dy*n*e ves fet;
& fel one kneis til his fet,
Askand p*ar*doñe pytuisly
Til his bruthire þ*at* wes gylty,
& lyftly lousit sone þe band*e*
þ*at* Thomas had in*e* fwte & hand*e*,
& prait hy*me* þ*at* he vald take
A riche clethinge for his sake.
& sanct*e* Thomas til hy*me* ca*n*e say:
»Me þu ke*n*nis ȝet be na way:
þat þai þat ȝarnis for*e* to be
In hewyne & þare-In hafe pouste,
Ȝarnis til hafe na te*m*po*r*ale gud,
Ovtane anerly clath & fud.«

Thane, quh*e*n*e* sanct*e* Thomas of pressone
Come, þe kinge ves redy-bowne
& faste co*m*e ry*n*nand for to bete
His mysded, & fel dou*n*e til his fete
& askit mercy reufully.
þane Thomas sad til hy*me* in*e* hy:
»God has ful mekile doñe for ȝow,
þat let ȝou se his secret now.
For-(þi) in hym*e* now ȝe trew alway
& beis baptiste but delay,
Gyfe ȝe wil p*ar*cenar*is* be
Of his grete blys & lestand gle!«
þane Gad sad: »bruthire, I hafe sene
þe welfull palace far*e* & schene
þat Thomas mad, & lef gat I
Of god, It at þe to by.«
& Thomas sad: »in*e* till h*is* will
Is it to sell or till hald still.«
He sad: »þane It sall my*n*e be,
Syne I þe coste has mad, p*ar*de,
& of his awyne syne lat my*n*e bruthire
Ger*e* ȝou, Thomas, mak hy*me* ane vthire;
And gyfe he be no*ch*t penny bowne,

ostenderunt palatium ex auro et argento et lapidibus pretiosis mirabiliter fabricatum; et cum ejus pulcritudinem admirarer, dixerunt mihi: hoc est palatium quod Thomas fratri tuo exstruxerat; cumque dicerem: utinam janitor ejus essem, dixerunt mihi: frater tuus se illo fecit indignum; si vis in illo manere, rogabimus dominum, ut te suscitare dignetur, ut illud a fratre tuo possis emere, reddens ei pecuniam quam se existimat perdidisse. 265) hyme st. he. Ms. sla. 269) Ms. men*e* st. me. 274) Ms. þe st. se. 283) Ms. hev? 285) Ms. quēst st. quene. 295) Ms. oyre. 311 ff.) Cui ap.: Ignoras quod nihil carnale, nihil terrenum gestiunt qui cupiunt habere in coelestibus potestatem? 318) Ms. to þe. 329) L. A. Dixit ei frater regis: Vidi palatium quod fratri meo fecisti, et illud comparare merui. Cui ap.: Hoc in potestate fratris tui est. Cui rex: Illud erit meum. Apostolus fabricet tibi aliud; quod si forte nequiverit, mihi et tibi unum hoc commune erit. Respondit ap.: Innumerabilia

Lat it til vs bath be commowne.«
& sad þe apostil: »fele palace
Has bene & are in hewine alwais
Sene god fyrste had þis varld wrocht;
þat with nane vthire thiñg ar bocht
Bot with þe price of trewcht rycht-vijs
& almus-ded one syndry vyse.
& wardly riches be-fore ȝow
Ma pase na-way (!), þat wele ȝe trew!
Fore he þat gyffis his almus here,
Quhene to hald It he has powere,
Is lyk hyme þat ine merknes gais
& a lanterne before hyme has;
& he þat liffand It deferris,
Is lyk a mane þat merknes merryse
& gerris þe lanterne borne be
Be-hynd hyme, þe gat to se.
þare-for It is thankful thinge
To gyfe al-mane of fre lykine,
Til mene liffis & has fre will
To gyfe ore to hald þame still.«

Of a monethe efter þe space
Quhene, þat Is sad here, downe vas,
þe apostil did forowte bad
A congregacione sowne be mad
Of puyre & riche mene elyke
For þe maste parte of þe kinryke;
& al þat euire ware sek & fayre
He gerte disseuire fra þame þare,
& his prayere mad fore þame þane;
& al þe puple sad amen.
A fyr-schauchte of þe hewyne rath
þane Thomas & þe puple bath
Cane stryk *to* ȝerd & gert ly þare
A space of ane houre & mare,
Sa þat all wend but ony dowt
þat þare þai suld be ded al-owte.
þane Thomas sad vith cladsume chere:
»Ryse vpe now, myne brethir dere!
For god as fyrschacht nov come here,
To make þire seke mene hale & fere.«
þane al þe sek mene þat, come þare,
Parfyt heyle gat ine þat sychare,
& lowit god & sancte Thomas
Of þat grete habundand grace.
þane sancte Thomas vas rycht fovs
Till tel þe twelfe greis of vertuse. f. 49
þe firste of þame, to rekine now,
Is: ine god fermly til trew,
þe quhilk in substance bot ane Is
& thrinfald ine to personis.
& by þ(r)e ensampile schawit he
Felably quhow ma þis be:
For ine til mane a visdome Is,
& of þat ane þare procedis
Vndirstandynge, memore, & wite:
For wyt is þat gerris þe fynd Ite
þat þu (nocht) lerit, & memore syne
Is, þat þu laris, þu nocht tyne,
& vndirstandynge is þe aucht
þat may be schawit or ellis tacht;
þe tothir ensampil tane ma be
Sufficiandly be þe wyne-tre:
Tre, & leffe, & froite with-all
Bot a wyne-tre we call;
þe threde: þat ine þe hewid of mane,
Ar wittis four, quha rekine cane,

palatia sunt in coelo ab initio saeculi praeparata, quae fidei pretio et eleemosinis electis comparantur. Divitiae autem vestrae ad illa vos antecedere possunt, sequi vero omnino non possunt (!). 347) l. behynd? 349—360) fehlen in L. A. 358) l. almons. 361) Post unum autem mensem fecit ap. pauperes omnes illius provinciae congregari, quibus congregatis debiles et infirmos seorsim stare jussit et super eos oravit; cumque qui docti fuerant respondissent Amen, coruscatio de coelo veniens tam apostolum quam ceteros fere per horam dimidiam sic perlustravit ut omnes se putarent ictu fulguris interiisse, erigens autem se ap. dixit: Surgite, quiadominus meus sicut fulgur venit eosque sanavit. Exsurgentes autem omnes sani Deum et ap. glorificaverunt. 372) Ms. þat st. þane. 373) Ms. saw st. cane. þe st. to. 374) a st. þe. 385) L. A. Tunc ap. coepit eos docere et 12 gradus virtutum assignare. Primus est ut in Deum crederent qui est unus in essentia et trinus in personis, deditque iis triplex exemplum sensibile quomodo sint in una essentia tres personae. Primum est quia una est in homine sapientia et de illa una procedit intellectus, memoria et ingenium. 391) Ms. þe st. þre. 393) Ms. a mane st. mane a. 396 ff.) Nam ingenium est ut quod non didicisti invenias; memoria ut non obliviscaris quae didiceris; intellectus ut intelligas quae ostendi possunt vel doceri. 401 ff.) Secundum quod in una vinea tria sunt: sc. lignum, folia et fructus, et haec omnia tria sunt et una vinea sunt. 405) Tertium est quod

As sycht, herynge, gustyne, tastyne,
& ȝet þir foure ar bot a thynge
& in þe hewid ar herbreit all
& bot a hewid ȝet ve It call.
þe tothire stage is þat we,
Fore to wyne grace, suld baptist be.
þe thryd: þat we ay suld be bone
To fle fornicacione.
þe fyrd is: gyf we be wyse,
Ve suld eschew auarice.
þe fyfte stage is, suthly,
To kepe mene fra gluttony.
þe sexte: gyf mane perchance
Fel ine syne, suld do pennance.
þat in lele pennance we suld dwel,
As fore þe sewine gre ve ma tell.
& (þe) aucht wel ma be
For to luf hospitalyte.
þe ninte: for to sek goddis will
In althinge & till fulfill.
þe tend gre is: till eschew
A-gane goddis wil we wirk nov.
þe lewine is: þat cheryte
To frend & fa euire haf we.
þe twelfte: þat mene be ay reddy
To bere þir stagis, sekyrly. —
& or he had his sarmone made,
þare ware baptiste but abad
A lefyne thousand of mene,
Foroute barnys ore wemane
þat be Thomas of goddis grace
To cristine treucht conuertit ves.

And quhene al one þis vyise
Ves done as I (ȝou) devyse,
In hest Ynde, or he fane,
He went, & þar throw ferlys schane.
& Synciane, þat wes vorthy
& tendir frende to Mydgdony,
þe vyfe of Carise & cosyne
To þe kinge þar be rycht lyne,
Threv his prayer sa wrocht he
þat, þocht scho blynd ves, (he) gert hir se.
To Synciane sad Mygdony:
»Venys þu þat hyme se ma I?«
þane Mygdoñy of hire consale
But bad hyre habit changit hale
& vith powere folk come to þe place
Quhare þe apostil prechand ves
Of þe wrechitnese þat here
Mene has, til þai be brocht one bere,
& sad: »þis present lyfe
Is ay ine vrechitnese & stryfe
& vndirlout to chanſß ſere,
Sa þat mene liffis ay ine vere;
And quhene mene venis beste þat þai
Sal life ine lykine & ine play,
þane cumys ded vnwenandly
& rewis þame al-wa ine hy;
& þane þe flesche, þat ve fed here
Maste vantonly in dayntis sere,
Is lathaste tu luk one þane,
Fra þe lyf be ovt of þame.«
Syne forthirmare he cane preche
& forsit hyme þame to teche
Foure resonis, quhy mene here
Suld gladly goddis word here,
Lyknand þat word ine his prechinge
To foure maner of sere thinge:
Ane til þe oy(n)ment of þe ee

caput unum quatuor sensibus constat, in uno enim capite sunt visus, gustus, auditus et odoratus, et haec plura sunt et unum caput sunt. 412) Secundus gradus est ut baptismum susciperent. Tertius est ut se a fornicatione continerent. Quartus ut se ab avaritia temperarent. Quintus ut gulam restringerent. Sextus ut poenitentiam tenerent. Septimus ut in his perseverarent. Octavus ut hospitalitatem amarent. Nonus ut voluntatem Dei in faciendis quaererent et ea ope complerent. Decimus ut eam in non faciendis quaererent et ea vitarent. Undecimus ut caritatem amicis et inimicis impenderent. Duodecimus ut in custodiendis his vigilem curam haberent. 425) Ms. nc̄ = ninte. 435) L. A. novem millia virorum. 438) Ms. conuertis. 439 ff.) L. A. Post hoc autem in superiorem Indiam abiit, in qua innumeris miraculis insignis coruscavit. Sinticem etiam amicam Migdomiae uxoris Carisii, cognati regis, apostolus illuminavit e. c. 445) Ms. Capise. 459) chanſß = chanſis. 457—68) Ap. autem coepit vitae huius miseriam praedicare dicens inter cetera: quoniam vita hic est vita misera, casibus subjecta et adeo fugitiva, ut cum teneri creditur effugiat labefacta. 464) l. a-wa. 469 ff.) Deinde coepit quatuor rationibus exhortari ut verbum Dei libenter audirent, ipsum verbum Dei quatuor rerum generibus comparando, sc. collyrio, ex eo quod oculum nostri intellectus illuminat, passioni (!), ex eo quod nostrum affectum ab omni carnali amore purgat et

þat helpis mene clerly to se, —
& of þat ee þe vndoynge
Is of oure harte & vndirstandinge,
þat lichtis þe hart & makis It clere
þat Ignorance before mad swere; f. 50
Alsa It is lyk to poycione
Mene takis fore purgacione,
þat clengis oure flesche fra ȝarninge
Of fleschly luste & sinful thynge;
& til a plaister lyk ma be
Quhar-thru of syne wondis hel we;
& lyke to met It is vith-all
Quhare-vith oure saule fed ve sall —
For ve suld fet our maste delyte
In goddis vord fore sawle profyte.
For, as medycyne þat is parfyte
Dois to þe body na profyte
Bot mane resavit it withine,
Sa þe sawle sek of syne
Ma hafe na helpe of goddis word
Bot It be hyd ine (to) his hurd:
Quhene grathly he has hard It,
Ine his harte bot he It knyt.
Of þis vord prechit Thomas sa,
þat baptisme tuk Mygdona,
þe vyfe of Caryse, þat na-wa
To his bed ȝed fra þat day;
þat Caryse askit at þe kynge
þat he mycht Thomas thraly thringe
Ine to presone, & did rycht sa.
Quhare to hyme come Mygdona
& prayt hyme of forgyvnes
þat he for hyr tholit distres.
þane confortand he sad hyre till:
þat payne he tuk vith gud will.
Carisius vent to þe kynge
Rycht þane but tary(i)nge
& for his vif gretly cane mene —

þat ves ful cister to þe quene,
And prayt hyme tendirly
þat he þe quene vald send in hy
& fand gyf scho mycht get hir wil
& gere hyre cume agane hyr til.
þane þe quen vent but bad:
& cristyne þat oure ves mad
Threu hyre cister, of goddis grace,
þat to pervert hyre purpos ves.
& quhene scho sene had sere ferlyis
þat Thomas dyd mony-vyis,
Sad: »of god veryte be þai
þat wil nocht trew ine Cristis la
Seand þe thyñge þat þis mane here
Dois in þe name of Jhesu dere.«

The apostil þane thru his gud lare
Infowrmyt al þat var þare
Schortly of thre, þat is to say:
þat þai suld honoure þe kirk ay,
& to þe prestis do honoure
Of haly kyrk þat has þe cure,
& be na way þat þai ware swere
Goddis vord euir to here.
þe quene þane come agane
þe kyñge, þat hyr þis cane f(r)ane:
»Quhar has þu bene, dame, al day?«
Till hyme sodanly cane scho say:
»I wende myne cistere Mygdony
Had bene a fowle, but nov se I
þat wyser wyfe ma nocht be;
Fore to þe apostil scho brocht me,
þat has me kend þe suthfast vay
To Cristis blyse þat lestis ay.«
þe quene vald nocht fra þat day
Bede with þe kynge be ony way.
þe kynge, þat wes þane full gretly
Grewit, bad þai suld ine hy

mundat, emplastro, ex eo quod peccatorum nostrorum vulnera sanat, cibo, ex eo quod nos coelestium amore delectat; et sicut, inquit, haec aegroto non valent nisi ea in se receperit, sic nec animae languenti verbum Dei prodest, nisi illud devote audierit. 478) & st. þe? 491) For st. bot? Ms. profyte. 501) Ms. Capise. 506) Ms. Magdona. 511 ff.) L. A. Carisius autem regem rogavit ut reginam sororem suae uxoris ad eam mitteret, si forte eam revocare posset. 517) & st. to. 522) L. A. quam pervertere volebat. 525 ff.) L. A. maledicti sunt a Deo qui non tot signis credunt et operibus. 532) honoure st. luf? L. A. diligerent. 538) Ms. fane. 539) Ms. dance st. dame. 542) fowle fool. 544) fore st. and? 545) L. A. viam veritatis. L. A. fügt nach 546 hinzu: et nimis stulti sunt qui in Christum non credunt. 548) bede, L. A. copulari. V. 549 fügt L. A. hinzu: Stupefactus autem rex dixit cognato suo: Dum tuam uxorem recuperare vellem, meam perdidi et pejor mihi mea effecta est quam tua tibi.

þat þai suld þe apostil bynde
Fulfaste his handis hyme behynde
& brynge to hyme but delay.
& quhene he come, þis cane he say:
»þu hyll mane & of will thra,
þat gerris oure wiffis fra vs ga,
Induce þame now to cume ws till,
Gyf þe ded þu eschew will!«
þe apostil sais: »one na-kyne vyse
May I do þe, quhil þat þu Is
In sic erroure as þu arte now:
As be ensampil þu may trew,
As Is þe ensampile of þe kynge,
& of þe towre, & þe wylsprynge.
For þu, þat kynge & mychtty Is,
Deigneis nocht till hafe ful serwice,
But wil þat, quha serwis þe,
Mane or wemene, honeste be;
þane sal þu trew ine þe sammyne vyse
þat god ȝarnis honeste serwice f. 51
Of mane or wyf, quhethire it be,
þat seruis hyme ine þare degre.
þar-for me think, I serwe no blame
Quhene I say: god luffis þe sammynne
In his serwandis, as þu will
þi serwandis trewly serwe þe till.
& I with besynes & cure
Has bygyt now a wel he toure,
& þu, me thinke for lawt of wyt,
Byddis me now distroy It;
& I hafe dolvyne ine þe erde eke
A spryngayd in It to seke,
& has fundyne, and þu sais me
þat I suld stope (it) & lat be?«

þane wes þe kyñge angry & wrath
& bad his tormentouris wel rath
Brynge platis of Irne & stele,
& in þe fyre gert het þame wele,
& ger(t) þe appostil one þame stand
Bundyne faste bath fwt & hand,
Bar-fwte. bot þare a ferly fell:
þat vndyr þame sprange vpe a well
& floknyt sone be goddis grace
þai brynnand platis ine þat place.
& þane þe kynge at þe consell
Of his macht, þat wes ferly fell,
Gert het ane oyne hat brynnande
& Thomas þare-In fute & hande
Gert put. bot sone but bade
Thru goddis grace It cald wes made,
& (he) þe tothire day but were
Of It come owt hale & fere.
& þane sad Caryse to þe kynge:
»Gud lord, gere hyme mak sone offeringe
Til oure gret god, þe sone, & sa
His god with hyme he sall wrath ma:
& fra þis tyme furth na mare sal he
One þis wyis helpe hyme, ȝe sal se.«

Sancte Thomas þane þai bad ine hy:
»Til oure tempil ga sacrify!«
& Thomas sad to þame one hycht:
»Quhilk opis þu be of mare mycht:
þu or þat thinge þat mad has þu?
& suthtfaste god dispicis now
& honowryse þi awne payntynge,
At na-thinge settand hewynis kynge,
Bot, as Carisius sais þe,

554—8) L. A. praecipiens ei ut ad suos viros conjuges revocaret. 559 ff.) L. A.: Ap. autem triplici exemplo ostendit quamdiu in errore persisterent, hoc facere non deberent, sc. exemplo regis, exemplo turris et exemplo fontis. Unde, dixit, tu cum sis rex, non vis habere coinquinata servitia, sed mundos servos pariter et ancillas. Quanto magis credere debes Deum amare castissima et munda servitia? Quid ergo culpor si Deum amare praedico in servis suis, quod diligis et in tuis. Fabricavi turrim excelsam et dicis mihi ut ego qui fabricavi, eam destruam? Fodi terram profundam et eduxi fontem de abysso, et dicis mihi ut obstruam illum? 560) þe st. þat. 581) Ms. dowine oder dolvine? Ms. þi st. þe. 583) Ms. as st. and. 587) L. A. ardentes laminas ferreas. 596) macht cognatus. 604) L. A. fac illum offerre sacrificium Deo solis, ut Dei sui iram incurrat qui ab his eum liberat. 604) Ms. som. 605) Ms. he sene st. þe sone. 609 ff.) L. A.: Cumque ad hoc urgeretur, dixit regi: praestantior es (tu) quam factura tua, et quoniam tu verum Deum negligis et picturam colis, tu putas quod, sicut Carisius (dicit), Deus mihi irascetur, postquam adoravero Deum tuum: magis autem irascetur Deo tuo eumque comminuet, igitur eum adoro. Si ergo me adorante Deum tuum Deus non evertet illum, sacrificabo illi, si autem sic, tu credes Deo meo. Cui rex:

Venys þat my god wrath wil be
With me, gyf þat I sacrify
To þi god! na; bot sikyrly
With þi god wrath wil he be
& *with* þi-selfe, bot no*cht with* me:
For þi god þat ȝe honour*e* all
He sal ger*e* brak in powd*ir* small.
Bot I þat god sal ho(no)ur ay,
Sa mychty dedis ma do ſa.
þi god, þerefor*e*, qhe*ne* I honour*e*
& *Cri*ste, my*ne* god, in to þat hour*e*
þi god ourtirwis no*cht* in*e* hy,
Til þi god sal I sacrify;
Sa þu do þe sa*mmyne* to myne,
Quhe*ne* þu seis þi god ver*tu* tyne.«
þane sad þe kynge: »me think þ*at* þu
As per & peyr*e* sais to me now.«
Sanct*e* Thomas þane i*n* hebrow spak
To þe fend, þat ves ful blak:
»þu, þat in þat ydole dwell*is*
To diſſawe me*ne* & do no*cht* ell*is*:
þat alsone as I knel done
To my*ne* god for deuocione,
I *com*mavnd þe, þat þ^{u} brak all
þat ydole in to powd*ir* small.«
With þ*at* þe apostil knelit done
& sad þir wordis *with* hey sone:
»Lo, I honour*e*, bot na mawnme*nt*,
Bot suthfaste god in*e* gud entent,
Lo, I honour*e*, bot na metall
þat brokill is & sone ma fall,
Bot lo, I honour*e* god of hewyne
& Jhe*s*u *Cri*ste, his sone ful ewyne:
In quhais name I þe co*mm*awnd*e*,
Ful fend, þat þare-In*e* is dwellande,
þat þu þat semulacre brake,
Or ony ma*ne* may hand þe reke.«
þane þat at word but ony mar*e*
It meltit as It vax war*e*,
& þe fend, þar-in*e* had bene,
Flaw a-way, & neuir wes sene.
þ*ane* al þe prest*is* gef a ȝell,
As þai had bene fend*is* of hell.
& of þe tempil þare bischope,
For doute *þe* apostol suld eſchape,
With a swerd strak hym in hy f. 52
In þat þe bak throw þe body,
Sayand: »I sal reveñge sone
þe wrange þat to my*ne* god is done.«
Bot Carisius & þe kynge
In þat place mad na mar*e* dwellinge,
Bot fled richtfaste out of þat sted,
Fra þai saw þe apostole ded;
For þai weste wele þat þe pup(i)le,
To tak rew*en*geance, war in will
To ſla þ*ame* & þe byschope bryne
þat done had þat horrib*ile* ſone
þat þai to þe apostol had don*e*.
þane *cri*styne me*ne* but ony howne
Hym*e* enter*it* w*ith* gret honour*e*
In*e* a grawe, mad *with* gret cur*e*.
Quhar*e* god of hewyne dois for*e* hy*me* ay
Myrac*u*lis grete to þis day,
&, as I trew, sal do euirmare,
Til al þai þat are sek or sar*e*
& sekis hym dewotly
& threw (!) sal hafe þare helpe in hy.
For, þocht to treu he wes swer*e*
Quhen*e* he can*e* godd*is* word*is* her*e*,
He wes eftyr fwll wel trewand*e*
Quhen*e* he a fyngyr of h*is* hand*e*

adhuc mecum de pari loqueris. Nach V. 619 ist V. 631 unrichtig eingeschoben (: sa þat dow þu þe sa*mmyne* to myne). 626) Ms. do aſa? 634) Ms. por? 635) L. A. Praecipit igitur ap. hebraice daemoni qui in eo erat, ut quam cito coram ydolo genua flecteret et statim ydolum comminueret. 643) L. A. Flectens igitur ap. genua dixit: ecce adoro, sed non ydolum, ecce adoro, sed non metallum, ecce adoro sed non simulacrum: adoro autem dominum meum Jesum Christum, in cuius nomine praecipio tibi, daemon, qui in eo latitas, ut simulacrum istud comminuas. Statimque sicut cera liquefactum est. 659 ff.) Tunc omnes sacerdotes mugitum dederunt, pontifex autem templi elevans gladium apostolum transverberavit dicens: ego vindicabo injurias Dei mei. Rex autem et Carisius aufugerunt videntes quod populus vellet apostolum vindicare et pontificem vivum incendere, christiani autem corpus apostoli tulerunt et honorifice sepelierunt. Darauf berichtet die L. A. noch die translatio nach Edessa i. J. 230, wo auch der Brief Christi an Abagarus aufbewahrt werde, und giebt Citate aus Isidor und Chrysostomus. 662) Ms. of st. þe. 674) sone st. sine. 679—99) Zusatz. 691) Ms. bn̄sone. 695) Ms. therwit st. trewit. 698) Ms. ded. deitly st. dedly.

Had put depe in goddis syd
In þat wonde bath depe & wyd.
& sa þe benysone he wane
Of Jhesu Criste to mony mane,
þat blissit al þat saw nocht
& therwit It ine ded & thocht.
For-þi, sancte Thomas, we þe pray
þat þu oure helpe be, now & ay,
& get vs grace, we hynne ma twyne
But det, schame & deidly syne!

VII. Jacobus (minor).

Now of sancte James spek will we,
þat set is in þe sexte degre
Of þe apostolis, as we red,
Of þare awne makine in þe cred —
Suppose syndry mene wald wene
þat he þe thred mane suld haf bene,
Be-cause þat he of kyne wes nere
To Jhesu & his modir dere.
Bot to declar quhy þat he
Is nocht set here ine þat degre,
I tak na tym to tel It here,
For I ame ald & sumdele swere.
þar-for I sped me, as I cane,
To say furth of þis haly mañe.
þat foure swrnamys had: & ane
Of þame al wele firste ma be tane
þat of Alphey þe sone wes he;
& þe tothir, nexte þat mycht be,
þat he wes callit goddis bruthire
& maste lyk hyme be-fore al vthyre —
For to Jhesu sa lyk wes he
Of al fasone in al degre,
þat þar cuth na-mane sa, I trew,
Quhilk wes James na ȝete Jhesu;
þar-fore, quhene Judas Jhesu sald
To Jowis, a takine þame he ȝalde,
Sayand: »quhame-euire ȝe se me kyſe,
He is Jhesu, trewis wele þis!« —
Fore þat wekit tratore Judas
Familiare to Jhesu wes
& sa parfytly k(n)ew hyme þat he
Of hyme mycht nocht dissawit be. —
& goddis cvsinge callit alswa,
For of twa cisteris come þa twa;
& goddis bruthire callit he wes
Fore his excellent halynes —
þar-fore of Jerusalem he
Wes mad byschope of heyest gre.
& callit als James þe lese
Vthir-tyme his swrname wes,
Sa at mene mycht kene quhilk wes he,
& quhilk þe sone of Ȝebede.
& rychtwyse James, fore he wes
Of maste excellent halynes —

Vgl. L. A. Cap. 67. Die etymolog. Einl. der L. A. fehlt. V. 1—14 Einleitung des Dichters. 15 ff.) vgl. L. A. 1: Jacobus iste ap. vocatus est Jacobus Alphei sc. filius, frater domini, Jacobus minor et Jacobus justus. (Dann gibt L. A. eine etymol. Deutung von Alpheus, die Barbour auslässt.) 16) Ms. þane. al st. as. 18) Frater quidem domini dicitur ex eo quod simillimus sibi fuisse perhibetur, adeo ut plerique in eorum specie fallerentur; unde cum Judaei ad capiendum Christum pergerent, ne forte Jacobum in persona Christi caperent, a Juda, qui Christum a Jacobo tanquam eorum familiaris optime discerneḃat, signum osculi acceperunt. (Dann folgt in der L. A. eine Stelle aus Ignatius in epistola ad Joh. evang. über die Ähnlichkeit.) 33 ff.) L. A. Vel dicitur frater domini, quoniam Christus et Jacobus (sicut) a duabus sororibus descenderant, (sic a duobus fratribus Joseph et Cleopha descendere putabantur) (L. A. weist dann noch die Meinung ab dass er ein wirklicher Bruder Christi, ein Sohn Joseph's von einem andern Weibe, sei.) 35) L. A. vel dicitur frater domini propter praerogativam et excellentiam sanctitatis, ob quam prae ceteris apostolis Hierosolymis est episcopus ordinatus. 39 ff.) L. A. Dicitur etiam J. minor ad differentiam Jacobi, filii Zebedaei e. c. 43 ff.) Dicitur etiam Jacobus justus propter meritum excellentissimae sanctitatis, nam secundum Hieronymum tantae reverentiae et sanctitatis in populo exstitit, ut fimbriam

Fore al þe puple had hyme þane
In maste reuerence as haly mane,
Sa þat þai stryfe wald, quha mycht fyrst
Of his kirtil nycht þe liste;
& of Jerusalem he wes
þe fyrste bischope, fore halynes.
For of his modir wame wes he
Maste haly ine to al degre;
Wyne & cesare drank he nocht,
Na ȝet na flesche, na nocht wes brocht
Rasoure of hevyd to schawe,
Na (oil) til enoynte hyme wald he hafe,
Bot altyme he cuth forbere;
Na clays of sylk he wald nocht were,
Bot lenyne clath he oysit ay; f. 53
& one his kneis sa of(t) cane pray:
þane one þame grew hardnes,
As oñe helis mare & lese.
& mene sa rychtwyis cane hyme cal
þat he of þe apostolis all
Ine to þe sanctwar (durst) ga
Quhene-euir he wald his prayeris ma.
& of þame al þe fyrste he was
þat euire be-guth to sa messe;
For þai gafe hyme reuerence
Of halynes for excellence,
þane eftyre þe ascencione
Of Jerusalem ine þe towne
Sic worschipe þai did till hyme ay
þat he wes fyrste þat mese cane say
Thru þame fore his gret dingnite.
& clene virgine als wes he.
& oñe gudfryday, quhene Jhesus
Deit, as tellis Josephus,
þis James mad awou þat he
But ony met ore drynk suld be
Til his lord Criste þat he had sene
Rysine to lyfe, þat ded had bene.
For-þi wes James fastand ay;
Til eftyr one þe next sonday
Jhesu, goddis sone, cañe appere
Til hyme *and* all þat *with* hyme were,
& bad þame set þe burd alsone
& set oñe bred witowtyne hone.
He brek þe bred, þat þare cane stand,
& blissit it *with* his richt hand
& fyrste gawe one-to James
& sad: »dere bruthir, ete of þis,
For manis soñe fra þe ded
Is rysine, al synnys to remed.«

The sewynt ȝere of his bischophade
To Jerusalem but abade
þe appostolis sammyne gadderit ware,
þat scalyt fare war in landis sere.
And James to þame demand mad
How in þe puple þai wrocht had
& how þat god had fore þame wrocht
In þame þat to þe treucht þa brocht.
þane Ilkane to þame-selfe cane tel

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vestimenti ejus certatim cuperent tangere. Unde et de ejus sanctitate sic scripsit Hegesippus apostolorum vicinus, sicut in ecclesiasticis hystoriis legitur: Suscepit ecclesiam frater domini J. qui ab omnibus nominatus est justus, ab ipsis temporibus domini perdurans usque ad nos. Hic ex utero matris sanctus fuit, vinum et siceram non bibit, carnes nunquam manducavit, ferrum in caput ejus non adscendit, oleo non est unctus, balneis non est usus, sindone, id est veste linea, semper indutus. Totiens in oratione genua flexerat, ut callos in genibus sicut in calcaneis videretur habere. Pro hac incessabili et summa justitia appellatus est justus et abba, quod est interpretatum munimentum populi et justitia. Hic solus inter apostolos propter sanctitatem permittebatur intrare in sancta sanctorum. Haec Hegesippus. 48) Ms. mycht nycht. 55) of st. on his? 57) bot st. bath. 67) Dicitur etiam quod primus inter apostolos missam celebravit; nam propter excellentiam suae sanctitatis hunc sibi honorem apostoli fecerunt, ut post adscensionem domini primus inter eos missam Hierosolymis celebraret e. c. 76) L. A. Hic perpetuae virginitatis exstitit, sicut testatur Hieronymus in libro contra Jovinianum. 76) In parasceue autem mortuo domino, sicut dicit Josephus et Hieron. in libro de viris illustribus, Jacobus votum vovit se non comesturum donec videret dominum a mortuis surrexisse. 83) L. A. In ipsa autem die resurrectionis cum usque ad diem illam J. non gustasset cibum, eidem dominus apparuit ac iis qui cum eo erant, dixit: ponite mensam et panem. Deinde panem accipiens benedixit et dedit Jacobo justo dicens: surge, frater mi, comede, quia filius hominis a mortuis resurrexit. 81) Ms. his criste (triste?) lord. 86) Ms. þat st. and. 88) Ms. berd st. bred. 95) L. A. Septimo igitur anno episcopatus ejus cum ad diem paschae apostoli Hierosolymis convenissent, interrogante eos Jacobo quanta per eos fecisset dominus coram populo, referebant. Cum ergo

In to þare trawel how þame befel.
& in þat towne al prechit þai
Ithandly to þe sewinte day
In þe tempil before Caypha
& be-for othir Jowis ma,
Sa þat richt mony ware ine wil
Cristyne treucht for to cume till.
Bot þane in þe tempil ine hy
A gret menȝe come swdanly
& criyt faste & lud cañe ȝele:
»O ȝe fel folk of Israel,
Quhat do ȝe now? quhare-for thol ȝe
Ȝou thru þis folk dissawit be?«
& þe folk with a sowdane cry
þai mewit þane sa sodanly
þat þai war in wil for to stane
þe apostollis þane euir-Ilkane.
Bot ane of þame went vpe ſtepand
Quhare sancte James wes prechand,
& keste hyme fra þe hwaiast (!) gre:
Til þat he lofyt, halt wes he.
& þis wes doñe þe sewint ȝere
Eftyr Cristis ascencione, but were.
& þe thred (!) ȝere, mare na lese
Of þat towne fra he bischope ves:
& ware þe Jowis wondir wa
For þai mycht nocht sancte Paule ſla:
Fore he apelyt had to Rome,
To thole of þe empriour þe dome;
þar-fore þai wrekyt þar wodnes
Ine þis Jamis, callit þe les,
Sekand faste occasione
To put hyme to confusione.
For-þi þe Jowis but abade
Of þare vysment *a semble* made,
& come to Jamis & cane say:
»þu, þat has bene rychtwijs ay,
We pray þe þu agane call
þe puple þat nere erris all,
As wenand þat It Criste suld be
He þat Jhesus, one þe tre
Before-tyme we hangit beforne
& for dyspyt crownyt with thorne;
Bot Criste, we wat wel, is to cume.
For-þi we pray þe al & sum
Vith al þe instance þat we may,
þat þu wald now oñe paschday,
Quhene al þe puple gadderit are
Namely to here þi suthfast lare,
Say to þame þat ine Jhesu
For ony prechinge þay (nocht) her trew;
For we sal al obeyse þe till
& trew quhat-sa þu vs say will,
& al þe puple mare & lese
Sal þane apprewe þi halynes.
For þu þat sais nocht bot resone,
Of na mane makis excepcione,
Bot ewynly sais þe lawte,
Gudmane or ewil quhethyr he be.«

Syne þe next pasche-day nere all
Come to þe tempill, gret & small,
To her Jamis in his prechynge
Of þus dowt say þe suthtfaste thinge;
& stabliste hyme one þe maste heycht
Of þe tempil, to schaw þe rycht,
& criand lowd sad: »rychtwyseste
Of almene & þe halyaste,
Sene we obey mone to þe ay,
þe suthfa(st)nes we pray þe sa;

VII diebus J. cum aliis apostolis in templo praedicasset coram Caypha et aliquibus Judaeis, et jam prope esset ut baptizari vellent, repente quidam templum ingrediens clamare coepit: O viri Israelitae, quid facitis? cur ab istis nos magis decipi permittitis? 107) Ms. & in. 117) In tantum autem populum concitavit ut apostolos lapidare vellent. 118) Ms. newit. 121) Ascendit autem homo ille super gradum ubi J. praedicabat, et ipsum praecipitavit deorsum, et extunc plurimum claudicavit. 123) l. heiast. 124) l. þat til. lofyt st. lifit. 125) L. A. Haec autem VII anno p. adsc. domini b. J. passus est. 127 ff.) In anno autem episcopatus sui XXX, videntes Judaei quod Paulum non possent occidere, eo quod Caesarem appellasset et Romam missus fuisset, persecutionis suae tyrannidem in Jacobum converterunt, contra eum occasionem quaerentes, et (sicut praedictus Hegesippus apostolorum contemporaneus refert, secundum quod in hystoria ecclesiastica invenitur) Judaei ad eum convenerunt dicentes: Oramus te ut revoces populum, quia ipse errat in Jesu putans quod ipse sit Christus. Precamur ergo ut dissuadeas omnibus convenientibus in die paschae de Jesu, tibi enim obtemperabimus omnes et de te tam nos quam populus testimonium ferimus, quia justus es et personam nullius accipis. 130) Ms. he st. þai. 138) Ms. ensampil st. a semble. 163) Ms. neuir st. nere. 163) Statuerunt

For nerhand all þe puple now
Myskennand trowis ine Jhesu
þat dejt one croice agañe his will.
þar-fore þe suth þu say vs till,
Quhat þe of (hyme) think, sais ws to!
Fore, as þu bydds, we sal do.«
þane James answert apone hycht:
»Sene me ȝe charge to say þe rycht
Of manis soñe, I sa ȝow ewyne
þat he is sittand ine till hewyne
Of god, his faddyre, oñe þe rycht hand,
& sal cume þine, ȝe vndirstand,
þe quek & ded bath to deme
One domysday, as hyme think queme.«
þe cristyne folk þat þane ware þare,
Quhene þai hard þus, ful Joyfull ware;
Bot faraseis & wyſmene
Of Jowis lach mad answere þane:
»To here hyme mare, we myse-do now,
þat beris sic witnes to Jhesu;
Bot pase we vpe & caste hyme downe!
Sa þat al cristyne of þis towne
Be rad to trew ine hym mare.«
With þat al cryit þat ware þare:
»O, ȝet þis rychtwy(s)mane erris
& now þane before fer war Is.«
þane vpe but mare til hyme þa wane
& ruschyt done þe Rychtwysmane.
& þai þat war þare done with-oute,
In gret fellonny come hyme abowte
& ſtanand hyme sad one þis wyse:
»Do stane we Jamis, þe richtwijs!«
Bot ȝete he deit nocht with þat,
Bot one kneys & elbois gat
& prayt fore þame Increly
& lovd, þat al hard þis, can cry:
»Lord, remyt þis gilt þame to,
For þai myskene quhat þai do.«
þane of þe prestis ane cane cry:
»Are ȝe woude? cese of ȝour foly!
Seis (ȝe) nocht al he prays ȝete
Fore ȝow & ma nocht stand one fete?«
þane ane a walkare-perk hynt
& gafe sancte James sic a dynte
þat he þe harne-pane brak in twyne
& blud & harnys owte cane ryne.
Sic martirdome þar tholyt he
Fore hyme þat al had ine pouste
Quhene Nero regnyt ine to Rome,
þat þane wes a mane of fellone dome;
& nere þe tempil grawyne wes,
Quhare he wes slane, in þe sammyne place.
þe mast part of þe puple sone
þat þar wes, quhene þis wes done,
Wald hafe rewengit his ded fane
& ſla þame al þat hyme had ſlane;
Bot of þe land sowne þai wente,
þay þat to his ded gef consent.

(Zerstörung Jerusalems.)

Josaphus, (þat) þat tyme wes
A Jow & saw (al) mare & les,
Sais þat fore þis gudmanis dede
Jerusaleme þe fare stede
In rewengeans dystroyt wes

illum super pinnam templi et voce magna clamantes dixerunt: Virorum justissime, cui nos omnes obtemperare debemus, quoniam populus errat post Jesum qui crucifixus est, enuntia nobis quid tibi videtur. 177) l. say. 179) Tunc J. cum ingenti voce respondit: Quid me interrogatis de filio hominis? ecce ipse sedet in coelis a dextris summae virtutis venturus judicare vivos et mortuos. 187) Haec audientes christiani valde gavisi sunt et libenter eum audierunt, Pharisaei autem et scribae dixerunt: male fecimus tale testimonium praestare Jesu, sed ascendamus et praecipitemus eum deorsum, ut ceteri terreantur et ei credere non praesumant, et simul voce magna exclamaverunt dicentes: O, o, et justus erravit. 199) Ascenderunt ergo et praecipitaverunt eum. 201) Cum ergo praecipitassent, lapidibus eum obruebant dicentes: lapidemus Jacobum justum; qui dejectus non solum mori non potuit, sed conversus et super genua procumbens dicebat: rogo domine, dimitte iis, quia nesciunt quid faciunt. Tunc unus ex sacerdotibus, ex filiis Rahab, exclamavit: parcite, quaeso, quid facitis? pro vobis orat his justus quem lapidatis. 205) Ms. ȝede st. ȝete. 215) Tunc unus ex ipsis perticam fullonis arripiens valido ictu caput ejus petiit et cerebrum excussit. Haec Hegisippus e. c. — 231 ff.) Über die Zerstörung Jerusalems vgl. L. A. Cap. 67, 2.

& al þe Jowis mar*e* & les
In*e* to þe kynrike of Juda
Var wyd schalit to & fra;
Bot no*ch*t all anerly be-cause of ded f. 55
Of Jamis tynt wes swa þ*at* sted*e*,
Bot errar, for*e* þai had flane
Jh*es*u Cr*i*ste w*ith* mekile mayne,
þat sad befor*e* ful dulfully
Of þat place in*e* his pr*o*phecy
þat stane oñe stane in*e* to þ*at* towne
Suld no*ch*t be lefit vncastyne done;
& þar-for ry*ch*t sar*e* he cane gret
Sittand in þe monte of Olywet.
Bot for*e* god is ay mercifull
Na wil no*ch*t þe ded of synfull,
& for þat þai m*e*n*e* of þe towne
Suld hafe na*n*e excusacione
Of þe gret sowne þat þai don*e* had,
He fowrty ȝere þame abad
Or he wald tak rew*en*geance,
To se gyfe þai wald do pe*n*nance,
& be his appostol*is* co*m*monly,
& be þis Jamis maste namely,
Gert prechiñge be to þame mad.
Bot þai þe hart*is* sa hard had
þat þai be na wa wald trew
þat godd*is* soñe wes swet Jh*es*u.
No*ch*t-þane he bad þame, for*e* to se
Gyfe þat þai wald repe*n*tand be
Or twrne to hym*e*, þo*ch*t It lat war*e*:
He mad þame red thru taknys ser*e*,
Befor þa fowrty ȝere war gane;
Bot turne to hym wald ner-hand nane,
As Josaphus recordis wele,
þat saw al þis eu*i*rike dele.
þat sais: a sterne bry*ch*t & clere

A-beoufe þe citte can*e* appere
Of a fenery (!) fwerd in*e* þe lyknes,
Till fal one þame al redy wes,
& in sik wyis as brynand clere
As to fal al redy were (!).
And eftyre þat at þe mydny*ch*t
Of þar grete feste þar com*e* a ly*ch*t
þat wondryly wes bry*ch*t & clere,
þat to þe tempil & to þe awter*e*
Enwyrent, þat, quha had sene,
Suld trew þ*at* It day-lycht had bene.
& in þat feste a . . . kalf bar*e*
A lame, þo*ch*t It ferly war*e*.
Sone eftyr þe soñe gay*n*e-done
þare wes sene in*e* þat regione
In*e* til mony plac*is* syndry
Cartys & wanys opynly
In*e* to þe ayr*e* pase to & fra,
& mony armyt m*e*n*e* alsa
&, as men*e* tho*ch*t þane but wer*e*,
For*e* til assege townys ser*e*.
Syne In a feste eft*ir*warte þ*at*,
þat in our*e* led witsonday hat,
A ny*ch*t, quhen*e* þe prest*is* went
To þe tempill, In*e* till entente
þar-in þare service for to say,
A ferly ſterynge sonê feld þai
Ry*ch*t as þe ȝerde suld tremyl al
& mak all werk*is* reddy to fall,
& hard a voyce sa sudandly
Say: »sped vs hyne in*e* al hy,
Or*e* men*e* to sege mak þ*a*m*e* bone
Of Jer*usal*em þe far*e* towne.«

Fowre ȝere be-for*e* þat ewy*n*ly
Jh*es*u, þe soñe of Anany,

231 ff. = L. A. 232 u. 270, 247—8) Zusatz. 251—3) L. A. et ut ipsi excusationem non haberent, 254) L. A. per XL annos eorum poenitentiam expectavit e. c. 260 ff.) L. A. sed cum per admonitionem eos non posset revocare, voluit eos saltem prodigiis exterrere, nam in his XL annis sibi ad poenitentiam datis, multa monstra et prodigia evenerunt. 271) Nam stella praefulgens gladio per omnia similis visa est civitati desuper imminere ac per totum annum exitialibus flammis ardere. 273) l. fyery? 276) ist verderbt. 277) In quodam festo azimorum hora noctis nona tantus fulgor aram templumque circumdedit, ut omnes diem clarissimum factum putarent. 283) In eadem festivitate vetula (!) ad immolandum adducta inter ministrorum manus agnam subito est enixa. Das Wort vor kalf ist unlesbar (kow?) 285) Post aliquot dies prope solis occasum visi sunt currus et quadrigae in omni regione per aerem ferri et armatorum cohortes misceri nubibus et urbes circumdare agminibus improvisis. 293) In alio die festo, quae pentecoste appellatur, noctu sacerdotes templum ingressi ad ministeria ex more complenda, motus quosdam strepitusque senserunt ac voces subitas audierunt dicentes: transeamus ab his sedibus. 305) Ante quartum etiam annum belli quidam vir nomine

Ine til a gret solempnyte
Sudandly þis cryit he:
»A voyce fra este & a voice fra west,
& of foure wyndis fra þe blaste
A voice, & one Jerusaleme
A voyce, one tempil & one mene,
& a voyce sal be ha(r)d wele rath
One spowsit mene & wemene bath,
& a voyce one þe puple all
Sal be hard, bath gret & small.«
& þai þat herd þis mane þis rare,
Tuk hyme & band & befte full sare,
To gere hyme lefe. bot he alvay
þe sammyne wordys agane cuth say
&, thocht þai dange hyme, neuir-þe-lese
He mycht nocht say till þame ellis.
Syne to þe Juge þai hyme brocht
& to gere pyne hyme wandyt nocht,
Sa cruelly, þat mene mycht se
Of his wame þe preuete.
Bot þar-for gret he nocht a tere f. 56
Na mad requeste ine ony manere,
Bot with gret doile & wordis ay
þai wordis as be-for wald say;
Bot þat þe laste þis ekyt he:
»Jervsalem, euir va þu be!«. —
Bot, quhene þe Jowis for þe prechinge
Of þe apostolis na maynyseynge
Na for na thinge thai had señe
Wald mend þar wikit liffis vncleñe
Bot in to durnes ay abad,
Til fowrty ȝere þe cors had made:
þane oure lord send Vaspaciane
& his sone Tytus, or he fane,
Of Jerusaleme þe towne
To distroy & cast It done.
& þar-for þai þat towne come til,
Sic profycy till fulfill;
For thru þame þane wes þat citte
Distroyt as now mene ma se.
Bot quheþir þat þis be suth or nay
I(n) lele treucht, I dare nocht say;
Bot for in story I fynd It,
þar-fore I put It in þis wryt.

Thane Pylot, kennand þat but skill
He Jhesu Criste condampnyt Ill
& dred þare-fore grettumly
þe blame of Cesar Tybery,
Send Al(b)ane his messyngere
Till hyme, his lettir for to bere,
For til efcuse hyme of þe Ill
þat he had done agānis skill.
In þat tyme Waspaciane
þe ȝemsale of Galyse had tane
Of Tybry þe empriour,
þat þane a mane wes of gret honour.
& tyd Pilatis messyngere,
þat þis lettir oure sey suld bere
Quhare he þe empriour mycht fynde,
To be dryfine with contrare wynde
Ine Galise; & has hawyne tane,
& brocht (wes) sone to Waspaciane —
For þe custome wes oysit þare
þat, quhat schepe þat brokine ware
A-pone þat coste, suld rycht þane
Be mad efchete gud & mane
& þe mene als þare wnwillis

Jesus Ananiae filius in festo tabernaculorum repente clamare coepit: Vox ab oriente, vox ab occidente, vox a IIII ventis, vox super Hierosolymam et super templum, vox super sponsos et sponsas, vox super populum universum. 312) Ms. of mene. 317) Praedictus igitur vir capitur, caeditur, verberatur, sed ille aliud dicere nequiens, quanto plus verberabatur, tanto fortius clamabat. Ad judicem igitur adducitur, tormentis diris afficitur, usque ad patefactionem ossium laniatur; sed ille nec preces nec lacrymas effundebat, sed cum quodam ululatu per singula paene verba eadem proferebat, addens etiam hoc: vaeh, vaeh Hierosolymis. Haec Josephus. 334) Ms. maynyseynge. 333—350) L. A. Cum autem Judaei nec admonitionibus converterentur nec tantis prodigiis terrerentur, post XL annum dominus Vespasianum et Titum Jerusalem adduxit, qui ipsam civitatem funditus destruxerunt. Haec autem fuit causa adventus ipsorum in Jerusalem, sicut in quadam hystoria invenitur, licet apocrypha. 351) Videns Pilatus quia Jesum innocentem condemnaverat, timens offensam Tyberii Caesaris pro se excusando nuntium nomine Albanum ad Caesarem destinavit. Eo autem tempore Vesp. monarchiam in Galatia a Tyberio Caesare tenebat: nuntius igitur Pylati a ventis contrariis in Galatiam pellitur et ad Vesp. adducitur. 353) l. dredand. 355) Ms. Alame. 369) Talis autem ibi serva-

Suld to þe prince be brocht thrillis.
Vaspaciane þane cane hyme frane
Quhyne he wes. & he agane
Sad: »of Israell but were,
& his Pylatis messyngere,
& til hawe bene þat Rome I thocht,
Bot fortune has me hyddir brocht.«
þane he sad: »of þat land Is þu
Quhare mony wysmane dwellis now:
þare-for It ma be one na vyse
þat na þu in medycyne suld be wise;
þar-fore I trew wele þu cane
Thru sik crafte helpe a sek mane.
For-þi þi crafte þu keth oñe me
& waryse myne Infyrmyte!« —
Fore of waspis Waspaciane
þat grew in his hed, name had tane,
& at his nese flaw ine & owte;
þare-fore of ded he had gret dowt;
For þat seknes ferlyfully
He had of barnede ythandly.
þane fwer Abnen þat he kend nocht
þe crafte quhare-thru he helpit mocht.
þane sad to hym Waspaciane:
»Bot gyf þu helpe me one-ane,
Of ded now sal þu thole þe pane.«
þan Abnen sad til hyme agane:
»He þat kert blynd mene clerly se
& woud mene in þar wit to be
& þame þat ded war gaf lyf til,
He helpe þe, gyf it be his wil;
For I cane nocht of sic craft do.«
þane Waspaciane sad hyme to:
»Quhat is þat, þu sa me now,
þat of sic ferlyse (sais) þu?«
Quod he: »Jhesu of Nazarene,
A mane of gud lyf & of clene,
Quhame þe Jowis fore Inwy
But cause to ded put felloun(l)y.
Will þu In hyme trew & be lele,
But dowt he sal gyf þe þi hele.«
þane sad Waspaciane: »I trew
þat he þat wrocht sic (thinge) as þu f. 57
Recordis now, ma wel hele me
Of myne dulful Infyrmyte.«
þane *with* þat but ony mare
þe waspis þat ine his hewid ware
At his nese-thrillis flaw al owt,
& he is hele gat but dowt.
Vaspaciane þane wes rycht blyith
þat gottyne had his hele sa swith,
Sayand: »goddis sone, I trew, Is he
þis mychtely þat has heylit me.
For-þi I sal get lefe & pase
Quhare þat Jhesu prechand wes,
With sa gret mycht þat al þai
þat sclew dere Jhesu I sal fla,
& far *Jerusaleme with*-all
I sal mak playne but ony wale.«
& til Abnene þane cane he sa:
»*With* lyfe & gud pase hame þi wa.«

Vaspaciane þane to Rome went,
As before wes his entent,
& gat þe empriouris will
Hale his ȝarninge to fulfill.
þane he assemblyt ine to hy
Of armyt mene ane oste mychtty,

batur consuetudo ut quicunque ibidem naufragium pateretur, rebus et servituti principis subderetur. 375) Quem Vesp., quis esset aut unde veniret seu quo tenderet, requisivit. Cui ille: Hierosolymitanus sum, de partibus illis veni, Romam usque tendebam. Cui Vesp.: de terra sapientum venis, artem nosti medicaminis, medicus es, curare me debes. Vesp. enim quoddam genus vermium naribus insitum ab infantia gerebat, unde et a vespis Vespasianus dicebatur. 380) Ms. fortunat. 395 ff.) Cui vir ille respondit, artem medicaminis domine nescio et ideo curare te non valeo. Cui V.: nisi me curaveris, morte morieres. Cui ille ait: ille qui caecos illuminat, daemones effugavit, mortuos suscitavit, ille novit quia artem medendi ignoro. Cui V.: quis est ille de quo tanta profaris? Et ille: Jesus Nazarenus, quem Judaei per invidiam occiderunt, in quem si credideris, sanitatis gratiam consequeris. Et V.: credo quia, quod mortuos suscitavit, me etiam de infirmitate hac liberare poterit. Et haec dicendo vespae de naribus ejus ceciderunt et continuo sanitatem recepit. 407) l. quha. 423) Tunc V. ingenti gaudio repletus ait: certus sum quia filius Dei fuit qui me curare potuit. Petita igitur a Caesare licentia Hierosolymam cum manu armata pergam et omnes proditores et occisores funditus evertam. Dixitque Albano nuntio Pylati: rebus et vita sanus et incolumis domum tuam mei licentia revertaris. e. c. 439) in to hy, L. A. per annos plures. L. A. fügt hinzu: tempore scilicet Neronis imperatoris, cum Judaei imperio rebellassent. Unde (secundum chronicas) non fecit

& to Jerusaleme but bad
Come *with* þat oste he gadderit had,
& gret sege gert till It lay
One al syd oñe þe pasche-day,
Quhene at þe maste part of þe lande
Wes cumyne þare to mak þar offerande.
Bot befor a litill space
þat he to þe towne cumyne wes,
þe cristine þat þare dwelline mad
Thru þe haly gaste sic warninge had
þat fra þe towne þai went ilkane
Oure þe wattyre of Jordane
Til a smal towne, callit Pella,
& þare dwellynge þar cane þa ma;
Sa þat na lele mane suld forfare
Amange vnlele *þat* wekit ware.
þane in þe kynryk of Jude
þar wes a nothir gud citte,
þat Jonapar$\bar{a}$me had to name:
Quhare dwelt a mane of gret fame,
Josaphus, prince wes & als ledare
Of þat towne bath ine pese & vere.
þe quhilk before Vaspaciane
Prewit be fors for til haf tane,
With alkyne Instrument of were,
As gyne, flonge, darte & spere.
Bot Josaphus as worthy mane
þe towne rycht wele defendit þane. —
Bot I trew þat þis sad mycht be
Of Jerusaleme þe citte;
For Josaphus dwelt in þat towne
þat tyme as mane of maste renowne. —
Bot at þe laste he hyme bethocht
þat ine na maner þa mocht
Lange hald þe towne, na It suld be
Tane be force; & þare-for he

llewyne Jowis of his consent
Tuk *with* hyme & *with* þame went
Ine til a depe cawe & priue,
Wenand þar silkyr to be
Til þe parele suld paß by.
& þare wele foure dais cane þai ly
But met & drink, & wald fay
þat dee þare þame leware wes ay
þane fore to thol subieccione
Of hyme þat segyt þane þar towne;
þar-fore þai wald þame-self sla
& þare blud sacrifice ma
To god. bot Josaphus wald nocht
Consent til It þat þai had thocht;
Bot of his gret flycht he wrocht sa
þat he þe gret Jugment suld ta
One hyme þar quha fyrste fclane suld be.
þane sad þai al It suld be he
Be-cause he wes þe worthyeste
Of þame al & þe mychttyest:
þare-fore suld god mare plesance hafe
Ine til his blud þane al þe lafe.
þane Josaphus, þat wes zape,
Saw he mycht nocht sa eschape,
Sad he bad no bettyre be
þane ane of þame in ony degre,
Bot sad: »maste spedful is to caste,
Quha flane sal be fyrste & laste,
Cuttis ay be-twene twa & twa
& chese quha sal vthíre fla.«
& set þai al in payre twyne
& cuttis caste quha suld begyne. f. 58
& þe cuttis þane serwit swa
Til ilkane cane vthir fla,
Ovtane Josaphus & he
þat þare-ine suld falow be.

hoc zelo Christi, sed quia a dominio recesserat Romanorum. 464) l. pressit? 457) L. A. Quandam autem civitatem Judaeae, nomine Jonapatam, in qua Josephus et dux et princeps erat, primo omnium est agressus, sed Josephus cum suis viriliter resistebat; tandem videns Josephus imminere excidium civitatis, assumtis XI Judaeis subterraneam domum intravit, ubi quadriduana fame afflicti Judaei non consentiente Josepho malebant ibidem mori quam Vespasiani se subjicere servituti, volebantque se mutuo interficere et sanguinem suum in sacrificium Deo offere, et quoniam Josephus inter eos dignior erat, volebant eum primitus occidere, ut ejus effusione sanguinis Deus citius placaretur vel (ut in quadam chronica dicitur) ideo se mutuo interficere volebant, ne darentur in manibus Romanorum. At Josephus vir prudens et mori nolens judicemmortis et sacrificii se constituit, et quis prior alio occidendus esset, inter binos et binos sortem mittere jussit. 475) na quin. 484) Ms. det? 491) Ms. þis st. his. 493) Ms. þat st. þar. 495) Ms. þe worthyest mychttyest. 497) Ms. plesandis. 507) Missis igitur sortibus sors nunc unum nunc alterum morti tradidit, donec ventum est ad ultimum, cum quo Josephus sortem missurus fuit. 513) Tunc

þane Josaphus, as a wicht mane
& swepyr alswa, a swerd gat, þane
Bad his falow suthly checе
Quethyre ware leware hyme þe lif lese
Or liff & serwe hyme at his will:
þe tane of þa sone tak hyme til.
þane sad he þat he wald haf þe life
& serwe hyme al withoutyne strife.

Thane Josapus send til a frende
þat with Vaspaciane cane leynde,
þat mekil with his lord mycht do;
& he sone Josaphus come to,
& prayt hyme for hyme to trete
With his lord & a souerens gete
þat he mycht cume to his presence,
To spek with hyme without offence.
& he þe erand did one-ane
& brocht hyme to Vaspaciane.
þat sad til hyme: »þu suld ded be,
Na-ware þi frend prayte for þe.«
& he sad: »I ma amend sone
þe myse, gyf I hafe ony done.«
& he for answer sad hyme to:
»He þat is vincuste, ma nocht do.«
»Zeis, quod he, I ma sume thynge
Do þat may be lykyne,
For It sal ese, gyf I wil,
Tythandis rycht blyth to tel þe til.«
Vaspaciane þane sum-dele blyth
Sad: »I pray þe, tel þame swyth!«
Quod he: »our empriour is deid,
& þe to be in til his stede,
þe senate þat of Rome has cure
Vil þu be þar empriоure.«
Quod he: »gyf þu be profyte,
Quhy wald þu nocht lat þir mene wyt
þat þai suld wonyne be thru me
& þat myne lykyne subiet be?«
Quod Josaphus: »I cane þame tel
Fowrty dais, or þis befel,
þat It þai now se, suld be;
Bot for na thinge wald þai trew me.«
In þis sammyne tyme come legasy
To Vaspaciane reuerently
Fra Rome & tald how-gate
þat he wes chosyne but debate,
For to cume þare & resawe It,
Makand hyme requeste be wryt,
For þai thoucht hyme be-for þe lafe
Wel worthe þat honour til hafe.
& he til Rome passyt but mare
Vith þame þat for hyme cumyne ware,
& Tytum, his sone, lefyt þar still,
For to mak hend of al his wil.
& fra Tytus persawit had
His faddir empriоure wes mad,
He had sa grete Joy of It
þat he tynte nere heile & wit:
For he fel in þe parlesy
& haltyte als in sum party.
& quhene Josaphus hard tel
How þat to Tytus It befel,
Full besyly cane he spere

Josephus, homo strenuus et agilis, gladium illi abstulit et quid magis eligeret, vitam sc. aut mortem, requisivit, et ut sine dilatione eligeret praecepit; et ille timens respondit: vivere non recuso, si gratia tui vitam conservare valeo. 518) Ms. tuk. 521) Tunc Josephus uni familiari Vespasiani et sibi etiam familiari latenter locutus est et ut sibi vita donaretur, petiit, et quod petiit impetravit (so L. A.). 529) Cum autem ante Vesp. Josephus esset adductus, dixit ei V.: mortem meruisses, si huius petitionibus liberatus non esses. Et J.: si quid perperam actum est, in melius commutari potest. Et V.: qui victus est, quid facere potest? Et J.: aliquid facere potero, si dictis meis aures tuas demulsero. Et V.: concedatur ut verbis tuis inhaereas, et quidquid boni dicturus es, pacifice audiatur. Et J.: imperator Romanus interiit et senatus imperatorem te fecit. Et V.: si propheta es, quare non es vaticinatus huic civitati quod meae sit subiicienda ditioni. Et J.: per XL dies hoc iis praedixi. 545) Ms. senatis. 555) Interea legati Romanorum veniunt, Vespasianum in imperium sublimatum asserunt eumque Romam deducunt. (L. A. fügt hinzu dass nach Eusebii chron. Josephus dem Vesp. auch des Kaisers Tod und seine Erhebung geweissagt habe.) 569) Ms. & he. 565) Reliquit autem Vespasianus Titum filium suum in obsidione Jerusalem, Titus autem, ut in eadem hystoria apocrypha legitur, audiens patrem suum in imperium sublimatum, tanto gaudio et exsultatione repletur, quod nervorum contractione ex frigiditate corripitur et altero crure debilitatus paralysi torquetur, Josephus autem audiens Titum paralysi

Of his seknes þe manere
& of þe cause als of þe Ile
& in quhat wyse it come hyme till
& how lange tyme he It had.
Bot grathe answere cuth nane be mad —
For þai mysknew þe cause þat he
With sik seknes suld trawalyt be,
As how it come ine to þat oure
þat his faddyre wes mad emprioure.
þane Josaphus, þat wyse mane,
Ine till hyme-selfe coniecturyt þane
þat he for gret Joy & blythnes
In his lymmys sa drawyne wes.
& of his Il had sic persawyne
þat throu contrare contrare thynge
Is helpyne ofte; for it þat is
Gottyne of blythnes & of blyſe,
Is tynte richte of(t) be dowle & va.
& of þis befel richt swa.

Josaphus speryte þane
Gyffe þat Tytus had ony mane
Ine sik maugre þat he na wald ſe
One hyme na thole by hyme be
Na ȝete here nemmyne his name,
Na þare-fore he suld mak blame.
& quhene þai tald hyme þat he f. 59
Had a mane in sic degre,
To Titus cane he say in hy:
Gyfe þat he ȝarnyte grettumly
To hawe his hele? & he sad ȝa.
Sad he þane: »wil þu vndir-ta
þat I and þai þat are with me
In gudfath sal vnſchait be?«
þane Tytus sad: »I vndir-ta
Bathe þe & þame sekyre to ma.«
þane Josaphus þe met gert dycht
& set vpe Tytus, as wes rycht,
To þe bowrde as þare oure-mañe,
& gerte ane vthire bord rycht þane
Be sete ewyne anence hyme,
Sa þat he mycht nochte yddyre wyne,
& sete a mane þat met rycht þare
þat to Tytus lathaste ware.
& quhene Tytus þat mane had sene,
þare-at þane he wox sa teyne
þat nere he cane briste but abad —
Syke yre in his harte he had;
& ay þe langare he sat sa,
þe mare grew his sorow & va,
Fore þat he na mycht rewengit be,
In þe contrare of his lawte.
& sa betyd hyme in þat place:
þat fyrste fore grete Joy frosyne wes
& syne his hart changyt fore yre,
þat hyme enflammyte as a fyre:
þat his senownys þat drawyne ware
To-gyddyre, louſyt rycht þare;
& so his hele gat sodandly.
þare-for his malancoly
To þat mane he remyttyte þare,
& Josaphus forowtyne mare
Ine til his frenschepe þar cane ta;
& sa wox frend þat euire wes fa.

Ande quhene Tytus assegit had
þe towne twa ȝere & trawal mad,
Amange al vthyre skathis fel

laborare, causam morbi et tempus morbi diligentissime inquirit. Causa nescitur, morbus ignoratur, de tempore autem, quoniam audita patris electione hoc sibi acciderit, aperitur. 585) Josephus autem vir providus et sapiens ex paucis multa conjecit et ex tempore morbum et causam invenit, sciens quod gaudio et laetitia superabundanti debilitatus fuerit. Animadvertens itaque quia contraria contrariis curantur, sciens etiam quia quod amore conquaeritur, dolore frequenter amittitur, quaerere coepit an aliquis esset qui principis inimicus obnoxius teneretur. Et erat ibi servus adeo Tito molestus ut sine vehementi conturbatione nullatenus in eum posset respicere nec etiam nomen ejus audire; dixit itaque Tito: si curari desideras, omnes qui in meo comitatu venerint, salvos facias. Cui Titus: quicunque in tuo comitatu venerit, securus habeatur et salvus. 590) Ms. & st. þat. 602) l. maugre? 611) Tunc J. cito prandium fieri praecepit et mensam suam mensae Titi oppositam locavit et servum a dextris suis sedere fecit. 619) Quem Titus respiciens molestia conturbatus infremuit et, qui prius gaudio infrigidatus fuerat, accensione furoris incaluit nervosque distendens curatus fuit. 631) Ms. senanownys. 635) Post hoc Titus et servum in sui gratiam et Josephum in sui amicitiam recepit. L. A. fügt hinzu: Utrum autem haec hystoria narranda sit, lectoris judicio relinquatur. 638) l. ere. 639 ff.) Biennio igitur a Tito Jerusalem obsessa, inter cetera mala quae obsessos graviter

þat þai had þat *with*-yne cañe dwel
And prekyte þame, maste ſare
Wes fawte of met þai had þare.
Fore þare wes na barne my*cht* gete
A morcele of þe faddyre mete,
Na ȝe þe modyr þa*r* wald gyfe
Til hyre barne mete to relyfe.
For þe grete hu*n*gyre þa*t* þai had,
Full hard in þat towne þai war sted;
Fore no*cht* þe husbande to h*is* wyfe
Wald gyfe þe met *to* ſafe hyr lyfe —
Fore It is sad in eld*er*ys saw:
Ful harde is hu*n*gyre in hale maw.
Bote ȝou*n*ge mene, þa*t* ware starck & vy*cht*,
Wald bathe oñe days & one ny*cht*
In to þe rowyse of þat sted
Gange to & fra as halfe-dede.
& þai, gerte dalfe þame þat war ded,
Quhylys wald fal done i*n* þa*t* sted.
Sa wes þe stynke of dede ma*n*e þa*n*e
þat It co*n*fwndyt mony mane.
þar-fore of co*m*mownê coste þai bo*cht*
A place quhar*e*-in þai delfe þa*me* mo*cht*
þa*t* sa deyte in*e* þat place.
& quhene sik coſte þa*me* falȝet wes
& þe carione wox faste,
þane our þe wal þai vald þa*me* cast,
Til þe dyk*is* ner*e* full ware
Of þe carione þat casty*n*e wes þare;
& of þame þane sa gret stink rase
þat al þe ayre corru*m*pyt was.
þane Tytus, þat þis p*er*t (?) has sene,
þare gret myschefe sar*e* ca*n*e mene;
He*w*and h*is* handis to þe hewy*n*e,
Cryit one god *with* hey stewyne:
»Lord, þu wate þat I do nocht
þis ded, bot thru þe It is wro*cht*.«
For nothir*e* wes lewit in þa*t* towne
Hwnde na catte na ȝet ratone,
Hyde na skyne na ȝet ald soñe
Vnhetyne, be þis wes done.

A matrone þa*n*e in þe towne wes
Mychty of kyne & of riches;
Bot syke ȝu*n*ge me*n*e as I sad ayre
Of al hyre gude mad hyr so bar*e*
þat þai lewyt hyr*e* na-thi*n*ge to ete
Of al þat þay my*cht* *with* hyr*e* get.
Hyr*e* sowkand sowne þane (cane) scho ta
With dowle be-twyne h*ir* ha*n*d*is* twa
& sad: »vnhappy sone arte þu
Of mar*e* vnhappy mod*ir* now;
To þi modyre now mon*e* þu be
Met, þo*cht* wa be me,
& to þe thefys horroure alvay
& to þe warld in *pro*verbe ay.«
& quhene scho had þis sad, but mar*e*
Hyre awne barne scho ſlew ry*cht* þar
& sethit hyme & ȝete þe halfe,
For hu*n*gyre, as it had bene a calfe;
& hyd þe tothire halfe, quhill scho
For hu*n*gyre suld þe sa*m*myne do.
& thefys þane rane vpe & done
To refe met, in (to) þe towne;
P*er*sawand prowd sawour*e* þar*e*
Of sottyne flesche, þai fand (!) but mar*e*

perurgebant, tanta fames omnes tenuit quod parentes filiis et filii parentibus, viri uxoribus et uxores viris cibos non tantum e manibus, sed etiam ex ipsis dentibus rapiebant, juvenes etiam aetate fortiores velut simulacra per viam oberrando prae fame exanimes cadebant; qui mortuos sepeliebant, saepe super ipsos mortuos mortui cadebant, foetorem itaque cadaverum non ferentes ex publico sumtu ipsa sepeliebant, sed deficiente sumtu, vincente cadaverum multitudine de muro cadavera praecipitabant. 642) Ms. *with* hyme st. with-yne. 647) Ms. þat st. þar. 649—50) sind nach 644 zu setzen? 651) fore st. and? 652) Ms. ſo st. to. 665) Ms. & st. þat. 673) At Titus circuiens cum vidisset valles repletas cadaveribus et totam patriam ex eorum foetore corruptam, manus suas cum lacrymis ad coelumlevavit dicens: Deus, tu vides quia ego hoc non facio. 673) Ms. gr*et* oder p*er*t? 675) Ms. howand. 679) Tanta enim ibi fames erat, quod calceamenta sua et corrigias comedebant. 681) l. schone. 683) Matrona quaedam genere et divitiis nobilis, sicut in hystoria ecclesiastica legitur, cum praedones in ejus domum irruentes eam omnibus exspoliassent nec sibi ultra, quid comederet, remansisset, parvulum lactentem tenens in manibus ait: infelicis matris infelicior fili, in bello, in fame, in direptione, cui te reservabo? Veni ergo nunc, o mi nate, esto matri cibus, praedonibus scandalum, saeculis tabula. 697) Et his dictis filium jugulavit et coxit et dimidium comedens partem alteram occultavit. 703) Et ecce confestim praedones odorem carnis coctae sentientes in domum irruunt et, nisi carnem prodat, mortem minantur. Tunc illa detegens infantis

& ruschyt in þe howse alsone
& askyte quhare þe fles wes done.
þane scho, þat mycht na bettyre do,
þe tothire halfe brocht þame to
& sad: »þe bettyre parte Is þis
þat I brynge ȝow, so haf I blyse«,
& þar-with-all vnhelyte It.
& quhene þai wele persawit It,
þat of a barne þe halfe It wes,
In harte þai had sike wgrines
þat þai had no word for to say —
Sa ware þare hartis ine effray.
þane sad scho: »þis myne sowne wes,
& myne þe syne is mare & lese;
Ettis þare-of now fawfly!
For all þe lawe ettyne hafe I
Of hyme þat I of body bare;
Fore-þi me thynke ȝe suld nocht spare.«
& quhene þai hard hyr þis say,
þai lewit þe howiſe & ȝed þar wa.

Twa ȝere fra Vaspasyane
Of þe empyre þe state had tane,
Tytus Jerusalem cane wyne;
& tuk al þat he fand þare-Ine,
& bathe þe tempil & þe towne
Rycht to þe ȝerd he gert cast done.
& as þe Jowis Criste cane by
Of þare conȝe for pennyse thretty,
Sa alsa Tytus of Jowis sald
For a penny thretty, by quha walde.
For-þi þus Josaphus cane tel:
Tytus þare of þame cuth sel
Fullely nynety & sewyne thowsande,
þat þane war had owte of þe lande;
& a lewyne thowsand were
Be swerde & hungyre ded rycht þare. —
þare mycht mēne se, quha wald luke,
Quhat rewengeance god tuke
Fore þare gret & horrible syne
þat þai lange tyme ware rutit Ine
& of repentance had sic space
þat þai mycht wele haf gottyne grace,
& in to les þane fowrty ȝere
Namely hafand sic taknys sere. —

Als now is red: quhene þat Tytus
Jerusalem had wonone þus,
He saw a wal wes fow thyke;
& his mynowris þare gert he pyke,
In entent to caste it done,
As he þe lafe dyd of þe towne.
As þai ware faste wirkande,
A mane in to þe wal þai fande
þat one his fete vpstannand wes, —
Fore he sa sted wes in þat place
þat he mycht nothire syt no ly —
Sa ſtrate to hyme wes þat herbry.
& he wes clede þat al dewice,
Furryt wele in wayre & grece,
& body had of fare stature,
& semyt mane of gret honoure.
þane speryt þai quhat mane (wes) he.
Quod he: »Josephe mene callit me,
Of Aramathy in Juda
Myne forname I wes wonte to ta.
& quhene þe Jowis for invy
Jhesu Criste cane crucify,
Amange vthire I wes þare
& beheld to þare fellone fare;
& fore me thocht it wes Ill done,
At Pylat I purcheſte licence sone

membra: ecce, inquit, vobis partem optimam reservavi. At illos tantus horror invasit quod nec loqui potuerunt. Et illa: meus, inquit, filius hic, meum est peccatum, securi edite, quia prior ego comedi quem genui; nolite fieri aut matre religiosiores, aut feminis molliores; quodsi vincit vos pietas et horretis, ego totum comedam, quod dimidium jam comedi. Illi vero trementes et territi discesserunt e. c. 706) Ms. & st. Of. 737) Ms. þas. 741) L. A.: XICM. 743—50) Zusatz. 753) fow full. 751 ff.) Anders L. A.: Legitur quoque quod Titus intrans Jerusalem quendam murum densissimum vidit, ipsumque perforari praecepit, factoque foramine quendam intus senem adspectu et canitie venerabilem invenerunt, qui requisitus quis esset, respondit se esse Joseph ab Arimathia civitate Judaeae seque a Judaeis ibidem clausum et muratum fuisse, eo quod Christum sepelisset, addiditque quod ab illo tempore usque nunc coelesti sit cibo pastus et divino lumine confortatus. In Evangelio tamen Nicodemi dicitur quod, cum Judaei ipsum reclusissent, Christus resurgens eum inde eripuit et in Arimathiam duxit. Potest dici quod, cum eductus a praedicatione Christi non cessaret, a Judaeis

To louse his body fra þe tre,
& in þat grawe þat I fore me
Had mad, lad hyme reuerently.
þare-fore þe Jowis fore Inwy
Ine til a cawe me closit faste,
Lokit & celyt at þe laste.
Bot Jhesus, quhene he rase fra dede,
Cõme bodyly in to þat stede f. 61
& al vnsterynge þe stekyne
Of þe presone & þe selynge,
Owte of þe cawe þane cane me ta,
& to myne awne howse gerte me ga.
Bot quhene I þare a quhyle had bene
& talde til al þat I had sene
& bare leile witnes to Jhesu,
Bot þe Jowis wald nocht me trew,
Bot, for I na suld to vthire tele
þis tale, þe Jowis, þat ware fel,
Ine to þis wall stekyte me,
Ine hope þat I here dede suld be.
Bot fra þat tyme ay god me fed
With gaystely fude in to þis sted
& conforte me with gastely lycht,
Sa þat me thocht I had clere sycht.
Sa me thocht þis closyne
Myſſat me in na-kynd thynge.«
þane Tytus bad hyme gange his way
& þis marwele til almene say.

Bot eftir þe lange proceſß
Fra tyme þat þis done wes,
þe Jowys, þat ware ſchalyte wyde,
Assemblyt þat a certane tyde
& tald of consent commowne
þat þai of new wald wal þare tone.
& ine þe mornynge quhene went þai
To do þis for til assay,
Al þe feld þat wes oursprad
With fare quhyte dew a-bout þat sted,
Full of fare croycis cane appere,
As þai be crafte wele payntyt were.
& fra þai þat sicht sene had,
þai fled away but mare abad.
& one þe morne þai thocht þat þai
To wal þe towne wald zet assay,
& assemblyt in þe mornynge:
& Ilke mane one his clethynge
A takine fand of new-fresche blude
In al thinge lyk to Cristis rude.
Bot sa abaysit þane war þai
þat þai lefte al & held þare way.
Fore thire sygneis zet left þa nocht
Bot to þe begynnynge-place þai socht,
& for þat cause be-owte þe place
A multytud þare gadderit wes,
þat dewysit quhat-wyis þai
Vald þat wark mak but delay.
þane of þe erde sprange a fyre,
þat þame brynte al bane & lyre —
For god wald nocht þat þai had grace
To byge þe towne quhare it her wes.
Zet wald nocht god fore-euir þat þai
Of þis warld ware done away,
Bot erare in þe mynd of his name
& for þare ay-lestand schame
Ay suld leſte, to gere þame mone
Quhat gud he has fore al done;
& ay abydis, gyfe þai will
Lewe þare errour & turne hyme till.
& þat sal be but dowt, as It
Is recordyt in haly wryte
þat mene ine þis hale world sal se
Bot a hyrde & a hyreſel be,
Before þat god sal cume to deme
Bath gud & Il as hyme sal seme. —
þare-fore, sancte James, helpe me þat tyd,
Quhene I ma nocht myne synnis hyd,
Sa throw þi helpe I ma hynne twyne
But schame, det & dedly syne.

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iterum est reclusus. Der folg. Satz der L. A. von der Thronfolge des Titus ist ausgelassen. 790) & st. I? 801) Ms. me thocht me thocht. 805 ff.) L. A. Post longa tempora quidam Judaei Jerusalem reaedificare volentes, exeuntes primo mane plurimas cruces de rore invenerunt, quas territi fugientes et secundo mane redeuntes, unusquisque (ut ait Miletus in chronica) cruces sanguineas vestibus suis insitas invenit. Qui vehementer territi in fugam iterum versi sunt, sed tertio die reversi vapore ignis de terra prodeuntis penitus sunt exusti. 828) Ms. begynnynge st. byggine? 836) her = er. 837—854) Schluss des Dichters. 849) Ms. dowme st. deme.

VIII. Philepus.

Of sanct Philpe now spek wil we,
Nexte sancte James in his degre.
þe quhilk quhene he had thretty zere
Thru Sycheeme gane fer & nere
& goddis worde prechit wyd-quhare,
& payganis þat war dwelland þare
Ine til his larê wald nocht enclyne,
Bot lete hyme al his trawelynge tyne,
& tuk hyme & strenzet in hy
To þare goddis to sacrify;
& firste of Marte þe maunmente
He suld begyne, wes þar entent.
& quhene þai hyme for sic cause brocht
To þare tempil, þat wele was wrocht:
Fra-vndir quhare þe maument stud
A fel dragone lyk to be wod
Come startand owt al sudanly
& þe bischopis sone in hy,
þat fyre to sacrify cane kepe,
& twa tribunes þare-til eke,
þat gerte þare mene þe appostil bynde,
Slew of his mouth with þe fel wynde,
& al þe lafe þat þe wyne had f. 6a
Twechit, richt seke ware mad.
þane ware þe folk ine gret effray.
Bot þe apostol cane þame say:
»Sa þat ze wil tr(e)w to me,
Ger zour maumentis brokine be
& ine þe sted It standis now
Set vpe a croice of dere Jhesu
& honoure It, þat seke mene may
Fra god þare hele get but delay.«
þane cryit þai in a sone:
»þe fygure of Marte cast we downe,
Gyf þu oure sekemene wil ger hafe
To parfyte hele þat þai now crafe,
& namely gyf thire thre remede
Thru þe ma haf þat are here dede.«
þane Philpe sad to þat dragone:
»I commawnd þat þu brak downe
Of Marte þe mawnment but delay
& syne fast hald one þi way,
Dowand na skathe, mare na les,
Quhare ony are in wyldirnes.«
& he his commandment cane fulfil
& syne to mane did na hyl.
þane Philpe cane his prayere ma
& parfyt hele gat til al þai
þat þe dragone mad sek or sare,
& þe thre mene, þat ded lay þare,
Fra ded to lyfe thru þe wertu
He raysit þame of dere Jhesu.
þane al þat þis had hard ore sene,
Trewit in god & war mad clene
Throw baptysme & þe gud prechynge
þat Philpe mad of hewynly thinge.
þane gert he mony kirkis ma
Ine al þe land to & fra,
& prestis in þame ordanyt he
& deknes alse in þare degre.
Quhene he had a zer dwelte þare,
In Asya sene cañe he fare.
& to þe gret towne hapnyt hyme
To cume firste of Jeropolyne,

Vgl. L. A. Cap. 65. Die etymol. Einl. fehlt. 3) L. A. Ph. ap. cum XX annis per Sithiam praedicasset, a paganis tenetur et ad immolandum statuae Martis ab iisdem compellitur. 6) & st. þe? 11) l. Martis? 13) Tunc subito draco quidam ingens desub base exivit qui filium pontificis qui ignem ministrabat, in sacrificio interfecit duosque tribunos quorum ministri Philippum in vinclis detinebant, exstinxit ceterosque adeo sui flatus foetore infecit ut omnes morbidi redderentur. 21) Ms. þai st. þat. þare appostil. 23) Ms. wyne st. wynd. 25) Dixitque Philippus: credite mihi et statuam istam confringite et in loco ejus crucem domini adorate, ut infirmi vestri sanentur et mortui suscitentur. 28) Ms. & ger. 33) At hi qui cruciabantur, clamabant: tantum fac ut sanemur, et hunc Martem protinus confringemus. 39 ff.) Tunc Ph. draconi praecepit ut in locum desertum descenderet, ita ut nulli omnino noceret; qui statim recessit et ulterius non comparuit. 47 ff.) Tunc Ph. omnes sanavit et illis tribus mortuis vitae beneficium impetravit sicque universis credentibus per annum unum iis adhuc praedicavit et in iis presbiteros et dyaconos ordinans in

Quhare he fand Hevynutis,
þat throw wikit heresy nyttis
þat Cristе had suthfaste flesche as mane,
Bote forfit þame to preche þane
þat nocht bot fantassy it wes
þat Cristе semyte for to hafe flesche.
Bot þe erroure but delay
Philpe clerly put away.
& Philpe als had with hyme þare
Twa madymnis þat his douchteris ware,
þat haly ware in ded & thocht,
& god for þame gret merwalis wrocht:
Fore thru þe gret grace þai hade
Mony mane cristyne wes made.
Sewyne dais Philpe before his ded
A gret gadrynge mad in þat sted
& ythandly þai dais sewyne
Tachte he þe folk to wyne hewyne,
& sad, god lente hyme þat space
To teche mane to wyne his grace;
þane prestis & deknys þare mad he
þat prowand (!) ine þe kyrke suld be
& for þe puple for to pray,
þat þai to god mycht plese al-way,
& al þe remaynyne to do
þat efferyte þare ordyr to.
& quhene þat he had luffit here
Fowre score fullely & ek sex zere,
Vntrastefull folk of þat lande
Fore gret invy tuk hyme & bande,
& mad a croice in lykynes
Quhare-one his master doñe was
þat he sa prechyt in þat lande,
& þar-apone ful faste hyme bande.
& one þat wyise he zald þe geste
To god, þat it tuk in to haste;
& wes enterit honorably,
& his twa douchteris lad hyme by
Ine athire hand: quhare dere Jhesu
Ferly werkis dois for þame now.
þar-for to þame I pray al thre
þat þai sic grace purches me,
Owte of þis lyfe þat I twyne
But schame, det & dedly syne.

IX. Bertholomeus.

Now nexte eftir of Bartholome
Is to spek ine his degre.
Fore Bartholome wes þe nynte.
& to preche wes send Ine Ynde —
þat is þe farrest land, we trew,
Quhare ony mane dwellis now.
& quhene he come ine to þat land,
A tempil grete & fare he fand,
& þare-Ine wes ane ydol mad
To quhame þe folk in custum had
To sacryfy euir-ilke day;
& Astharoth hym callit þai.
& þe apostol enterit þare
In habit as he a pilgrime ware.

Asiam civitatem Hierapolin venit, ibique haeresin Hebronitarum, qui Christum carnem phantasticam assumsisse dogmatizabant, exstinxit. 50) Ms. he st. þe. 65) Ms. hevynntis. 69) Ms. bot st. þat. 73) Erant autem ibi duae sacratissimae virgines, per quas dominus multos ad fidem convertit. 79) Anders L. A.: Ph. autem ante VII dies obitus sui episcopos et presbiteros convocavit iisque dixit: hos VII dies propter admonitionem vestram mihi dominus concessit. Erat autem anno LXXXVII. 93) Post hoc infideles ipsum tenuerunt et cruci ad instar magistri sui quem praedicabat, affixerunt, et sic ad dominum migravit et feliciter vitam complevit. Juxta autem eum duae filiae ejus, una a dextris et alia a sinistris sunt sepultae. L. A. führt dann noch eine Stelle aus Isidor an und unterscheidet den in Hieronymi Martyrolog angeführten Philippus von dem Apostel. 97) Ms. & st. þat. 103—8) Schluss des Dichters. 104) Ms. workis? 108) Ms. ded st. det.

Vgl. L. A. Cap. 123. Barbour überträgt nur die eigentl. Legende. Die etymol. Einl. der L. A. fehlt. 4 ff.) L. A. 1: Barthol. ap. veniens ad Indiam, quae est in fine orbis, templum in quo erat ydolum nomine Ascaroth, intravit et quasi peregrinus ibidem manere coepit. In hoc

& in*e* þat ydol dwelt þare þane
A fend, for to dissawe mene:
þat, quhene he men*e* mad sek & sar*e*
& for a tyme wald to þame spare,
Fulis trewit wele þat he
þame heylyt of Infyrmyte.
For-þi þe tempil of syk mene
Wes fillit ful, but & ben*e*.
þane, þoc*h*t þai wald cry or rare,
Of þare god gat þai nan*e* answere.
þane, quhene þai p*er*sawit had
þat þare god sa sone du*me* Is mad,
To þe nexte citte þai cane pase,
Quhar*e* þat ane vthire ydol wes
þat þai menskyt, & hecht Beryth,
& eftyre þat hyme beſyly þai speryt
Quhy Astarothe, þare god, wald noc*h*t
Answer*e* þame as þai besocht.
Sad Beryth: »ȝe sal trew
þat he sa harde is bu*n*dyne now
With het chenȝeis, as fyre bry*n*nand*e*,
þat he ma nothire stere fowt na hand
Na speke word na his hand draw,
Fra þe appostil Bartholomow
Come in ȝoure towne.« þane sad þai:
»Quha is þat? we pray þe, sa!«
»Of mychty god, q*uod* he, þe frende
He is & her*e* will leynde
Fore til distroy ȝowr*e* godd*is* all,
Quha*me*-one ȝe suld in myster*e* call.«
Q*uod* þai: »þe taknys, we þe pray,
þu tell ws quhar*e*-by we ma
Knaw hyme by vthire men*e*.«
Berith sad: »ȝe sal hyme kene
Be his har*e* þat is cr*i*spe & blak
& mylk-quhyt flesche but ony lake,
With gret ewyne & ewyne neß-thrill*is*,
& fare barbe þat su*me*dele lāge is,
Meyñgit w*ith* quhyte hare; als he
Is of stature lufly to se,
His clathis are quhyte & alsa new,
Sete w*ith* stanis of purpure hew, —
& sex & twenty ȝere are now
þat he has oysite þame, ȝe trew!
A hundre syis one day knelande
& als of(t) one nychte prayande;
& angelis are ay hyme by,
þat tholis hyme noc*h*t be wery,
Na quhat is hu*n*gyre na ȝet threste
Na gret trawale neuire he wyste.
& fare blyth wlt eu*ir* (h)as he,
& thyng*is* to cu*me* he ma se,
Al langage spek he cane
& vndi*r*stand al leyd of mane,
& it þat ȝe haf askyt me
& myñe answer wele wat he;
& quhene ȝe sek hyme, gyf he wil,
Or ellis noc*h*t, (sal) aper*e* ȝow till.
Bot, gyf it hapyne sa þat he
Wil thole hyme of ȝou fu*n*dy*ne* be,
Pray(s) (hyme) þat he cu*me* noc*h*t her*e* —
Fore dowte: as he dyd to my*ne* fer*e*,
þat he do me þe sa*m*myne or ware;
Fore-þi prais he cu*me* na nare!«

Thane went þire men*e* hame i*n* hy
& socht þe appostol besyly
Twa dais, als wele as þai moc*h*t,

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ydolo quidam daemon habitabat qui se languentes curare dicebat, sed non sanando subveniebat, sed a laesione cessando. 21) Sed cum templum languentibus plenum esset et nullum ab ydolo responsum habere possent, ad aliam civitatem perrexerunt, ubi aliud ydolum nomine Berith colebatur e. c. 37) L. A. nec respirare nec loqui audet. 45—7) L. A. dic nobis signa ejus, ut eum invenire possimus. 48 ff.) Quibus daemon ait: capilli ejus crispi et nigri, caro candida, oculi grandes, nares aequales et directae, barba prolixa habens paucos canos, statura aequalis, collobio albo clavato purpura vestitur, induitur pallio albo quod per singulos angulos gemmas habet purpureas. Viginti sex anni sunt ex quo vestes et sandalia ejus nec veterascunt nec sordidantur, centies flexis genibus per diem orat et centies per noctem, angeli cum eo ambulant, qui nunquam eum fatigari nec esurire permittunt. Semper eodem vultu et animo laetus et hilaris perseverat, omnia praevidet, omnia novit, omnium gentium linguas novit et intelligit, et quod vobiscum loquor, ipse jam novit, et quando quaeritis eum, si vult, ostendet se vobis, si autem non vult, eum non poteritis invenire. Rogo autem vos ut, cum eum inveneritis, rogetis eum ne huc veniat, ne angeli sui hoc mihi faciant quod meo socio jam fecerunt. 54) Ms. & st. Is. 69) Ms. he st. ȝe. 79) Cum igitur per duos dies sollicite quaerentes eum minime invenissent, quadam die quidam daemoniacus excla-

Bot taknyne of hyme fand þai no*ch*t.
þane In þe tempil a ma*n*e lay
þat þe fend trawalyte ay,
& one þe apostol cr*i*yt he:
»þi haly *b*edis bry*n*nis me.«
þane þe apostol sad but mare:
»Wikit spryt, trawale hy*m*e no mare!«
& w*ith* þat wourd in*e* þat place þare
þe seke wes heylit of his care.
þane quhene þe kynge of þe land hard*e*
þat þe apostil sagat ferd,
þat lunatyk a douchtyre hade,
Send þane to hyme but abade
& prayt hyme cu*m*e hyme to
& to his dowchtyre þe sa*m*my*n*e do
þat he dyd to þe lunatyke —
Fore þare seknes war*e* elyke.
þane to þe kynge he come in*e* hy
& fand his douchtyre bu*n*dyne ly f. 64
In*e* yrne chen*z*eis, fore þat scho
Wald thole na-ma*n*e to cu*m*e hir to,
þane w*ith* hyre techt scho ca*n*e þa*m*e ryfe.
þe appostil bad louse hire belyfe,
þe apostil said: »beis hardy,
For þe fals fend bu*n*dyne haf I,
& beis no*ch*t rade!« & w*ith* þat
Pa*r*fyte hele þe madyne gate.
þat gert þe kynge, þat wes large,
His men*e* of gold & siluer charge
Camelis, & w*ith* preciuse stanis
þat costlyk ware for þe nanyfe,
& to þe apostil send þame tho*ch*t.
Bot hyme in na place fynd þai mo*ch*t.

þane one þe morne quhe*n*e It wes day,
Quhar*e* þe kynge in*e* h*is* chawm*i*r lay
& al entre closit ware,
þe apostil to hyme cane apere
& sad: »*I*r kynge, quhar*e*-til gert þu
þi men*e* w*ith* tresour sek me now?
To sik ma*n*e þu suld gyf þat til
þat of wardly gud has wil;
Bot I cowate na warldly thynge
Na in fleschelyk has lewynge (!).«
þane cane þe apostil til hy*m*e preche
Of Cr*i*st*is* law & hyme teche,
& schew hyme w*ith* vthire thynge
þe manere of our*e* ra*n*sonynge,
& how þe fend one foure-kine wise
He disco*m*fyte and his quentice:
þat wes thru ferly scheua*n*nes,
Mychte, richte, wysdome laste wes.
Fore scheuand wes: as he Adame,
þat wro*ch*t w(e)s of vmwe*m*myt lame,
Had our*e*-cu*m*yne, ry*ch*t sa suld he
One a vnwe*m*myt virgine be
Borne þat suld our*e*-cu*m*e our*e* fa.
& syne þe tothire thinge of þa
Wes: mychtyly he put hy*m*e owte
Of his ald sein*z*nery, but dowte,
þat he fra ma*n*e vsurpyt had
Syne eftire þat god had hy*m*e mad.
& þe thryd thynge wes ry*ch*twisnes:
Fore richt thinge fore suth it wes
þat, as þe fend our*e*-come þe man*e*
þat of þe froit had etyne þane,
Richt sa suld mane in lele fastinge
Oure-cum*e* þe fend in*e* til althinge.

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mavit dicens: apostole Dei Bartholomee, incendunt me orationes tuae. 86) Ms. dedis st. bedis. 87) Cui ap.: obmutesce et exi foras ab eo. Et statim est liberatus. 91) Quod audiens rex regionis illius Polemius, cum haberet filiam lunaticam, misit ad ap. rogans ut ad se veniret et filiam suam sanaret. 99) Ad quem cum ap. venisset et eam catenis ligatam videret, quia accedentes morsibus lacerabat, jussit eam solvi, et cum ministri ad eam accedere non auderent, dixit: ego daemonium quod in ea erat, jam ligatum teneo, et vos timetis? Et soluta statim liberata est e. c. 103) þane = þat na. 109) þat st. þan? L. A. Tunc. 116) Ms. cahawm*i*r st. chawm*i*r, in cubiculo. 123—4) L. A. ego nihil terrenum, nihil carnale desidero. 133) Ms. schenand he wes as A. 125) L. A. Tunc s. B. coepit eum multa de modo redemptionis nostrae docere, ostendens inter cetera Christum vicisse dyabolum per mirabilem congruentiam, potentiam, justitiam et sapientiam. Congruum enim fuit ut, qui filium virginis, id est Adam factum de terra, dum adhuc esset virgo, vicerat, a filio virginis vinceretur. Potenter quoque ipsum vicit, cum de sua dominatione potenter ejecit quam dyabolus pro dejectione primi hominis usurpavit e. c. Juste vero, quia justum est ut, qui comedente homine vincens hominem detinebat, a jejunante homine victus hominem amplius non teneret. Sapienter autem dum ars dyaboli deluditur arte Christi. Ars dyaboli fuit ut, sicut acci-

þe ferd, þat falowis nere þare-by:
þat he ourcome þe feynd vysly,
Quhene his visdome þe fendis arte
Had ourcumyne ine til al parte:
As quhene Jhesu ine wildirnes
Hungyre richt fare, þare na met wes,
& Satane bad hyme mak bred ȝare
Of stanis þat ware lyand þare, . . .
& sa ourcome hyme with slicht hid
As he before our eldéris did;
& gyfe of bred had he no ned,
He suld haf dowte of his godhed; —
Bot Criste answerte sa wysly
þat þe feynd begylyt wes vtraly.

Thane quhene he had þe kinge vndone
þe sacramentis of treucht al-sone,
He sad: gyf he wald baptiste be,
His god faste bundyne suld he se.
þane in þe morne one þare wyse
þe bischapis mad þare sacrifice
To þare ydole: & þane þe feynde
þat cowartly in It cane leynde,
Rayrit wele lowd & sad ine hy:
»Cesis, wrechis, to sacryfy,
For dowt It hapyne ware to ȝow
þane to me, þat is bundyne now
With chenȝeis thru angelis brycht
Of Jhesu Criste, goddis sone of mycht,
þat þe Jowis dyd one þe rude,
Of hyme myskennand þe gret gud
Quhene he oure-come þe ded, þe quene,
& oure fel prince, with-owt wene,
þat is þe spouse of ded full fell,
& has hyme bundyne Ine to hell.«
Full mony þane rapis hynte
& to draw done þe ydole mynte.
Bot þai mycht sterit be na way.
þe apostil þane one hicht cane say:
»þu feynd þare-in, to þe I speke
& byddis þu þat ydole brake
But abad ine pecis small.«
þane he brak it. & þare-with-all
To god þe apostil mad prayere:
& al þat in to seknes ware
þare hele parfytly gat rycht þare.
þane þe apostil but ony mare
Of þe tempil a kyrke made, f. 65
& þe fals feynd but abade
He gert gange in to wildirnes,
Quhare þat neuire mane dwelland was.
þane goddis angele cane apere,
þat wes wondyre brycht & cleyre,
& fleand in fowre nukis made
With his fyngyre þe croice but bade
& sad: »richt as þire sekmene has
Gottyne þare hele thru goddis grace,
Sa sal þis tempil clengit be
Of al fylth and Iniquite
of þe feynde þat þare-in dwelt ay,
þat þe apostol has put away.
Nocht-þane ȝu I sal gere hyme se, —
Bot rad se þat ȝe nocht be,
& in ȝour forhad but abade
Makis þis selfe takine þat I haf made
With myne fyngyre in þe hard stane!«

piter rapit avem, ita in desertum raperet Christum, ut, si ibi jejunans non famesceret, absque dubio Deus esset, si autem esuriret, ipsum ut primum hominem per cibum devinceret. Nach 156 fehlt ein Verspaar. 159) Ms. med. 163) Cum ergo eidem sacramenta fidei praedicasset, dixit regi quod, si baptizari vellet, Deum suum catenis ligatum ostenderet. Sequenti igitur die juxta regis palatium dum pontifices ydolo sacrificarent, coepit clamare daemon ac dicere: cessate, miseri, sacrificare mihi, ne pejora me patiamini, qui catenis igneis ab angelo Jesu Christi quem Judaei crucifixerunt religatus sum, putantes eum a morte detineri. Ille autem ipsam mortem, quae regina nostra est, captivavit et ipsum nostrum principem autorem mortis vinculis igneis vinxit. 183) Statimque omnes miserunt funes, ut simulacrum everterent, sed non potuerunt. Ap. autem daemoni praecepit ut inde exiens ydolum comminueret. Qui statim exiens omnia ydola templi per se ipsum confregit. Deinde fusa oratione ab apostolo omnes infirmi curati sunt, ap. autem templum Dei dedicavit et daemonem in deserto abire praecepit. 199) Tunc angelus domini ibidem apparuit et templum circumvolans in quatuor angulos signum crucis digito suo scripsit dicens: haec dicit dominus: sicut vos omnes ab infirmitate vestra mundavi, ita et templum hoc ab omni sorde mundabitur et habitatore ejus quem ap. in desertum locum ire praecepit. Prius tamen eum vobis ostendam, quem videntes ne timeatis, sed quale signum in lapidibus his sculpsi, tale in vestris frontibus

With þat he gert þa*me* se Ilkane
þat Ethiope a*s* þe ſu*te* blak,
þat had þe face gretly *v*lak,
For it wes awful & mysmade,
& þare-*with* a syd berd It had*e*,
& of his hewyd þe lochtris of hare
Til his fete strekand ware,
& of his mowthe & of h*is* ene
Sprak*is* of fyre bryste owt bedene,
& of his handis behynd h*is* bake
Bundyne w*ith* chenzeis, of fule mak.
þe angel sad to þe ful thynge;
»Fore þu dyd þe apostil*is* bydynge
Quhene þu brak þine awne mawnme*nt*
Quhare-thru ful mony men*e* war schent,
Of þe bandis I saMouse þe;
Bot to sik wild*ir*nes þu sal fle
Quhar*e* to man*e* þ*u* grewe na may,
& dwel þare-In*e* to domysday.«
& quhene þe angel had þis sad*e*,
þe fellone fende mad a brade
& w*ith* gret noyse & il-mowtht late
Grewand na-man*e* he held h*is* gate.
& þe angel, þat þai al saw,
Vpe in*e* hewyne of þare sicht flaw.

The kinge, his barnis & þe quene,
& al þai þat þis had sene,
Trewit in god & baptyſme tuke;
& þe kinge þe warld forsuke
& as discypul folowyt ay
þe apostil til þe end-day.
þane gadd*er*it þa*r* þe bischapis al
Of the templis gret & smal,
& (come) to þe kynge Astroges,
þat to þis kynge bruthire wes,
And*e* of þe puple gret playnt mad*e*
& of þe tynsale þat þai had
& of þare godd*is* brokine done
& of þare tempil subuersione
& of sorcery plenzeit þai
þat þai sad þe apostil dyd ay.
& quhene Astrages þe kinge
Had hard þe bischapis co*m*plenzeinge,
Wes wrath & a thowsand mene
Send to brynge þe apostil þane.
& quhe*ne* he come be-for þe kynge,
He sad til hyme as in*e* hethynge:
»Is þu he þat sa wikitly
My bruthire has p*er*uertit? sa, quhy.«
Q*uod* he: »I p*er*uertit hyme no*cht*,
Bot to *con*uert hyme wes my*ne* thocht.«
þane sad þe kinge: »ry*cht* as þu
Has drawyne hym*e* fra h*is* god now
&, I trew, to þ(i)ne, sa sal I
To my*ne* god gere þe sacyrfy
& honoure hyme fra þis furth ay.«
Til hyme þe apostil þan ca*ne* say:
»þat wykit fend þat þi bruthire
Honowrit as god be-for wthire,
I (band), of hyme hafand nane aw,
& bundyne til hyme syne ca*ne* schaw,
& gert hym brak þe mawnme*nt* all
þat he Indwelt, in*e* pec*is* smal.
& gyf þu þe sa*m*myne wil do
To my*ne* lord, I ame redy lo
To fulfill al þine entent

imprimatis. 214) Tunc ostendit iis Aethiopem nigriorem fuligine, facie acuta, barba prolixa, crinibus usque ad pedes protensis, oculis igneis ut ferrum ignitum scintillas emittentibus, flammas sulphureas ex ore et oculis spirantem, catenis igneis vinctum retro manibus; 215) Ms. at þe ſete. 216) Ms. *v*lak? 225) et dixit ei angelus: quoniam visionem apostoli audivisti et de templo exiens omnia ydola confregisti, solvam te, ut vadas in talem locum, ubi nullus homo moratur, et sis ibidem usque ad diem judicii. Ille autem solutus cum magno strepitu et ululatu disparuit, angelus autem domini in coelum cunctis videntibus evolavit. Tunc rex cum uxore et filiis omnique populo baptizatus est et relicto regno ap. discipulus est effectus. 235) ill-mowtht impudent. 245) Tunc omnes templorum pontifices congregati ad Astragem regem fratrem ejus convenerunt et de Deorum suorum amissione et templi subversione et regis per artem magicam deceptione contra apostolum sunt conquesti e. c. 245) Ms. þai st. þar. 249) Ms. puple st. apostle. 250 u. 1) & ist zu tilgen. 256) Ms. herd? 259) Qui cum adductus fuisset coram eo, dixit ei rex: tune es ille qui evertisti fratrem meum? Cui ap.: ego illum non everti, sed converti. Cui rex: sicut tu fecisti fratrem meum Deum suum relinquere et tuo credere, sic et ego te faciam Deum tuum relinquere et meo Deo sacrificare. Cui ap.: ego Deum quem colebat frater tuus, ligavi et ligatum ostendi, et ut simulacrum frangeret, coegi; si sic poteris facere Deo meo, poteris me ad simulacrum provocare, si non autem, ego Deos tuos comminuam et tu crede

& sacrify to þi mawnment;
Bot, gyfe I brak þi godd*is* now,
But stryf in*e* my*ne* god þ[u] trew!«
& ry*ch*t as þai sik spek ca*ne* mak,
Men*e* tald, þe king*is* god Baldak
Wes fallyne downe & broky*ne* smal.
þe kinge fore Ire þane raf h*is* pal
Of purpur, þat he In*e* wes clede,
& gerte þe apostil in*e* þat stede
With gret stawis be dongy*ng* sar*e*
& þe ſkyne of hyme be flayne þare. f. 66
þane c*r*istyne men*e* in gret honour*e*
In þat place mad his sepulture.
& þe fel kynge Astrages
& al þe bischapis at þar wes
Of þe tempil, þat playnt had mad*e*,
þe feyndys flew but ony bad.
& men*e* Polemy*u*s can make,
þat lewyt h*is* k(i)nryk for h*is* sak,
Bischape; & twenty ȝere
His offic6 worthly cane stere,
And þane sic end mad of h*is* lyfe
þat he is now in hewyne but strife.
þe quhilk lyf god grant ws to wyne
But schame, de*t* or dedly syne. —

Bot syndry opynione
Sere men*e* has of h*is* passione.
For þe haly man*e* Dorothe
Sais þat crucifyt wes he;
& quhene he in*e* til Ind prechyt,
Matheus þe ewa*n*gele in*e* to wryt
He gafe to þame in*e* þare awne led;
He tholyt passione, as we red,
In*e* þe citte of Albany
& in þe land of Hermeny,
Quhar*e* (he) apone þe croice wes downe...
& bely-flawcht flede alsone (!).
& sum men*e* sais fore suthfastnes
þat he richt þane heddyt wes.
& ȝete men*e* fynd*is* at thire thre
But stryfe ma wele accordit be:
þat he crucifyt wes fyrste
& (syne) his skyne of-flayne w*ith* lyste
& þat þe laste h*is* nek in*e* twa
þai strak & cane hyme m*ar*tyre ma —
& say our*e*-come our*e* wydd*ir*wyne
Tholand þis-wyis thry*n*fald pyne,
& for his mede brukis þat blyse
þat god has grathit til all hys.
To þe quhilk blyse he ws brynge
þat hewyne & ȝerde wro*ch*t & althynge,
And gyfe ws grace sa to do here
þat we hardly ma (a)ppere
Befor hyme þat al *sal deme*,
Richt gud ande Ill, as hyme think (q)we*me*.

Deo meo. 267) & I st. to? 273) Ms. & st. I band. 282) Ms. godd*is*. 283) Haec illo dicente nuntiatur regi quod Deus suus Baldach cecidisset et comminutus fuisset. 284) Ms. cald st. tald. 286 ff.) Quod rex audiens purpuram scidit qua indutus erat, et apostolum fustibus caedi jussit et caesum vivum excoriari mandavit, christiani autem corpus ejus tulerunt et honorifice sepelierunt. 293 ff.) Rex autem Astrages et templorum pontifices a daemonibus arrepti mortui sunt, rex autem Polemius in episcopum ordinatur et XX annis officium episcopatus laudabiliter implens plenus virtutibus in pace quievit. 296) Ms. & st. þe. 297) Ms. polemȳs. 304) Ms. ded st. det. 305 ff.) L. A.: De genere suae passionis diversa opinio est, nam b. Dorotheus dicit quod crucifixus est. Ait enim sic: Barth. Indis praedicavit, qui et evangelium sec. Matthaeum in propria eorum lingua iis tradidit. Dormivit in Albana civitate magnae Armeniae crucifixus deorsum caput habens. Beatus autem Theodorus dicit quod fuit excoriatus. In multis autem libris legitur quod tantum fuit decollatus. Haec autem contrarietas taliter solvi potest ut dicatur quod primo crucifixus fuit, deinde, antequam moreretur, de cruce fuit depositus et ob majorem cruciatum fuit excoriatus, postremo capite truncatus. — Darauf folgt in der L. A. nǫch die Translatio und 3 Miracula und die Laudatio des h. Ambrosius und Theodorus; Barbour hat dieses Alles nicht. — Nach 315 fehlt ein Verspaar. 333) Ms. has sene st. sal deme, 334) Ms. wē st. qwe*me*; vgl. p. 84 V. 849.

X. Matthaeus.

Now here eftyre will I schaw
Of þe apostil sanct Mathew:
þat had ane vthire na*me* þar-by,
þat wes men*e* sad callit Lewy.
As rede is in Luk*is* gospell,
Quhene Cryste in*e* to þis ȝerd (cane dw)el,
In*e* til a towne he come forby
Quare in þe tolbuth set Lewy,
þat as a tollare þare wes sate
Vnlefsume wy*n*nynge for to get.
& quha in*e* hopyne syne is tane,
þe ewa*n*gell callis »publicane«.
þane C*ri*ste beheld to þis Lewy
& bad hyme folow hy*me* in*e* hy.
þane rase he vpe but abade,
& a gret feste to C*ri*ste he mad*e*,
& lewyt þe warld & al (h)ys thi*n*g
& went w*ith* C*ri*ste but mar byddy*n*g.
& sa wes Mathew mad ry*ch*t þane
Quyte & Lewi a haly mane.
þis sa*m*myne Mathew, of quha*me* we
Mak*is* euire ȝere solempnyte,
& þat wes fyrste co*m*movne tollere,
God mad is chosine apostil dere,
& of appostil & ewangelyste
God chesyt hyme to be þe fyrste,
& in*e* to þat wark sa wel spede
þat It in*e* haly buke Is rede
*O*ftyre þane vthire co*m*mownly —
As I thinke to tel her*e* quhy,
Ore I make endynge of þe tale. —
& quhene Mathew had mad hale
His ewangele, þane he tuk h*is* va
Til Ethiope but mar*e* delay,
& þame, kynde blak had made,
Be he a quhile v*ith* þa*me* dwelt had*e*,
He mad þare hart*is* quhyt as snaw
& gert þa*me* god & his law knaw,
As þai ma fynd wele be h*is* ded
At lykis forthyr for to rede.
In Ethiope þa*ne* prechyt he
& come one case til a citte
þat mekile wes & of gret fame, f. 67
& Nadabar It had to name;
& twa full vikyt me*ne* fand þare
In sorcery þat richt sle ware:
þe tane Arphaxat callit wes,
& his co*m*panyone Zarroes;
& Eglippus me*ne* callit þe kinge
þat had þat land in*e* sterynge.
& þire twa ca*ne* hy*me* sa bewile
Thrw sorcery & felone gyle,
þat he trewit quhat þa suld fa
& at þai goddis vare verray.
& sa did me*ne* of þat towne
& of þe kynryk vpe & downe;
Sa þat me*ne* come of fare land*e*
To þame to pray & mak offeran*e*.
& w*ith* þare sorcery wald þa
Lat me*ne* to gange a fute away,
Als þai tuk fra me*ne* þe sycht,
& for to her*e* to haf na mycht,
& fere me*ne* ger þe fyfe vitt*is* tyne,
& quhe*ne* þame leste, restor*e* þa*me* syne;
& quhene þai set wald þar entent,
þai cuth be þare enchawnment
Ger s*er*pent*is* strik men*e* ful sar*e*,
As befor-tyme wechis vont war*e*,

Der Text dieser Leg. weicht in vielen Einzelheiten von der L. A. (Cap. 140) ab, Barbour benutzt offenbar eine andere Quelle; im Inhalt zeigt sich manche Ähnlichkeit mit der Leg. von Mathaeus in der nordengl. Legendensammlung. Der Schluss V. 523—580 ist aus der L. A. entnommen. — Die Überschrift ist Matow. —

V. 1—4) vgl. L. A.: M. binomius exstitit, sc. Matthaeus et Levi (dann folgt die etymol. Deutung). 6—18) vgl. Luc. 5, 27—9 (Evang. der Vigilie des h. M.). 6) Ms. ȝerdel st. ȝerd cane dwel. 9) Ms. As þat st. þat as. 17) Ms. þ*is*. 28) buke st. kirk. 29) Ms. eftyre. 30) bezieht sich auf den Schluss v. 523 ff. 49) der König heisst in der L. A. später Egippus. 51—75) L. A. l. blos: qui ita homines suis artibus dementabant, ut, quoscunque vellent, membrorum officio et sanitate privare viderentur; qui in

& sum þat semyt ded to lay,
Vald rase vpe thru þar sorcery. —
As mene in proverbe sais,
Mare reuerens Is gewine always
To vekyt mene fore dred & dowte
þane to gudmene for luf al-owte. —
For-þi god, þat has cur of mene,
To þat towne send sancte Mathew þane.
þat al þe Jvglery vnhyd
þat þai twa be þare craftis ded;
Fore al þat þai gert stand stane-stil
To gaige he gaf þame ful fre will,
As to defe mene þe herynge,
& to blynd mene þe seynge;
& quhame þat þai had euir marryte
Ine þare wittis or differryte,
Sancte Mathew gaf þe heile parfyte,
Of goddis grace & his meryte;
& quhame þat þe serpentis hurte hade,
Ine goddis name hale he made,
& gerte þai serpentis ly al still
As slepande & do na-mane Ill.
þe eunvk þane of quene Candas,
þat be sanct Philpe cristine mad ves,
Fel to his fete & sad: »thru þe
God now has visyt þis citte
Fore to deliuere It owte of care
þat be þire wechis here wrocht are,
& gere fele mene wene þat þai
Throw tryget are goddis verray.«
þe ewinuke (tuke) & led hyme blythly
Til (his) howse to þe herbery.
þane til þe house come mare & les
þat frendis to þe ewnike was,
& harde þe apostil sermone say;
þat fele of þame cane baptisyne ta,
Seand þat he vnhid þe hill
þat þai twa ded þe puple till.
Fore þai wald grewe mene one sic wis,
þat It semyt be þare quentyce
þat, quhene þai cefß wald to do Il,
þe hele þai gaf þe sekmene til.
Bot þe apostil nocht anerly
Helpyt þame þat thru sorcery
þire wekit mene mad sek & sare,
Bot al þe lawe quhat-euir þai vare;
& to (!) þame þat ware lunatyke
& brayne-woude þat ware lyke,
He restoyrit ferlyfully
Til þare estate ful happely.
& he sik grace had ine prechinge
þat all þat harde hyme, ȝald or ȝynge,
Had wondyre þat sic grace suld be
Ine ony mañe as þane had he.

The ewynike þane til hyme cane say:
»þu goddis seruande, I þe pray,
Quhow þu all lede spek cane
& vndirstande euire-ilke māne,
Sene þu a māne Is of hebrew?«
Sad Mathow: »I sal sa þe now.
Eftyre Cristis ascencione
þe haly spyrit of Criste come done,
As before till ws (he) hechte,
& ine ilkane of ws cane lycht f. 68
& gerte vs cone al menys lede,
To speke quhare-sa euire we ȝede.
& as mene quhyle ine pryd thocht had
To gere a toure say he be mad
þat þe hicht of It suld ewyne
Be manis traste rek to þe hewyne;
Bot þare pryd & presumpcione
Ferlefully þane god put done,
Of a langage makand a lede
As mene oysis now to rede,
& sa þare warke lewit vnwrocht,
Fore vndire-stand vthire þai na mocht:
Sa god knawlage of al leyde
Gafe ws, to preche, quhare we ȝede,
How mene suld make a toure to wyne

tantam superbiam eruperunt ut se quasi Deos ab hominibus facerent adorari. Vgl. nördl. Legendensammlung 27, V. 19 ff. 76—122) L. A. l. blos: Math. autem ap. praedictam civitatem ingressus et apud eunuchum Candacis reginae, quem Philippus baptizaverat, hospitatus, ita magorum praestigia detegebat quod quidquid ipsi faciebant in perniciem, hoc ipse converteret in salutem. 91) Ms. emvk. 97) & st. þat. l. geris. 113) Ms. mak. 123—150) L. A. indirect. 128 ff.) L. A.: exposuit ei M., quod spiritu sancto descendente omnium linguarum scientiam reperisset, ut, sicut illi qui per superbiam turrim usque in coelum aedificare volebant, prae confusione linguarum ab aedificatione cessaverunt, sic apostoli per omnium linguarum scientiam turrim non de lapidibus, sed de virtutibus construant, per quam omnes qui crediderint in coelum adscendant. 126) Ms. vndirstandande; vgl. p. 87 V. 68. 144) Ms. vthir

Hewyne & þare to dwell In:
þat is, be treucht & baptysme tane,
& no*ch*t be warke of lyme & stane.«
& as þe apostil wes prechand,
Ane sad: þe wechis war*e* cu*m*and
W*ith* twa dragonyse, þ*at* awful war*e*
One to luke, for-owtyne mare,
For athire had a helme one tane,
& blessis of fyre w*ith* bryntstane
At nese & mowthe þai schote owte,
þat flew mony but ony dowte.
þe apostil furth þane wald (haf) gane.
Bot þe ewnuke sad hyme one-ane:
»Ȝe lat þe dure stand ry*ch*t & still (!)
At þe wyndow spek þame till!«
Sad he: »þe dure þu opyne me,
& at þe wyndow þu ma se
Quhat maner þat we (sal) do.«
þane he þe dure opnyt hy*me* to.
& he þe croyce one hyme mad
& went furthe but ony bad.
& quhene þe dragonys þ*at* war kene
þe apostil sa taknyt had sene,
Downe at his fete sone þai fele
& slepand þare stil cane þai dwel.
þe apostil sad þe wechis to:
»Quhar*e* is ȝour*ȝ* crafte, quhat ca*n*e ȝe do?
Ger þame lif vpe, gyf ȝe may!«
þane þare crafte þai cane assay,
& þai my*ch*t do na thinge suthly.
Q*uod* he: »gyf na ware þat I
Had prayt to myn*e* lord for ȝov,
þe sa*m*myne ȝe wend þai fuld *nov*
Haf done to me, þat Ilk suld þai
Haf done til ȝow foroute delay.«
þe puple þane þat þis had sene,
Prayt þe apostil al bedene
To delyuire þat cite
Of þai fel best*is*. & þane he
In name of god bad þa*m*e rathe
Ryse & do naman*e* fchat(h)e,
& pase to þe stede quhar*e* þai var*e*.
& sa þai did but ony mare.

And quhene þe apostil þis done had,
To þe puple sermo*n*e he mad
Of ȝerdly par*a*dyce af(t)yte
& quhat delyt is in*e* Ite
Of al thinge þ*at* suld m*e*n*e* plese,
& lyfe but dede, w*ith* harte-ese;
Bot quhe*n*e m*e*n*e* wes castine owte
Of It & lewit in*e* to dowte,
Merciful god ȝete þane rychtvise
Bro*ch*t hyme til hewyne-lyk p*ar*adyse
Of Cr*i*ste be þe natiuitate,
Quhar*e* he in blyse suld euire be. —
It hapnyt þe king*is* son*e* be ded.
&, quhar*e* he lay in þe sted,
þir twa wechis com*e*, to prefe
Gyf þai my*ch*t gere hy*me* þ*an*e lyfe.
& quhene þai saw þ*at* þai na my*ch*t
Hyme rase be þare fals slycht,
þai tald þe kynge þ*at* godd*is* had
Rawist hyme; for-þi but bad
It nedyt þat he suld mak
A tempil for h*is* soñis sake
& a mawme*n*t, quhar*e*-thru he
My*ch*t as ay god ay honoryt be.
þane co*m*e þe ewnuke of que*n*e Ca*n*das
To þe quene of þat place
& sad: »laydy, ger þire wechis ȝeme,
þat mak*is* þame godd*is* to seme,
& (send) for þe apostil to cu*m*e þe till!
For he ma wele, gyf he will,
Resuſcit þi sowne.« & þane scho
Of hyr frendis send hyme to.
& he come sone but abad.
To quha*m*e quene Ewfaniſſa request mad,
Sayand: »I knaw wele, þu
Is apostil þat send Is now

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stand. 151—8) Ähnlich L. A. 160—6) fehlt in L. A. 167—175 = L. A. 175) L. A. excitate eos, si potestis. 176—7) fehlt in L. A. 178—182) s. L. A. 179) Ms. do st. nov. 183—6) L. A. blos: Cum autem populus convenisset. 191 ff.) vgl. L. A., die hier ausführlicher ist. 193) Ms. a fyte. 201) l. natiuite. 203) L. A.: Et cum haec populo loqueretur, ecce subito tumultus exortus est in quo regis filius mortuus plangebatur. 213) a mawment simulacrum. 214) Ms. ay god = a god. 215—241) L. A. kurz: Praedictus autem eunuchus magos custodire faciens apostolum advocavit, qui oratione fusa eum protinus suscitavit. Ähnlicher Nördl. Legendensamml. V. 139 ff.

Fra Cr*i*ste, þat raisit fra ded
Ful mony ma*ne* in*e* syndry sted
& to defe me*ne* to her*e* gef my*ch*t
& to stane-blynd gef als þe sy*ch*t.
& in h*is* name I traste þat þu
Ma do þe sa*m*myne-lyk vertu;
For*e* h*is* sake þar-for I pray þe
þat þu my*ne* sone gyf quyke to me! «
þe apostil sad: »ȝete has no*ch*t þu
Hard my*ne* prechinge & sais þ*at* þu
þi sone queke se þu ma (l) ?«
He tuke his hand & cane say:
»In*e* name of my*ne* god Jhe*s*u,
Ewfratome, I byd þe now
þu ryse vpe.« & sa did he.
& fra þe kynge þ*at* sy*ch*t ca*ne* se,
þane bad he h*is* frend*is* cu*me* þar in hy
In ma*n*nis four(m)e god til aspy,
& bad þame sic worschipe do
Til hyme as afferit to god to do.
& at h*is* bidd*in*ge fele var*e* ȝare
To mak hyme sac*ri*fice ry*ch*t þare,
Vith incense & lampis ly*ch*t
& tȯrtyse al bry*n*nand bry*ch*t
& sere thing*is* in syndry vyse
þat oysyt vare in sac*ri*fice.

Eglippus þa*ne*, þe forsad kinge,
Gert h*is* me*ne* gold & silu*ir* bringe
& cronis, sat *vith* preciuse stanys,
& mykil tresour for þe nanyse,
To gyfe þe apostil as offerande.
Bot he one It vald lāy na hande.
Bot quene þai var al redy,
As þe kinge had biddy*ne*, to sac*ri*fy,
þe apostil gerte þame al be stil
And one þis wyis sad þame til:
»Gudme*ne*, (h)ald ȝow al in pese,
& to do me sik honour*e* cese
þat is a flesclyk ma*ne*, as ȝe,
Gyf ȝe behald me, vele ma se,
& is a serwand a(l)s, ȝe trew,
Of my*ne* blissit lord Jh*e*su,
þat, to kene ȝov, hidd*ir* send me,
Ȝour symulac*ri*s for to fle,
þat ar but kist*is* quhar*e-in* ȝour fa
Is herbryt for to do ȝow wa,
& for (to) lef al ȝour*e* erroure
& hy*me* (to) worschipe & honour;
For resone wald erare þat ȝe
Til hyme honour*e* (do) þane to me,
Na na gud ma (I) do na vertu
Bot of his gyfte, wel ȝ^{e} treu!
For I as ma*ne* my*ch*t be na wyse
þe king*is* sone fra ded ger ryse
Bot in þe name of dere Jh*e*su.
One quhais name I pra to ȝov
þat (ȝe) til hyme, as god verray,
Mak sac*ri*fice euir-ilke day;
& w*ith* þe riches ȝe gere mak
A mykil kirke for godd*is* sake,
Quhar*e* ȝe ma assemblyt be
Godd*is* wordis to her*e* of me.«
þane went þai furthe but abad,
Ma þane twe*n*ty thousand, & mad
Of thretty dais in*e* þe tyme
A costlyke kirke of stane & lyme;
Quhar*e-in*e sanct Matho þe treucht cler*e*
Tawchte þa*me* thre & thretty ȝer*e*,
& throw his prechinge sa wro*ch*t þa*ne*
þat Ethiope al hale he wane
To c*ri*styne treucht, & baptisy*ne* tuk
& þar mawnment*is* al forsuk.
& þe kyng*e* & þe quene alsa,
þat to name had Ewfaniſſa,
Trewit & baptyste var ry*ch*t þare.
& þar dowchtyre als thru h*is* lar*e*,
& hecht als Ephigenea, f. 70
Trewit & cane þe baptysy*ne* ta;
& of his hand þe vail scho tuk
& come chaste, as sais þe buke,
& wes mad proves b*o*t wene
Of twa hu(n)dricht virgi*n*is clene.
þane þai weches had gret car*e*

236) l. þu trew? 243—288) L. A. kurz: Quapropter rex Egippus hoc viso per universas suas provincias misit dicens: venite et videte Deum in effigie hominis latentem. Venerunt igitur cum coronis aureis et diversis sacrificiorum generibus volentes sacrificare ei. Quos M. compescuit dicens: viri, quid facitis? ego Deus non sum, sed servus domini J. Chr. 277) Na st. þat? 279—309 = L. A. 296) L. A. totam Aegyptum. 307) Ms. be twene. 309—310) folgt in der L. A. später, mit dem Zusatz dass

& fled to Pereſe & stil dwelt þare.
& Eglippus ine til gud elede
To god of hewyne þe sawle cane ȝeld.

And Yrtacus wes syne mad kinge.
þat ȝarnite maste of ony thinge
þe kingis dowchtir for to wed,
þat wes þane ded, & brynge to bede.
Bot hyre consent he mycht nocht get
For gyfte gud, luf na threte;
For scho awouyt chastyte.
& to sanct Mathow sone went he,
Wenand be hyme wele til eschewe
& for to wed hyr get hyr leyfe;
& halfe his kinryk hycht hyme sone,
Sa he wald ger þat be done.
þe apostil þane sad hyme till:
»Of þi predecessare eftir þe wil
þat to þe kirk ilke sone-day
Vald cume me til, to her me say
Goddis word, sa ma þu do,
& scho alsa come þare-to
of hyr madynis, & here with-all
Quhat gud of spousale spek I sall;
For gud spousale is plesand thinge
To god þat of hewyne is kinge.«
þane Yrtacus wes rycht blyth
& þe next sone-day alswyth
A congregacione has gert ma;
& hyddir come Ewphigenea,
& hyr madynnis with hyr war bowne,
For to here þat sermone.
þe apostil þane bad al be stil
þe tyme he suld preche þame til.
he bad þame fyrst ȝarne hewynly thinge;
Synd sad he þus of maryinge:
Of all þe sacramentis sewyne
Mariage wes fyrste þat god of hevine,
To cople mane & vemene, made,
& blyssit þat band but ony bade
& bad þat gud luf suld be
betwene þame ine þare degre,
& als for sic cause mad þat band
þat vomane suld luf hire husband
Atoure al, & he his vyfe,
To dwele sammyne but ony strife.
þane Yrtacus wes ryicht blyth,
Venand to get his wil swyth;
Trewand he had prechyt sa
For to ger Eufenea
Consent to hyme but mare abade.
For-quhy a quhyle noys he made
þe apostil lowand alway
Of þat þat he had harde hyme say.
þane matrimone he cane commende
þat mad wes to sa gud ane ende,
Gyf þat It will anowrnyt be
Vith gud werk & with honeste
& but reprufe kepit alsa.
»Bot gyf a seruand now vald ta
His kingis wyfe succudrusly,
He seruit sik blame, sekyrly,
þat he ware worth to bryne in fyre,
þat þat did fore ful desyre; —
Bot nocht, for þat he vedit wyf,
Gyf it war leful & but strife,
Bot, for he mystuk for to wed
His lordis wyfe & bring to bed.
Kinge Yrtacus, myne sone dere,
I say þe one þe sammyne manere,
Knawand þat Eufagena
Throw a wou & halowit vaile alsa

Simon und Judas sie in Persien besiegt. 313 ff. = L. A. 314) Ms. ȝarniſte. 325—334) L. A. Cui ap. ait ut juxta morem praedecessoris die dominica ad ecclesiam conveniret et praesente Ephigenia cum ceteris virginibus, quam bona sint justa conjugia, audiret. 327) Ms. secre oder setre st. sone. 328) Ms. mekil st. me til. 336) secret st. sone. 341—362) L. A. blos: Matth. igitur virginibus et omni populo congregatis de bono matrimomi diu locutus a rege plurimum est laudatus; credens quod hoc ideo diceret ut virginis animum ad matrimonium provocaret. 363 ff.) L. A.: Deinde imperato silentio sermonem repetit dicens: cum bonum sit matrimonium si salvo foedere teneatur, bene scitis adstantes quod, si regis sponsam aliquis servorum usurpare praesumeret, non solum regis offensam, sed mortem insuper mereretur, non quia uxorem duxisse probatur, sed quia sponsam domini sui accipiens ejus matrimonium violasse convinceretur; ita et tu rex, sciens Ephigeniam regis aeterni sponsam effectam et sacro velamine consecratam, quomodo poteris sponsam potentioris te tollere et tuo matrimonio copulare? 365) Ms. þat gyf st. gyf þat.

Is spousit to þe kinge of hewyne;
How dar þu þane for hod or ewyne
Fra þi lorde tak hyre to þe
Vnlefully to wedyte be?«

VIthe þat þe kinge, þat lovit hade
þe apostil, but abade
With harte enflammyt as ony fyre
Owte of þe kyrk went in gret Ire.
Bot þe apostil wes nocht rade
Bot sad furthe as be-fore he had, f. 71
& forthir syne sad he þus:
»Gud mene, wit þat Yrtacus
Of lordschepe sal schorte tyme hafe,
þocht he vnlelful ȝarnynge crafe.
& god oure lord ws prechande
Sad: quhene It hapynnis ȝov to stande
Be-for þe precedent ore kynge,
þat sal gere fellou(l)y ȝov dynge
& ſcla percase ore pyne ȝow sare —
Bot eftire þa ma do nomare;
þare-for be ȝe of stedfast wil,
þocht wyld meme wil ȝov do Il:
For tholand trybulacione
God in his blyſß sal ȝov crowne.«
þane Ewfegenia and all
Hyr madynnis cane til hys fet fall
& sad: »þu apostil of Jhesu,
For his dere name we pray (þe) now
þat þu þi handis one ws lay
& bles ws: sa we eschape ma
Of hyme þat cessis nocht to t(h)rete
Ws al, bot gyf his wil he gate.«
Ewfegenia (sad): »mene wat,
In to myne faddyre tyme howgate
He fawndyt myne wil for to gate
Quhile be flatryne quhyl be thret;
Quhat wene ȝe þat he sal do now
To me, þat has na helpe bot ȝow?«

þe apostil þane, þat sat had hale
His traste ine god & gef na tale
Of Yrtacus, þai madynnis all
Blyssit, & gefe þame waile & pall.
Syne, quhene he had sad þe mes
& all went hame þat þar wef,
In kyre luf he had god til
He held hyme in to þe kyrk alstil,
þat, quhare he had goddis body
Sacrite one altar ner-by,
þat he mycht for goddis sake
þar martyrdome þane cane (!) take;
& fore þat cause he knelyt done
& to god mad his orysowne.
þe kinge þane send a felone freke,
On þe apostil hyme for to wryke.
þat come be-hynd (hyme) at þe bake
& owt-throw with a swerd hyme strake.
& quhene þe puple þat has harde,
As woud mene for doule þai ferde
& went towarte þe kingis Ine
his palace & hyme-self to bryne.
Bot þane þe clergy come wel rathe
& gat befor þame þat ware wrathe,
& sobryt þame þat nere woud wes
Vith softnes & vith sobirnes,
& with lythnes (bad) byde goddis wrake,
& with honoure sped þame to make
His sepulture. & þai alsone
Richt sa blithly has downe.
þane come furth Ewfagenea
& al hire tresur hale cane ta
& gef þe clergy, for to make
A kirke for þe apostillis salk,
& it þat remanyt to gyfe
To poure folke, þame to relefe.

Yhete Yrtacus lewit nocht for þat
þat he na sere womene gat

381) Ms. It st. Ik 382) hod = odd. 389—404) L. A. blos: ap. autem intrepidus et constans omnes ad patientiam et constantiam confortavit, 405—422) et Ephigeniam coram se ex timore prostratam cum ceteris virginibus benedixit. 411) Ms. trete. 423—36) L. A. Post missarum autem sollemnia rex spiculatorem misit, qui juxta altare Matthaeum stantem et expansis manibus in coelum orantem misso a tergo gladio interfecit et martirem consecravit. 425) Ms. þe In kyre (Inkyre?). 445) bad fehlt; Ms. bydis. 449—54) fehlt in L. A. 455 ff.) L. A.: Rex vero cum nec per matronas ad eam directas nec per magos Ephigeniam posset aliquatenus immutare, totam ejus domum igne copioso vallavit, ut ipsam cum ceteris virginibus concremaret, apostolus autem eisdem apparens omnem ignem ab earum domo excussit, qui erumpens regis palatium invasit et, solo rege evadente vix cum unico

& wechis als, fore he wes thra,
& send to Ewfegenea;
Wenande for þame scho wald *con*sent
Til hyme & fulfil h*is* entent.
Bot quh*ene* he saw þ*at* he na mocht
Eschewe þare-of eftyr h*is* thocht,
He gert Inwirone al hyre In*e*
W*ith* mekil fuel, It to bryne
& *hyr* & hyrr*is* fore hyre sake —
Sa wes he besy to tak wrak.
Bot þe fyre as It brynt bry*cht*,
A frawarte wynd be godd*is* my*cht*
Ger(t) þe fyre þ*at* bald can*e* bryne
Turne apone Yrtacus In,
& brynt h*is* palace sa clene
þ*at* no*cht* wes lewit þ*at* my*cht* be sene.
& a fend*e* in*e* hy*s* sone ente*r*yt,
þat gert hy*me* gange owt of h*is* vyt,
& sa rane c*ri*yand roydly
To quhar*e* sanct Matho cuth ly;
Quhar*e* he granttit h*is* fadd*ir* gilt,
how he þat haly blud had spilt.
& Yrtacus þane sa vgly
Wes strekine als w*ith* mysalry,
þat nane wes to hy*me* so der*e*
For fulnes wald cu*me* hyme ner*e*.
& he, þat cane p*er*sawe & se
þat his wlatsu*me* Infirmyte
My*cht* be helpyne be na way,
Tuk a scharpe knyf but delay
&, his gret sorow for to slak,
Hyme-selfe in*e* to þe stomak strak,
& ȝeld þe gaste to hyme in*e* hy
þat he had serwit Ithandly.
& quhene þe puple hard tythinge
How it wes fallyne to þe kinge,
Beor, of Ewfagenea
Bruthyr, þai cane kinge ma,
þat befor baptysme had tane
Of þe apostil at fonte-stane.
Of his elde quhene rowny*ne* war*e*
Be reknyne fyfe & thretty ȝere,
He tuk þe crone, & regnyt þare
Twa & sexty ȝere & mar*e*;
& w*ith* h*is* wyf gat sõnis twa,
& ane of þame h*is* ayre ca*ne* ma,
& þe tothir in til hy
Purchaste a my*cht*ty duchery;
& v*ith* þame of Rome & P*er*se ay
Had fereme pece al his lyf-day,
& of cheryte, treucht, & hope
Fulfillyt al Ethiope, —
þat to þis day cesis no*cht*
Til honour*e* god in*e* ded & tho*cht*,
& als til Ewfagenia
Devote seruice al-va to ma;
Bot next god to sanct Matho
Hartly deuocione þa schew,
þ*at* wes þe firste þ*at* in hebrew
Wrat þe ewa*n*gel of der Jhesu:
To quha*me* be Joy & lowinge ay.
Bot, sanct Matho, to þe I pray
þat, as god reuchte had of þe
Of his mekil Inborne pitte,
Ry*cht* swa þu helpe me hy*n*ne to twy*ne*
Bot schame, de*t* or de*dly* syne. —

Bot I hafe in þe begy*n*nynge
Of þis tale hecht to sa sum thinge:
& fyrste quhy þat þe pr*op*(h)ecy
Is maste oysit of kinge Davi,
& syne quhy Matheus gospel
Mene oysis maste in*e* kirk to tel,
& laste quhy Paulis epistul*is* ar*e*
Maste oysyt in þe kirk ay-quhar*e*.

f. 72

filio, cuncta consumsit, statimque filius arreptus a daemonio patris crimina confitens ad sepulcrum apostoli properavit, pater vero turpissimus leprosus effectus, cum curari non posset, manu propria gladio se peremit. 465) Ms. It st. hyr. 473) Ms. hyme st. hys. 491) Populus autem fratrem Ephigeniae ab ap. baptizatum regem constituit, qui per annos LXX regnavit et filium suum sibi substituens christianum cultum magnifice ampliavit et totam Aethiopiae provinciam ecclesiis Christi implevit. Dann handelt L. A. über 4 Dinge wodurch Math. in der Kirche empfohlen wird; das 4te bespricht Barbour V. 523 ff. 523 ff.) Vgl. L. A.: Quartum est evangelii ipsius in ecclesia magna sollemnitas. Ejus enim evangelium prae ceteris evangeliis magis in ecclesia frequentatur, sicut psalmi David et epistolae Pauli prae ceteris scripturis amplius in ecclesia recitantur. Cuius ratio est haec: quoniam teste Jacobo tria sunt genera peccatorum: sc. peccatum superbiae, luxuriae, et avaritiae.

þis resone is of It
Of sanct James in haly wryte,
þat of sy*n*nis kynd*is* are thre:
& þe formaste p*ri*de ma be,
þe tothire is lechory,
& þe thred auarice, sekyrly.
& in*e* þe syne of pryd *synnit* Sawle,
þat eftyrwart wes callit Paule,
þat mad fel p*er*secucione
Agane þe kirk of presu*m*pcione,
Beand in wil to sla al
þat C*ri*st*is* name cane call.
Syne Davy in*e* to lychery
Sy*n*nit *with* þe wyf of Wry,
& syne, quhene he had done sa,
Be flicht he gert hy*me*-self sla.
& þis Mathew alsa ca*ne* syne
Thru auarice, gudd*is* to wyne:
For he wes tollar & toll tuke,
& changeour*e* als, as sais þe buk,
& amange Jowis he wes ane
þat callit ves a publicane —
þat is til vnd*ir*stand suthly
A mane þat sy*n*nis opynly.
& þo*ch*t opynly þire thre
Sy*n*nit, ȝet (god) of pitte
For-gaf it (þaime) no*ch*t anerly,
Bot ȝet his grace ca*ne* þai*me* multiply:
þat of Saule p*er*secutore
Wes syne mad Paule defensour*e*
Of C*ri*st*is* mene & C*ri*st*is* name
Be-for p*ri*ncis prechit but schame,
& of Dauit, homycydè
& auſter bath, in þat tyd
He mad a p*ro*phet til hy*me* dere
& makar*e* of þe saltere,
& Mathow, þat tollar*e* was,
Sa plentuysly he gaf h*is* grace:
apostil mad & þe ewangeliste,
& of þe four wes al-thire fyrste.
For-þi þe sawis of þire thre
In haly kirke ofeſt red we.
& nane be fuer*e* to *con*uert
Na lef h*is* syne, til he his quert,
Nothire for þe e*n*normyte
Of þe syne na þe qua*n*tyte,
Na for his sone fal i*n* dispar*e*,
Bot trew a trewly to be ayr*e*
To god & of his mekil blyse
þat he has wro*ch*t to hy*me* & his;
Sa he be no*ch*t þe mar*e* hardy
To syne, but repe*n*tance vnd*ir*ly. —
& þo I mycht mekil thinge
Of Mathew sa in*e* h*is* lowynge,
Gret eld & Infyrmyte
Mar*e* to sa now latt*is* me.
þare-for hartly I pray hy*me* til
þat he co*n*sidire my*ne* gud vil;
& I requere hy*me* for to pray
For me, þat I one domysday
Ma trastly cu*me* to Jugment
And bruke þe Joy þat hy*me* is lent.

Peccato superbiae peccavit Saulus (a Saule superbissimo rege dictus), qui ecclesiam super modum persecutus est. Peccato luxuriae peccavit David, qui et adulterium commisit et propter adulterium fidelissimum militem Uriam occidit. Peccato avaritiae peccavit Matthaeus, qui per avaritiam lucris turpibus inhiabat, fuit enim telonearius (folgt die Erklärung dieses Wortes nach Isidor und Beda). Licet igitur isti peccatores exstiterint, eorum tamen poenitentia adeo placuit ut non solum dominus eorum culpis ignosceret, sed etiam in iis dona sua multiplicius cumularet. Nam saevissimum persecutorem fecit fidelissimum praedicatorem, adulterum et homicidam fecit prophetam et psalmistam, et lucris inhiantem et cupidum fecit apostolum et evangelistam. Ideo igitur horum trium dicta nobis tam frequentius recitantur, ut nullus qui converti voluerit, desperet de venia, quando tantos in culpa tales conspicit fuisse in gratia. Dann folgt noch eine Betrachtung über die Conversio des h. M. nach Ambrosius. 533) Ms. sy*n*nis & kynd*is*. 537) Ms. sanct*e* st. synnit. 563) Ms. lath?

XI. Symon und Judas.

Of Symone now of Canane,
& of Judas callit Thadee,
þat brethire ware be lyne of fles
To sancte James callit þe les,
& þe sownis of Marie
þat spousit wes to Cleophe,
þe story is to wryt here
To-gyddyr, sene þai brethir were. —
Til Agabarne, þat kinge wes
Of Edissa, send sancte Thomas
þis Judas, quhame-of I wald now
Spek, fra þe tyme þat dere Jhesu
Passit ine hewyne; as quhyle fand I
Of haly kyrk in a story.
In þe quhilk story is sad þus:
þat þe sad king Agabarus
Send a letyre ine þis manere
Til Criste, quhil he wes dwelland here:
»Agabarus to Criste Jhesu,
Blyssit saweour þat cumys now
Ine to Jerusaleme, gretynge.
Of þe I haf hard ferly thynge
& of þe cure, thru þe wrocht is,
But ony medycyne ore gris,
Bot anerly thru þe word of mycht
To borne-blynd þu giffis sycht
& clengis mene of myselry
& raysis þame þat ded cane ly
& crippulis þu gerris wele ga
& of edrope þu heilis alsa
& of fewire & parlesy
Vith word þu heilis anerly.
& for I haf harde þis of þe,
Othyre I trew þat þu god be
Cumyne of hewyne þat þi lykyne,
Or his sone, þat dois sik thinge.
þare-for prayand to þe I wryt
þat þu wald trawale to me tyt
& of myne seknes mak me hale
þat I hafe tholyt lange in bale.
& it is tald suthly to me
þat þe Jowis wald sla þe;
Cum to me þare-for & þi lyfe
Led with me but sturt or stryfe!
For, þo myne citte litil be,
It sal suffice to me & þe.«
& quhene oure lord Jhesu had
þis lettir harde, sic answere mad:
»Blissit be þu þat trewis in me
& saw me neuir with þine ee!
For It is wrytine of me now
þat þai þat saw me nocht, sal trew
Ine me, & fele þat with þar ene
Boydyly here has me sene,
For hard hart sal nocht ine me trew.
& anence þat þu writtis me now
þat I suld sped me sone þe til:
Vit þu þat I mone fyrste fulfill
þa thingis quhare-for I ame send,
&, quhene al þai are brocht to ende,

Vgl. L. A. Cap. 159. Die etymol. Einl. der L. A. fehlt. 1 ff.) Vgl. L. A. 1: Symon Cananaeus et Judas, qui et Thaddaeus, fratres fuerunt Jacobi minoris et filii Mariae Cleophae, quae Alpheo nupta fuit. 9 ff.) Judas vero ad Abgarum regem Edessae a Thoma missus fuit post ascensionem domini. Legitur enim in ecclesiastica hystoria quod praedictus rex Abgarus domino nostro J. Chr. in hunc modum epistolam destinavit. 19 ff.) Abgarus rex Euchaniae filius Jesu salvatori bono qui apparuit in locis Hierosolimorum, salutem. Auditum est mihi de te et sanitatibus quas facis, quod sine medicamentis aut herbis fiant ista per te, et quod verbo facis caecos videre, claudos ambulare, leprosos mundari et mortuos reviviscere. Quibus omnibus auditis de te statui in animo meo unum esse de duobus: aut quia tu sis Deus et descenderis de coelo, ut haec facias, aut quod filius Dei sis qui haec facis. Propterea ergo scribens rogaverim te ut digneris fatigari usque ad me et aegritudinem meam, qua diu laboravi, curare. Nam et illud comperi quod Judaei murmurant adversum te, volunt insidiari tibi. Veni ergo ad me, quia est mihi parva civitas, sed honesta, quae utrisque sufficiet. 32) Ms. heilit. 43) Ms. stuet? 47 ff.) Dominus autem Jesus in haec verba sibi respondit: Beatus es qui credidisti in me, cum ipse non videris me. Scriptum est enim de me quia hi qui me non vident credent et hi qui me vident non credent. De eo autem quod scripsisti ad me, ut veniam ad te, oportet me haec omnia complere propter quae missus sum, et postea recipi me ab

þan*e* I be raisit vpe but were
Agane to hyme þ*at* send me here.
Su*me* of my*ne* p*ri*ntece I sal sende
To þe þat sal þe wele amende.«

Qwene Agabarus weste þat he
My*ch*t no*ch*t Jhesu in*e* h*is* lyfe se,
He send til hyme þane a paynteor*e*,
þat rycht fle wes in portrator*e*, f. 74
To paynt his fygur p*ro*pirly,
& to bring It til hyme in hy;
Sa þat þe fygure se he mocht
Of quha*me* þe face he se na mocht.
Bot quhene þe payntur had hy*me* sene,
He my*ch*t no*ch*t grathly dreſß h*is* ene
For to be-hald hyme in*e* þe face:
Sa ferly ſchenyn*ge* in*e* it wes;
For-þi, for ocht þat he do my*ch*t,
To portra It he had na flicht.
Bot C*ri*ste, to quha*me* al tho*ch*t is bar*e*,
Fra hyme a lyny*n*e clath tuk þar*e*
& lad it one his vi*s*age sone:
& his fygur, fra þ*at* wes downe,
In þat clath my*ch*t be sene clerly,
As he has ſtandyne hy*me*-selfe by;
& w*ith* þe payntour*e* to þe kinge
Send it, to fulfill h*is* ȝarnin*ge*.
Bot quhat-kyne ſchape þ*at* Jhesu had
Of visage or quhow it wes mad,
As tellis Johñe of Damassene:
He had gret & fare gray ene,
His browis brad & mad ry*ch*t wel,
& h*is* visage lange but dele,
& þar-with su*me*-thinge stoupand wes —
þat is takine of gret grace (!). —

Eftyr Jhesu vpraisit wes
Fra hyne to hewyne, þan sanct*e* Thomas
þis Judas, callit Thadee, send
Til Agabaru*m*, hyme til amend,
As C*ri*ste be-for hyme hecht to do.
& quhene þat he þe king co*me* to
& sad he wes þe dyscipill
þat Jhesu C*ri*ste had send hy*me* til,
Agabarus saw in h*is* face
A godly licht þat ferly was.
& quhene þat sicht he sene had,
Abaysit he wes & ferly had,
& honowrit god & sad: »I trew
þat þu art p*ri*ntece of Jhesu,
þat hecht to me ane of h*is* to send
Of my*ne* seknes me til amend.«
þan (sad) Judas: »sa þat thow
In goddis sowne wil trewly trew,
Al thy ȝarnin*ge* he sal fulfill.«
þane sad Agabarus hyme til:
»Suthfastly in*e* hyme I trew;
& had I al þe Jowis now
& gaynand possibilite
& dout of Rome lettit no*ch*t me,
þai suld al de owtakand (n)ane.«
þane Judas has þe epystil tane
þ*at* C*ri*ste to Agabarus wrat,
Quhar*e*-In*e* he heycht to mend h*is* stat,
& with it bot twechit h*is* face
þat ay to þat *tyme* leper wes:
& he of al fylth glene wes mad
In*e* saule and body but abad. —

FIrste in Mesopotanea
& in Ponte Judas cane ga

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eo a quo missus sum. Cum ergo assumtus fuero, aliquem de discipulis meis mittam ad te ut curet te et vivificet te. Et haec in hystoria eccles. 53) Ms. & fele &. 65) Videns autem Abgarus quod praesentialiter Christum videre non posset, (secundum quod in quadam antiqua hystoria invenitur, sicut Johannes Damascenus in libro IV testatur) pictorem quendam ad Jesum misit ut domini imaginem figuraret, ut sic ipsum saltem per imaginem conspiceret quem in facie videre non poterat. Sed cum ad eum pictor venisset, propter nimium fulgorem qui ab ejus facie procedebat, in ejus faciem clare nequibat videre vel intendere nec ipsam, ut sibi jussum fuerat, figurare. Quod cernens dominus vestimentum linteum ipsius pictoris accipiens et suae faciei superimponens, sui ipsius imaginem eidem impressit ac desideranti regi A. destinavit. 72) l. ma nocht? 81) Ms. vigage. 87) Cuiusmodi autem imaginis dominus fuerit, in eadem antiqua hystoria legitur (sicut idem Johannes testatur). Fuit enim bene oculatus, bene superciliatus, longum vultum habuit et fuit acclivis, quod est signum maturitatis. (Darauf spricht L. A. von der Wunderkraft dieses Briefes in Edessa). 91) Ms. he st. &. 95 ff. = L. A. 96) Ms. þ*at* st. þan. 115) L. A.: credo vere, et Judaeos qui eum crucifixerunt, libenter trucidarem, si mihi possibilitas adesset et nequaquam Romanorum auctoritas impediret. 119) Ms. ane. 124) Ms. to þe st. tyme. 125) l. clene. 127) L. A. 2: Judas autem postea

To preche, & Symo*ne* in Egipe.
Bot syne to-gyddire war þai knyt
& in*e* to Per*ce* þare way ca*ne* ta:
Quhar*e* þai fand þa wechis twa,
Arphaxat fals & Ȝaroene,
þat had dissawyt mony mene
Be-for in*e* Ethiopia,
But sancte Mathow gert þa*me* hyne ga.
þe kyng of Babylone had hycht
One þa*me* of Inde þat ty*me* to fycht,
& Waradach, þa*t* wes his duke,
þat batale to do, vndyrtuke;
þare-for his godd*is* askyt he
Quhat end of þat batale suld be.
& for þai ansuer*e* ȝald hy*me* nane,
To þe next tempil he is gane,
To wit þat þe godd*is* þare
How in þe batal he suld far*e*,
& quhy h*is* god answerit nocht
Til It þat he had at hyme socht.
þa fendis þane answer ca*ne* ma:
»Be-cause þare come dyscipil*is* twa
Of Jhesu Cr*i*ste, þat al cane ster*e*,
þare-for mad þai na answere.«
þane sad þe duke: »tel, quhat me*ne*
þa ar, sa we may (þame) kene.«
Bot þe feynd þat durste no*cht* do
Na ȝet ony takine gyf hy*me* to.
þane gert þe duk richt besyly
Sek, & fand þame in hy;
& fraynit at þame quhat þai war*e*
& for quhat cause þai co*me* þare.
»Of our kine gyf þ^{u} wil frane,

We are Hebreis, no*cht* to layne;
& anent our*e* co*n*dicione:
We grant ws seruand*is* ay bowne
Of Jhesu Cr*i*ste, our*e* lord dere;
& þe cause we come her*e*,
Is of ȝoure sawl*is* þe sawete,
þat þe fend be h*is* sutellite
Gert þame be flane vtraly.«
þane sad þe duk: »na towme haf I
Of sik thinge now for til here;
Bot at myne gane-come hale & fere
I sall ȝou here mare of þis thinge.«
Quod þai: »It war mar*e* bettire thinge
To knaw hyme & his helpe crafe
Be quha*me* þu my*cht* þe wictour*e* hafe
Or ellis ger þi fays be
Ry*cht* wond*ir* fayne to tret w*ith* þe.«
Quod he: »me think ȝou mychtyare
þane our*e* godd*is* ar, be fulfare;
þare-fore to me answer ȝe make
Quhat end sal þe batal take.«
þane sad þai: »to þat end, þat þu
Kene þi godd*is* are lear*is* now,
We sal lef þame to gyf þe answer*e*
Of ocht þat þu wil at þa*me* spere;
Sa quhene þai say þ*at* þai myskene,
þu sal wel wit þai dissawe mene.«
& t*ill* þe duk his godd*is* gafe
Answere: þ*at* he suld batal hafe
& fele suld de þare at þe laste.
þane þe apostilis lucht ry*cht* faste.
þe duk sad þane þ*at* »rednes me
Assalȝeis; quhar*e*-for sa laucht ȝe?«

f. 75

in Mesopotamia et Ponto praedicavit, Symon vero in Aegypto. Deinde in Persidem ambo venerunt et ibidem duos magos, Zaroen et Arphaxat, quos Matthaeus de Aethiopia fugaverat, invenerunt. Tunc Baradach, dux regis Babyloniae, contra Indos ad proelium profecturus nullum a Diis suis potuit habere responsum. Pergentes autem ad fanum proximae civitatis ibidem habuerunt responsum quod propter apostolos qui venerunt Dii respondere non possent. Tunc dux eos inquiri fecit et inventos, quinam essent vel qua de re venissent, inquisivit. Qui responderunt: si genus quaeris, hebraei sumus, si conditionem, servos Christi nos esse fatemur, si causam, salutis vestrae causa huc venimus. 154) Ms. sa me (ine?) we. 170) Quibus dux respondit: cum felix reversus fuero, audiam vos. Cui apostoli: modo magis congruum est te cognoscere illum cuius ope vincere possis vel certe rebelles pacatissimos invenire. Quibus dux: Diis nostris potentiores vos video: finem belli nobis, rogo, praedicite. Cui apostoli: ut deos tuos mendaces esse cognoscas, jubemus illos ad quaesita dare responsa, ut, dum dixerint quae ignorant, probemus eos per omnia esse mentitos. 189) Ms. tuk st. till. 190) Tunc phantastici grande bellum dixerunt futurum et multum populum hinc inde proelio ruiturum. Tunc apostoli ridere coeperunt. Dicit iis dux: me timor invasit et vos ridetis? Cui apostoli: noli timere, quia pax huc nobiscum intravit et cras hora diei tertia legati Indorum ad te venient et tuae se potestati cum pace subjicient. Tunc pontifices risum etiam levaverunt et duci dixerunt:

195 þane sad þai: »þe thar no*ch*t dred na-thing*e*,
For pece w*ith* ws ay-quhar*e* we bryng*e*:
For to-morne, or It terſe be,
Fra þame of Ind sal cu*me* to þe
Messynger*is* & put þa*me* in*e* þi will.«
200 þane sad þe byschapis hyme til:
»þir twa sik talis now tellis þe
For þat þu suld mar vnwar be
Vith þi fais & þat þai mycht
Heithar our-cu*me* þe in feycht.«
205 To þe duk cane þe apostil(*is*) sa:
»No*ch*t a moneth, bot a day
Bad we þe byd & þu suld se
To-morne þi fais ourcu*myne* be.«
þane bad þe duke h*is* me*ne* kepe
210 þe bischapis & þe apostil(*is*) eke,
To se quhat end þe thing*e* suld tak,
þat he my*ch*t gaynand revard mak
To þame þat suthfaste fu*ndyne* war*e*,
& thame þat fals war, punyse sar*e*.

215 Thane one þe morne þ*at* ty*me* of day
It fel as þe apostol*is* cane say.
& wald þe duke in*e* til his Ire
Hafe brynt þe bischapis i*n* a fyr*e*.
Bot þe apostol*is* for-bad hy*me* ay
220 To bryne þame, & cane say:
»Of Jh*es*u C*ri*ste we haf byddynge,
Our*e* master*e*, ded me*ne* to lyf bringe
& no*ch*t to ſla, bot erar we
Of Ilke ma*ne* suld haf pitte.«
225 þane had þe duke gret ferly
Of þare meknes, & bad þa*ne* i*n* hy
þat þare gudd*is* suld gyfine be
To þe apostol*is* of his gyfte fre.
Bot quhe*ne* sik tak wald þai nocht,
Bot bad til þe *kynge* furth þa*me* bro*ch*t, 230
& to þe kynge þe duke sad þane:
»þire are godd*is* in*e* fowrme of mene«,
& to hyme þe duk tald þe tale
As I befor sad alhale.
Bot þai wechis, makand defens, 235
Sad in þe king*is* awne presens:
þat þe apostol*is* for invy
Agane hyme wro*ch*t sutelly,
As fals traytour*is* & Il men*e*.
þe duke, þat west þe suth, þa*ne* 240
Sais: »dar*e* ȝ^e, w*ith* þa*me* st*ri*fe opynly!«
þane ansuert þai til hy*me* in*e* hy:
»Gyf þu wil se þ*at* in*e* our*e* sycht
þer me*ne* to spek sal haf na my*ch*t,
þe wyſe(s)t þat var*e* w*ith* þe kynge f. 76 245
& þe beste spekand ger furth bryng*e*,
& þou sal se þat þai sal nocht
Spek a word, quhe*ne* þai ar bro*ch*t.«
þane wes mony adwocat
To þe kyng*e* bro*ch*t fwte-hate: 250
& sorcery sa du*me* þame mad
þat nane to spek a word had
Na takyne mak quhat þai cuth mene,
With hand na ḥed na w*ith* ene.
þai wechis to þe kinge sad þare: 255
»To p*ro*fe wele þat we godd*is* ar*e*,
We sal gyf þa*me* leyf to speke,
Bot nane a fowt furth to streke,
Syne gyf þa*me* leif to ga
& syne þar sycht sal tak þa*me* fra, 260

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ad hoc isti te securum reddere volunt, ut, dum incautus fueris, ab adversariis occuperis. Cui apostoli: non diximus tibi exspecta unum mensem, sed unum diem et cras in pace victor exsistes. Tunc dux utrosque custodiri fecit, ut ex rei exitu veraces honorarentur et mendaces pro crimine punirentur. 204 = ethar. 215) Cum ergo in crastinum quod apostoli praedixerant evenisset et dux incendere voluisset pontifices, prohibuerunt apostoli ne hoc fieret, cum ipsi non viventes occidere, sed mortuos vivificare missi essent. Tunc dux valde miratus quod eos occidi non permitterent et quia de bonis illorum aliquid recipere nollent, eos ad regem duxit dicens: isti, rex, sunt Dii latentes in effigie hominum. 233) Cumque sibi omnia praesentibus magis narrasset, zelo invidiae commoti magi dixerunt eos malignos esse et contra regnum subtiliter cogitare. Dixit iis dux: si audetis, cum iis confligite. Cui magi: si vis videre quia nobis praesentibus loqui non poterunt, veniant huc viri eloquentissimi, et si coram nobis ausi loqui fuerint, nos per omnia imperitos probabis. 230) Ms. duke st. kynge. 245) Ms. vare st. are. 246) Ms. gert. 249) Cum autem plurimi advocati adducti fuissent, continuo coram magis ita muti facti sunt ut nec nutibus quod loqui non poterant indicarent. Dixeruntque magi ad regem: ut scias nos Deos esse, permittemus eos loqui, sed ambulare non posse, iterumque reddemus iis gressum, sed faciemus eos apertis oculis non videre.

þat, þo þare ene al opyne be,
þai sal na my*ch*t haf for to se.«
& al was in þis wyse done.
þe duk þe adwocat*is* soñe
Broc*h*t to þe apostol*is*, co*n*fundyt
& for schame ner*e* owt of wyt.
þe quhilk*is* þane for þar clethinge
þai had in*e* dyspyt & hethynge.
þane Symo*n*e sad: »It ma wel fall
þat in*e* a kyste þ*at* wroc*h*t is all
W*ith* costlyke wark & sutelte,
þat þar ma (vil) thinge þar*e*-in*e* be,
& in*e* a kyste mad of clay
Me*n*e ma costlyke thing*is* lay;
& þar-for suld a ma*n*e fyrste
Se it þat lad war in þe kyste,
& no*ch*t to dyspice for-owt assay
þe thinge þat þar*e*-in*e* lay.
Heycht ws þar-for to lewe quytly
Ȝour far*e* yd*o*lis & costly
& in a god verray trew
þat fleschly ene ma no*ch*t se now,
& we sall in*e* ȝour froynt*is* mak
Syk a mark, we vnd*ir*take,
þat sal fco*m*fyt ȝo*n*e twa aloute
& ger þame of ȝow haf gret dowt.«
To þis quhene þai co*n*sentit had
(&) þe croice in þare froynt*is* made,
Before þe kynge þa come belyfe
& sad, þai war redy to stryfe
With þai me*n*e þ*at* thru sorcery
Befor of þame had victory.
þane þai twa wekyt me*n*e co*m*e sone,
Venand to do as þai had done
V*ith* th*a* vysme*n*e before þe kynge;
Bot þai my*ch*t mer*e* þ*a*me in na thinge.
þai wysme*n*e þ*a*ne fcouryt þ*a*me faste.
Bot thru þare crafte at þe laste
Of serpent*is* a multytude
Befor þe kynge broc*h*t, quhar*e* he stud.
þ*a*ne sone co*m*mawndyt þe kynge
þat þai þe appostol*is* furth suld bry*n*ge.
& quhen þai ware cu*m*yne þare,
Ayr*e* of þame w*ith* ſtute far*e*
But rednes ſchot þai edryse til
& of þame cane þare ma*n*till*is* fil
& keſt*e* þ*a*me one þa wechis ewy*n*e,
& sad: »in*e* name of god of hewyne
We byd ȝow þat ȝe ſter*e* ȝ^{u} no*ch*t
Til þire edryse þar*e* wil haf wroc*h*t.«
þane þe edryse bate þ*a*me sa sar*e*
Til þai as wolfis lowd c*a*ne rar*e*.
þ*a*ne þe apostil(*is*) w*ith* þe kynge
þat stud & beheld þ*at* thynge,
To þe apostolis request c*a*ne ma
To thole þe edryse þa me*n*e sla.
Sad þai: »we come i*n* þ*is* sted
Erar*e* to rase men*e* þat war*e* ded,
þane ony liffand m*a*ne to sla.«
Bot þane þare p*r*ayer c*a*ne þa ma
& bad þe edris suk owt faste
Al þe venyme þai c*a*ne caſte
In*e* þai wechis: þ*at* had mare car*e*
Of þat swkyne þ*a*n þai had *y*are.
Syne to þe eddris c*a*ne þai sa:
»Ve co*m*mawnd ȝow to hald ȝo*u*r va.«

Qui cum haec omnia fecissent, dux advocatos illos turpiter confusos ad apostolos duxit. Quos cum advocati pannosos vidissent, eos in animo contemserunt. 269 ff.) Quibus Symon: saepe evenit ut intra scrinia aurea et gemmata vilia quaeque habeantur inclusa et intra vilissimas et ligneas capsas sint gemmarum monilia pretiosa composita; quicunque ergo alicuius rei cupit esse possessor, non magnopere gestatorium, sed ipsum quod gestatur exspectat. Promittite igitur vos ab ydolorum cultura discedere et solum Deum invisibilem adorare, et nos signum crucis in frontibus vestris faciemus et magos confutare poteritis. 280) Ms. ydal*is*. 285) Ms. ſteo*m*fyt ȝow twa. 287) Quod cum fecissent et in frontibus consignati essent, ad regem coram magis iterum ingressi sunt et cum a magis superari non possent, imo ipsis coram omnibus insultarent, irati magi multitudinem serpentium advenire fecerunt, statimque ad jussum regis venientes apostoli pallia sua de serpentibus impleverunt et in magos projecerunt dicentes: in nomine domini non moriemini, sed a serpentibus lacerati dolorum mugitus dabitis. 295) Ms. twa st. tha. 307) Ms. kest*is*. 311) Cum ergo serpentes carnes eorum comederent et ipsi tamquam lupi ululārent, rex et ceteri rogabant apostolos ut eos a serpentibus occidi permitterent. Quibus ap. responderunt: nos missi sumus reducere de morte ad vitam, non a vita praecipitare in mortem, et facta oratione jusserunt serpentibus ut omne venenum quod infuderant revocarent et postmodum ad loca sua redirent. Majores autem cruciatus magi senserunt cum venena serpentes retraherent

þe apostil(*is*) þane sad þa*me* til:
»Sik torment*is* ȝe sal haf stil
þir thre dais, & þane sal ȝe
Of ȝour*e* sorow waryste be,
þat at þe leste one þa*t*-ky*ne* wyse
Ȝe ma forsak ȝour*e* gret malice.« f. 77
Bot quhen þai had thre dais bene
But met, drynge ore slepe, but wene,
Tholand paynis Ithandly,
þe apostol*is* co*me* to þame in hy
& sad þa*me*: »god wald one na wyse
Of ony ma*ne* haf thret se*r*uice;
For-þi þat hale fredome ȝow til
We gyfe to pase quhar*e*-eui*re* ȝe wil.«
Bot þai in þare malice bydand*e*
Went þine & ner*e* al þe land*e*
Of Babylone one ster*e* mad þai
& þe apostolis to sla assay.

A dukis dowchtyr þar ner*e*-by
In fornicacion*e* scho cane ly,
& barne *con*sawit, & þe blame
Apone a dekyne set be name
& sad þat he agane hir will
Hyr*e* difforſit & sa cane spill.
þar-for þe duk wes þa*ne* sa wa,
þat he þe dekyne tho*cht* to sla.
Bot þe apostol*is* in þat sychwar*e*
Hapnyt of case to cu*me* þare,
& sperit quhe*ne* þe barne wes borne.
& me*ne* sad þame: þis day at morne.
þe apostil(*is*) bad þe dekyne brynge
þat þai accusit of sic thinge.
& hyme & þe chyld furth bro*cht* þai.
To quha*me* þe apostol*is* þis ca*ne* say:
»In godd*is* name we *con*iur þe,
Tel gyf þis dekyne gat þe!«
& he pa*r*fytly answeryt þane:
»þis dekine Is chaste & haly ma*ne*,
& vnfylyt his flesch ȝete.«
& bad þe duk þ*at* þai suld vyte
Quhat he wes þat (þat) had done.
To þat þe apostil(*is*) sad sone:
»Ws afferis til helpe saklas me*ne*,
Bot to mysdeme na ma*ne* kene.«
In þat tyme þare-by ca*ne* dwel
Twa tygris bath fers & fell
& athyr*e* of þame can*e* hafe,
To dwel in, þare pr*o*pyr*e* cafe;
& al þat ner*e* þame ȝed or rade,
þai slew & ȝet þame but abade,
& in þat land dyd sik schath
þat ner nane my*cht* eschape þ*at* wath.
Bot þe apostolis went traystly
To þai cawis quhare þai ca*ne* ly,
& in þe name of god þame mad*e*
Als meke as þai schepe bene had*e*.
þane þe apostolis can*e* assay
Owt of þat land to paſß þar vay;
Bot sik requeste wes mad þ*ame* til
þat thre monethe þai dwelt stil.
& in*e* þat tyme of þar*e* gud lar*e*
LXX thowsande cr*i*styne war*e*,
Ovtane pr*i*ncis, kynge & quene,
Wyffis & barnys alsa bedene.

Thyr twa wikyt me*ne*, quha*me*-of we
Spak before, went til a citte
þat bygyt is bathe wele & far*e*
& callyt Is Suamayr,

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quam cum ante carnes comederent. Quibus ap. dixerunt: tribus diebus dolores sentietis, tertia vero die sani eritis, ut vel sic a vestra malitia recedatis. Cum ergo tribus diebus sine cibo et potu ac somno doloribus nimium cruciati mansissent, apostoli venientes ad eos dixerunt: non dignatur dominus habere coacta servitia ideoque surgite sani et abite habentes liberam facultatem faciendi quae vultis. Illi autem in malitia perdurantes ab iis fugerunt et paene contra eos totam Babyloniam commoverunt. 323) Ms. mad st. mare. 324) Ms. þ*at* st. þan. þare st. are. 345 ff. = L. A. 357—8) L. A. Dixeruntque ap.: infantem huc adducite et dyaconum quem accusatis, huc etiam perducite. 370) L. A. nocentes perdere non decet. 378) þ*at* st. but? 383) Volentibus autem apostolis inde discedere, rogati per annum et tres menses ibidem permanserunt, in quo spatio plus quam LX millia hominum exceptis parvulis cum rege et principibus baptizati sunt. 391 ff.) Praedicti augem magi ad quandam civitatem nomine Suamair, ubi erant LXX ydolorum pontifices, venerunt et eos contra apostolos concitaverunt, ut, cum illuc venissent, aut eos sacrificare compellerent aut penitus necarent. Perlustrata igitur universa provincia cum apostoli ad praedictam civitatem venissrnt, ecce

Quhare-ine byschapis ware sewynty
þat serwit ydolis trewly.
þe quhilk þa twa excit rath
To do þe apostolis skath,
In syke wyse: gyf þai come þare,
To ger þame sacryfy but mare
Or ellis lewand for na dowte
To tak þame ore to ſla alowte.
þane quhene þe apostolis had al-quhare
In þat land sawyne goddis lare
& cumyne ware to þat citte
Quhare-of befor here spake we,
þe forsad byschapis of þat stede
Al hale þe puple with þame lede
& þe apostolis tuk rycht þare
& to þe tempil led but mare
þat of þe sowne þe name had.
Quhare at wodmene but abad,
Ine quhame þe feyndis þane cane dwel,
One þe apostolis þis cane ȝele:
»To-gyddyre quhat haf we to do?
For, sene ȝe come here-In, lo,
Before þe houre fare ſarare we
Ar brynte þane we ware wont to be.«
Goddis angel þane cane appere
& to þe apostolis sad þis here:
»Ane of þir ȝe chese til ȝow: f. 78
Quhethire ȝe wil þis wark fal now
Richt sodanly, or ellis ȝe
Fore goddis sake wil martyris be.«
Quod þai: »we ȝarne al þir mene
Be conuertyt & we þane
Be martyris for goddis sake,
& na-mane þar-for vengeance tak.«

And quhene þe apostolis þis sad hade
& in þe puple sylens made,
þai sad: »mene, wittis playnly
þat ȝoure ydolis ar herbry
Of þe fals fend, & nocht ellis;
& for þat cause in to þame dwellis,
We commawnd þame, þat þai apere
& ilkane brak þare ydolis here;
& als þat mene clerly se may
Quhat þai are dyssawyt þame ay.«
Twa Ethiopis to þat þane spak
As ony ſut fere mare blake,
& brak þare symulacris þane
& come furth, seand mony mane,
& ȝelland lowd held þare way,
& mony mane put in effray.
& quhene þe bischapis þis has sene,
þai ware sa ful of yre & tene —
For þe tynsale þat þai þar hade
& of þe ruyne wes þare mad
Of þare goddis, quhame-throw þai
Full welful lywe before had þai:
þat one þe apostolis þai schot þare
& flew þame bath but ony mare.
& in þat houre quhene sik clernes
Suld be as in to somyre wes,
þe thonir threw sa wondyrly,
þat It þe tempil done ine hy
Gert fal & þai wechis þare
Brynt as þai colis ware.
And quhene þe kinge herd þis, fut-hete
He gert þe apostolis translat
& brynge to þe sammyne citte
Quhare-ine mast part dwelt he,

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praedicti pontifices cum universo populo eos capiunt et ad templum solis deducunt. Daemones autem per energumenos clamare coeperunt: quid nobis et vobis, apostoli Dei vivi? ecce in ingressu vestro flammis exurimur. Tunc angelus domini iis apparens dixit: unum e duobus eligite, aut horum repentinum interitum aut vestrum martirium. Cui apostoli: ut et istos convertat et nos ad palmam martirii perducat. 429 ff.) L. A. Facto autem silentio ap. dixerunt: ut sciatis quod haec ydola daemonibus plena sunt, ecce iis imperamus ut exeant et singuli simulacra sua confringant. Statimque duo Aethiopes nigri et nudi cunctis stupentibus de simulacris exierunt et confractis illis cum diris vocibus abscesserunt. Quod videntes pontifices in apostolos irruerunt et eos protinus trucidarunt. In ipsa autem hora, cum nimia esset coeli serenitas, tanta fulgura exstiterunt, ut templum ipsum trifarie scinderetur et illi duo magi in carbones ictu fulguris verterentur. Rex autem corpora apostolorum ad suam urbem transtulit et in honorem eorum ecclesiam mirae magnitudinis fabricavit. L. A. fügt darauf noch hinzu, dass nach Anderer Meinung Simon unter Trajan den Kreuzestod erlitten. — 433 u. 4) die letzten Vershälften sind zu versetzen? 455) Ms. throw, oder thraw?

& with gret besynes & cure
Mad þame a costlyk sepulture,
& gert a ferly fare kirke make
A-beoufe þame for þare sake.
To þer twa hartly I pray
þat be þare helpe I sa sped ma,
Fra þis lyfe I ma twyne
But schame, det & dedly syne.

XII. Mathias.

Here begynnis syne þe story
Of þe apostil sancte Mathy,
þat In nowmyr þe laste ves,
Ine stad of þe tratour Judas:
Of quhais begynnyne here wil I
Tel sume part þe story.
In Jerusaleme, I hard tel,
A mane, callit Rubene, quhil cane dvel,
& come of þe kyne of Juda,
& Symeone wes callit alsa,
& wedyt had a wyf to name
Tyberea, of richt gud fame.
Syne tyd a tyme þire twa lay
In þare bed & cane sammyne play:
& dremyt quhene scho fel ine slepe;
& to (it) Increly tuk kepe,
& quhene scho vaknyt, cane It say
Til hyre howsband þat by hir lay,
Sichtand sare, as scho had bene
Ful rad fore It þat scho had sene:
»I dremyt: a sōne I had borne,
Be quhame al his kyne suld be lorne
Bath one þi hālf & (one) myne,
With mekil schame & lestand pyne.«
þane sad Rubene: »deme, be stil!
It is foly þu sais me til;
For be þi tale I cane wele trev
þat wechcrafte merrys þe nowe.«
þane sad scho: »sir, be god of mycht,
Gyf I consawyt haf þis nycht
A knafe-barne, fra he be borne,
Throv hyme sal al his kyne be lorne,
Fore he sal be a byfyne mane
For his Ill to al þat spek cane.
Na trew nocht It be sorcery
As þu wenis se, bot, sekyrly,
It is a visione verray
þat gerris me þis of hyme sa.«
& (as) scho til hire husband hycht,
Barne consawit scho þat nycht, f. 79
& syne eftir a knaf-barne bare.
Quhare-of ine hart scho had gret care;
& to þe faddir þat hyme gat
His byrth ful gretumly miffate:
& vmbethocht þaime, he & scho,
With þat barne quhat vare to do;
& gret horroure had þai alsa
For sic dremynge þar barne to sla.
þar-for of fpechis a cowyne
þa mad til hyme met, & fyne

Vgl. L. A. Cap. 45. V. 1 ff.) L. A.: M. ap. in locum Judae substitutus est, sed primo ortum et originem ipsius Judae breviter videamus. Legitur enim in quadam hystoria licet apocrypha, quod fuit quidam vir in Jerusalem nomine Ruben, qui alio nomine dictus est Symon de tribu Dan, vel secundum Hieronymum de tribu Ysaschar, qui habuit uxorem, quae Cyborea nuncupata est. Quadam igitur nocte cum sibi mutuo debitum exsolvissent, Cyborea obdormiens somnium vidit, quod perterrita cum gemitibus et suspiriis viro suo retulit dicens: videbatur mihi quod filium flagitiosum parerem, qui totius gentis nostrae causa perditionis exsisteret. Cui Ruben: nefariam rem nec relatu dignam profaris et spiritu, ceu puto, phitonico raperis. Cui illa: si me concepisse sensero et filium peperero, absque dubio non spiritus phitonicus exstitit, sed revelatio certa fuit. 39) Procedente igitur tempore cum filium peperisset, parentes plurimum timuerunt et quid de eo facerent, cogitare coeperunt, cumque filium abhorrerent occidere nec vellent destructorem sui generis enutrire, ipsum in fiscella positum mari exponunt, quem marini fluctus

Lad hyme In*e*, & pykyt withovt,
þat of wet It had na dowt,
& closit it sa wele þat he
Suld no*cht* for vattyr*e* peryst be,
& in þe se lad It sone,
As quhylu*me* wes w*ith* Moyses done.
& sa lange in þe se it wes
Til It come til ane Ile one case
þat Scariot is callyt þare:
Quhar*e* kynge & quene war*e* dwelland þ*ar*
& had na barnys þame betwene.
Bot of case hapnyt þat þe quene,
To solace hyr*e*, went to þe se:
& þat cofyne ner*e*-by cane se
W*ith* wallis castine to þe land.
þane scho gat It son*e* in*e* hand
& opnyt It: & saw in*e* hy
A far knafe-cheld þar*e*-in ly.
þane sychit scho & w*ith* hart sar*e*
Sad: »God, gyf þu my*ne* awne war*e*
& my*cht* as ayr succed to me,
Lord, ful blyth þane vald I be!«
þane tuk scho þe chyld p*ri*wely
& gert fost*i*rit tendyrly,
& sutely gert þe king wene
þat schow w*ith* knaf-barne had bene;
& he It trewit & wes fane
& to emplese hyr*e* set his payne.
& fenȝet scho a quhyl to ly,
As scho with barne had bene hewy,
& scho gert syne preche (!) ȝarne
þat scho deliuer wes of barne.
þane wes þe kinge glad but wene,
& sa ware all his mene be-dene;
þane gret Joy & myrthe þai mad
In al þe kynryk lange & brad*e*.
þane fosteryt wes þe cheld fulfar*e*,
As afferyt til a kyng*is* ayre;
þane Judas Scaryothe to name
Hyme callyt, eftyre þ*at* dyd þa*me* scha*me*.

Ande quhene al in þis vyse
Wes done as I ȝow devyse,
þe quene *con*sawit of þe kynge;
& quhene tyme wes, furth ca*ne* bry*nge*
A far*e* knafe-chyld for*e* to se —
War*e* *r*icht blyth bath scho & he!
& þane þis chyld ay fost*e*ryt wes
Of Scaryothe with þis Judas,
& In a vice to-gyddyr*e* fede
& in ane aray in bak & bede.
& syne quhe*ne* þai cuth spek & gange,
þai oysit plays þame amange.
Bot ȝet þe sone of þe kynge ay
Had þe bettyr parte of þe play:
Quhar*e*-of Judas had oft invy
& wald hyme stryk fellou*n*(l)y —
& namely quhe*ne* na-ma*ne* my*cht* se,
þane wald he oyse sic cruelte;
& wald no*cht* lefe for luf na thret,
þ*o* þarfor þe quene gert hy*me* bet.
Bo(t), fra scho saw scho na mycht
Chasty hyme for aw na flycht,
Scho let hy*me* wyt þe vtmast thinge:
þat he wes but a fundlynge.
& quhene he vyst wtrely
þat it wes swa, he wes sary;

ad insulam propulerunt quae Scarioth dicitur. 60) þ*ar* st. ware. 60) Ab illa insula Judas Scariotes appellatus est, regina autem illius loci carens liberis ad littus maris causa spatiandi processit et fiscellam a marinis fluctibus jactari videns, ipsam aperiri praecepit inveniensque ibi puerum elegantis formae suspirans ait: o si solatiis tantae sublevarer sobolis, ne regni mei privarer successore. 73) Puerum igitur secreto nutriri fecit et se gravidam simulavit, tandem se filium peperisse mentitur et per totum regnum fama haec celebris divulgatur. Princeps pro suscepta sobole vehementer exsultat et ingenti gaudio plebs laetatur. 77—8) im Ms. doppelt: & he it trovit & wes fane, & til emples hyr set h*is* payne. 80) h in hewy vorschr. 84) Ms. urspr. but wen, n ist in *den* corr.; l. bedene. 87 ff.) Ipsum igitur secundum magnificentiam regiam educari fecit, non post multum vero temporis regina de rege concepit et suo tempore filium parturivit. Cum autem pueri aliquantulum jam crevissent, ad invicem saepius colludebant et puerum regium Judas crebris molestiis et injuriis molestabat et ad fletum saepius provocabat, regina autem hoc moleste ferens et Judam ad se non pertinere sciens ipsum crebrius verberavit. Sed nec sic a molestia pueri desistebat. Tandem res panditur et Judas non verus reginae filius, sed inventus aperitur. 96) Ms. licht st. richt. 100) l. vak? 110) Ms. þ*o*? 115) Quod J. ut comperit, vehementer erubuit et fratrem putativum filium regis latenter occidit. Ob hoc capitalem sententiam timens cum tributariis in Jerusalem aufugit seque curiae Pylati, tunc praesidis,

þa*ne* þoc*ht* he wald be na vay be
Knawyne sik in*e* þat cunttre,
Bot as a lurdane for Inwy
þe kyng*is* sone flew p*ri*wely.
& for he dred þar-for þat he,
As resone wald, slayne suld be,
W*ith* trybvtar*is* he fled þane
To þe towne of Jerusaleme,
Quhar*e* Pylat presydent was
& had in gouernance þe place. f. 80
Judas þane be-come his mane
& mad his dwelling v*ith* hy*me* þane,
& sa gud seruice hyme mad*e*
þat he of hyme gret dut had.
For þai war bath of fellone wil
& euir redy to do al Ill,
& in p*ro*verbe I haf hard say
þat lyk to lyk drawis ay.
þar-for Pylat þis Judas had
In sic daynte, þat he hyme mad
Hale kepar*e* of al þe thinge
þat he had in to gowernynge,
& þat quhat Judas vald be done
It worth be but ony howne.

Syne It fel apone a day
þat Pylat in*e* his palace lay
In*e* a wyndow & to þe towne
Be-held radly vpe & dowñe.
& as he was lukand forthyrwart,
He saw far*e* appolis in a ȝarde:
& had gret desyr*e* for till ete
Of þame gyf he my*cht* (ony) get.
& þat þe ȝard of Rubene wes,
þat was þe faddyre of Judas.

Bot Judas weste no*cht* þat Rubene
Ves his faddyr, na he þat þane
þat Judas wes h*is* sone, kend no*cht*,
þo It rane hyme of(t) to thocht
þat his a barn*e* he in*e* þe flud
Gert drowne, for he suld no*cht* be gud;
Na Judas ke*n*nyt no*cht* þe cunctre
Quhar*e* he wes borne na quhe*ne* þat he
Come. Bot Pylat tald to Judas
How his ȝarni*n*g hale set was
Of þai far*e* happlis for to het,
&, bot he of þame my*cht* get,
Hyme worthyt de — syk wes h*is* wil.
þane Judas sad his mast*er* til:
»Master, þare-for dyceſß þe no*cht*!
For of þat froyt sal sone be bro*cht*
To þe, to fulfil þi ȝarnynge.«
þane went he furth in*e* til a lynge
& ſchonge done aplys of þe tre,
þe farreste þat he þare mycht se.
And as he wes beste dowande,
Rubene come in þare stepande
& fand hyme sa takand h*is* froyte.
Quhar*e*-for (he) cañe hyme faste reboyte;
& he hyme w*ith* wordis fell
Answerte, fore bath war cruel;
& sowne eftyre sic flytynge
Athyr*e* of þame cane vthyr*e* dynge.
Bot at þe laste Judas for wrake
Rubene in*e* þe nek sa strake
With stane, til he fel deyd.
þane þe beste aplis of þat sted
He gadd*er*yt & to Pylat bar*e*,
& tald quhat hapnyt, les & mar*e*.
Sone & ewyne quhen*e* co*me* (!), Tyberea

mancipavit et (quoniam res similes sibi sunt habiles) Pylatus Judam suis moribus invenit congruere et ideo coepit ipsum valde carum habere. Universae igitur curiae Pylati Judas praeficitur et ad ejus nutum omnia disponuntur. 141) Quadam igitur die Pylatus de palatio suo in quoddam pomoerium aspiciens, illorum pomorum tanto desiderio captus est ut paene deficere videretur. Erat autem illud pomoerium Ruben, patris Judae, sed nec Judas patrem neque Ruben filium agnoscebat, quia et Ruben ipsum his marinis fluctibus periisse putabat, et Judas, quis pater aut quae patria sua fuerit, penitus ignorabat. 140) l. worthit. 159) Pylatus itaque accersito Juda ait: tanto illorum fructuum captus sum desiderio, quod, si his frustratus fuero, spiritum exhalabo, Concitus igitur Judas in pomoerium insiliit et velocius mala carpit. Interea Ruben venit et Judam mala sua carpentem invenit: fortiter igitur ambo contendunt et jurgia superaddunt, post jurgia surgunt ad verbera et mutuis se injuriis affecerunt. Tandem Judas Ruben in ea parte qua cervix collo connectitur lapide percussit et occidit. Poma sustulit et Pylato quid acciderit enarravit. 185) l. Quhen ewyne come. 185) Jam die inclinante et nocte superveniente Ruben mortuus invenitur et subitanea morte praeventus esse putatur, tunc Pylatus omnes facultates Ruben Judae tradidit et Cyboream

Ine til hyre ȝarde of chance cane ga:
& fand hyr husband al ded ly,
& wend he had deyt sudandly.
& (of) þat sad ded þe ranowne
Sowne rane throw al þe townê.
þane Pylat gef Tyberea
To Judas, & hyre gud alsa,
As chet. & þo scho wa wes,
Ȝet maryte hyr þe sammyne Judas
& brukyt hyre & al hyre gud,
& lange tyme sa with hyre stud.

Syne hapnyt It one a day,
As þai ine þare bed lay,
þat Tyberya gret dule had,
Bannand þe tyme þat scho wes mad:
Menand hyre husbane þat scho had,
For he sa mekil of hyre mad,
& als scho menyt ofte rycht sare
Hyr a sowne þat scho til hyme bare,
þat scho, til eschewe destyne,
Ine a cophyne kest ine þe se;
Regratand alswa hyre husband
þat ded in hyre ȝard scho fand,
& sad þat al hyre mekil care
Pylat had ekyte & mad mare,
þat a mane had gewyne hyre til
Maugre hyris & aganis his wil. f. 81
& quhene he al þe tale had hard,
How fortowne with þat vyf had ferd,
Be hyre tale he weste al playne
þat he is awne faddir had slane,
& alsa þat scho his modir was
þat he weddyt for fawt of grace;
& alsa rane hyme þane to mynd
þat he as a wykyt mane & vnkynd
Had slane hyre sone, þat of þe flud
Hyme tuke & dyd sa mekile gud.
þane hyme for-thocht he had done Ill,
& al his deydis tald hyre till,
& askyt þat hyre hyre consele
Quhow he suld do for his sawle-hele.
þane sad til hyme Tyberea:
»Myne consale is þat sovne þu ga
To Jhesu Criste, þe prophet dere,
þat mony wonderis werkis here.«
þane cuth Judas to Jhesu seke;
þat kethit wele þat he wes mek:
For he for-gafe hyme þe syne
þat he had done, mare & myne;
& for to kyth þe gret grace
þat ine hyme ay habundand wes,
His discipil he mad hyme fyrste,
& syne apostil, as hyme lyste,
He chesit hyme with hyme to be,
For þe mare famuliaryte,
He mad hyme his procuratore,
þo he wyste he suld be traytore;
For quhat thing euir gyffyne was
To Criste, vthyre mare or lese,
Cryste gefeit hyme ay ine ȝemsele,
þo he wes thefe & ay wald steyle.

Syne before Criste tholyt payne,
Hyme til come þe Magdalayne
& brocht a preciuse vnyment,
Til ennownte hyme ine entent,
& apone Cristis hed it ȝete,

---

uxorem Ruben conjugem Judae dedit. 197) Quadam igitur die dum Cyborea graviter suspiraret et Judas vir ejus, quid haberet, diligenter interrogaret, illa respondit: heu infelicissima sum omnium feminarum, quia infantulum meum marinis fluctibus immersi et virum meum morte praeventum inveni, sed et dolori misere Pylatus addidit dolorem qui me moestissimam nuptui tradidit et invitissimam tibi in conjugem copulavit. Cumque illa omnia de infantulo enarrasset et Judas illa quae sibi acciderant retulisset, inventum est quod Judas matrem suam in uxorem duxerit et patrem suum occiderit. 223) Poenitentia igitur ductus suadente Cyborea dominum nostrum Jesum Christum adiit et suorum delictorum veniam imploravit. (Hucusque in praedicta hystoria apocrypha legitur, quae utrum recitanda sit, lectoris arbitrio relinquatur, licet sit potius relinquenda quam asserenda.) 225) Ms. cause hale st. consele. 232) Dominus autem suum eum fecit discipulum et de discipulo in suum elegit apostolum, qui adeo sibi familiaris exstitit et dilectus, ut eum faceret suum procuratorem, quem postmodum pertulit suum proditorem. Portabat enim loculos et ea quae Christo dabantur furabatur. 247) Dolens vero tempore dominicae passionis, quod unguentum quod trecentos denarios valebat, non fuerat venditum, ut illos etiam denarios furaretur, abiit et dominum XXX denariis vendidit (quorum unusquisque valebat X denarios usuales et damnum unguenti tricen-

As he wes sittand at þe mete.
Quhene Judas saw it wes swa,
þe vngymente wes vastit swa,
Fare bettir had bene, he sad þane,
Hafe saldyt & to pur mene
Gyffyne, þat worthe wes thre hundreth
Of þare mone. & þat na wondyre
Wes, þare-of þat he wald hafe
þe teynd as he had of þe lafe
þat gefyne wes his master til,
His cowatice for to fulfill;
Bot of þe powere na compaciens
He had. bot þat he mycht compense
Of thre hundir þe teynd leyly,
þat cumys be raknyne to thretty:
þar-for þane ine ane lynge
He with Jowis mad syk warnynge
þat he is master to þame sald
For thretty pennys, to hyme talde.
Nocht-þane, quhene he saw Criste wes
Condampnyt to þe dede saklace,
Of þat ded he cane repent,
& gafe agane þare payment,
Grauntand but ony cause made
Rychtwyse blud betraisit he had;
& went furtht & hyme-self cane hynge
With a corde bath styth & strange.
& quhene þat he wes hangit swa,
His balful bayly byrste ine twa,
& al his guttis les & mare
Owt þai ruschit ine þat place þare, —
& ine til his mowthe differryt,
þat sa fullely suld nocht be marryt
For Cristis awne mowthe he cane kyse
þat beoufe al mast worthy is.
& resone wald þat his throt ware
With a fnar cord hangyt ful fare
Fra quhame be tresone come þat voice
þat gerte his mastere hang one þe croice.
& he hyme hangyt ine þe ayre
Quhare þe feyndis has mast repare,
As in myd place, mene ma kene,
Be-twene þe angelis & þe mene:
For he þe angelis wrethit hade
& mene als þat in erd bade;
& þare-for walde resone þat he f. 8a
Befor þame suld punyste be. —

& syne be-twene þe ascencione
Of Criste & þe spryte sendynge-done
All þe apostolis semblyt vare
In til a howse forovtyne mare;
þane Petyre saw þare wantyt ane
þat for apostil suld be tane
In sted of Judas, þat tynt hade
Sik dingnite, fore he cause made.
Bot sa to be in nowmyre ode
It wes nocht til þai dwelte with god;
For-thy he wald þai vare twelfe ewyne,
& nocht to be in nowmyre lewyne,
For twelfe foure tymis partyt in thre
Betaknis þe treucht of þe trinyte
þat þa foure thryfe to purchas suld fond
Ine foure partis of þis warld ronde.
þane Petyre vpe a-mange þame stude
& sad: »spedful thinge vare & gud
þat we stablyste ane in þe place
þe quhyle to supple of Judas,

torum denariorum recompensavit); vel (ut quidam ajunt) omnium quae pro Christo dabantur, decimam partem furabatur et ideo pro decima parte quam in unguento amiserat, sc. pro XXX denariis, dominum vendidit, quos tamen poenitentia ductus retulit et abiens laqueo se suspendit et suspensus crepuit medius et diffusa sunt omnia viscera ejus. In hoc autem delatum est ori, ne per os effunderetur, non enim dignum erat ut os tam viliter inquinaretur, quod tam gloriosum os, sc. Christi, contigerat. Dignum enim erat ut viscera quae proditionem conceperant, rupta caderent et guttur, a quo vox proditoris exierat, laqueo artaretur. In aere interiit, ut qui angelos in coelo et homines in terra offenderat, ab angelorum et hominum regione separaretur et in aere cum daemonibus sociaretur. 267) Ms. & þarfor. 268) Ms. & st. he. 295) Ms. þe he. 305) Ms. þe st. in. 301) Cum inter ascensionem et penthecosten apostoli in coenaculo simul essent, videns Petrus quod numerus XII apostolorum erat imminutus, quos tamen dominus in hoc numero elegerat, ut fidem trinitatis in quattuor mundi partibus praedicarent, surrexit in medio fratrum dicens: viri fratres, oportet ut aliquem loco Judae substituamus, qui testetur nobiscum resurrectionem Christi, quia dominus dixit nobis: eritis mihi testes in Jerusalem et in omni Judaea et in Samaria et usque ad ultimum terrae: et quia testis nonnisi de his quae vidit debet testimonium ferre, eligendus est unus ex his viris qui nobiscum semper fuerunt

þat ma *with* ws ber*e* lele vitnes
Of C*ristis* werkis mare & les
& of his vprysinge þat may
Be wytnes; for he ws cane say
»»Ȝe sal of me be wytnes–mene
In*e* þe towne of Jerusalem
And als in Judea
And eke in all Samaria,
& ȝour*e* wytnes sal be kend
Of þis warld to þe farrest end.««
For men*e* suld no*ch*t wytnes ber*e*
Bot of thinge sene & hard *with* her*e*,
þar-for is to be chosyne ane
Of þire m*ene* þat has al tyme gane
With ws & syndry tymis saw all
C*ristis* maraklys gret & small
& ythandly hard his lare.«
þane tuk þai twa discipulis þare
Of discipulis sewynty & twa
þat with C*riste* in þis ȝerd ca*ne* ga:
Josephe, þat for his halynes
To swrname Justus callit was, —
þat ves þe bruthire of Jacoby
þat sone wes of Alphey;
& Mathias, — þo I na-thynge
Spek forthire her of his lowynge:
For It for lof Inuch suld be
þat in apostil chosyne wes he.
& prayand to god þai ca*ne* knele
& sad: »lorde, þu knawis wele
Men*is* hartis & thochtis seis,
Saw quhilk of þire twa sa ve ches
To supple þe quhyle of Judas,
Quhilk he tynt for his trespas!«

þane kyste þai cutt*is* til assay:
& one Mathi þa fel ay.
Sa tuk þai hyme for þe twelf to be,
þe p*ar*fyt nowmyre for to suple.

Thane Mathi til his p*ar*t ca*ne* ta
Alhale þe land of Judea,
& prechit þare ful stedfastly
& wro*ch*t als mony gret ferly;
& þare, as su*me* story vs says,
In to gud pece endyt his dais.
& in su*me* buke it is talde
þat one þe croice þe gast he ȝalde
& endyt thru sic m*ar*tyrdome.
& his banis now are in Rome,
Quhar*e* þai lat þe puple se
His hewyd su*me*-tyme i*n* gret daynte. —
Mathias wes of Juda kyne,
þe towne of Bethleem borne In,
Gentil-ma*ne* on*e* al half he
Wes & nobil in al degre;
& in his ȝowed sa ca*ne* lere
þat he þe knawlage va*ne* vel nere
As he harde of all þe lawis,
& of þe p*ro*phet*is* þe sawys;
Fleschly lust*is* he lefyt ay
& plesit to god ny*ch*t & day.
& as he prechand syne ca*ne* ga
In to þe land of Judea,
Crippolis he gert gange vpe ry*ch*t,
& to blynd he gaf þe sy*ch*t,
& alkine lepyre heylyt þane,
& put feyndis owte of mene, f. 83
& defe m*ene* he gaf herynge,

et domini miracula viderunt et ejus doctrinam audierunt. Et statuerunt duos de 72 discipulis, sc. Joseph, qui cognominatus est justus pro sanctitate sua, qui fuit frater Jacobi Alphei, et Mathiam, de cuius laude subticetur, quia sufficit ei pro laude quod in apostolum est electus. 347) Et orantes dixerunt: tu domine, qui nosti corda omnium, ostende quem elegeris ex his duobus unum accipere locum ministerii huius et apostolatus, quem Judas amisit, et datis illis sortibus cecidit sors super Mathiam et annumeratus est cum XI apostolis. Hierauf folgen in der L. A. einige Sätze über das Loos nach Hieronymus, Beda und Dionysius. 350) saw = schaw. 357 ff.) Vgl. L. A. Hic igitur Math. ap. Judaeam in sortem accepit et praedicationi ibidem insistens et multa miracula faciens in pace quievit. In nonnullis vero codicibis legitur quod patibulum crucis pertulit et tali martyrio coronatus coelos adscendit. Huius corpus Romae in ecclesia S. Mariae Majoris sub lapide porphiretico sepultum esse dicitur et ibi caput populo demonstratur. 369) (In quadam vero legenda quae Treviris invenitur, sic inter cetera legitur): M. de tribu Juda et civitate Bethlehem illustri prosapia oriundus fuit, qui litteris traditus omnem in brevi legis et prophetarum scientiam apprehendit lasciviamque abhorrens pueriles annos morum maturitate vincebat. (Der folg. Satz der L. A. fehlt.) 379) Hic cum per Judaeam praedicaret, caecos illuminabat, leprosos mundabat, daemones expellebat, claudis

Alsa to dum þe spekyne,
& alswa in mony stede
He raysit þame *þat* war ded.
þe Jowis, þat tuk tent here-til,
For Inwy & gret ill-wyll
For his gud ded (hyme) felly so*cht*
& hyme befor þare byschape bro*cht*
& in*e* mony thing*is* hyme wreit,
As þai falsly one hyme leyt;
Bot ane þat þai callyt trespace
He tuk with þat he cristine wes.
þe byschope sad: »gyf me*ne* delay
Wil gyf þe, sal þu leyf þat lay?«
þane sad he: »god forbed þat I
For-sak Cr*i*ste throw apostecy!«
þane, for he Cr*i*ste nyt wald no*cht*,
In to þare consale þai hyme bro*cht*:
Quhar*e* twa fals witnes had hy*me* tane (!)
& gert þe layfe to dede hyme stane.
þe quhilk stanis, in to vitnes
Of þar fals (!) sentence, *þat* fals ves,
He þame prayt to lay þame by
In þe grawe quhar*e* he suld ly.
Syne w*ith* ane ax his hewyde
þai strak of & put (hyme) to dede.

Ande (in) sum buk*is* quhare me*ne* redis
Of haly men*e* & of þare dedis,
þai fynde: Quhene Mathias
In Massedone cu*m*yne was
& Cr*i*stis treucht prechyt þare,
þe folk wald no*cht* tak to h*is* lare,
Bot erare to sla hyme þa thinke;
For-þi þa gaf hyme sic a drynk
þat, quha-euire of It cane taste,
He worde stane-blynde in*e* to haste.
Bot he drank it & na skathe hade,
þo with vthyr*e* blynde (war) made
Wel twa hu*n*dyre & fyfty:
þat he gert se þare clerly
Of his handis thru þe twechi*n*ge.
Sa þat drink grewit na-thinge.
þe fals feynde þane wattis al-wa
Gudme*ne* fra Cryste to draw ay,
In lyknes of a litil barne
Aperyt þare & bad þa*me* ȝarne
þat þai suld Mathi tak & sla,
Or ellis he suld do þa*me* gret wa.
þane socht þai hyme dais thre,
Bot in þe myddis of þame ay ves he
& cuth fynde hyme be na way;
Til hyme-self one þe thryd day
Askyt þare ſekyne. þa sad: Mathi.
Q*uod* he agane: »lo, here ame I«.
þane tuke þai hy*me* & v*ith* sare bandis
Be-hynde his bake þai band h*is* handis,
& in ane rape for-owte chesone
þai harlyt hyme one to presone
& cloisit it, quhene þat wes done.
þane þe feynd apperit sone
& gry*n*nand one hyme mad fule ber*e*, —
Bot he durste no*cht* til hyme cu*me* ner*e*.
þane oure lorde in*e* to gret lyicht
Come & aperit to his sycht,

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gressum, surdis auditum, mortuis vitam restituebat. 289) Qui cum coram pontifice accusaretur in multis, respondit: de objectis quae crimina dicitis, non opus me multa dicere, quoniam christianum esse non est criminis sed gloriae. Cui pontifex: si tibi dantur induciae, vis poenitere? Et ille: absit ut a veritate quam semel inveni, per apostasiam digrediar. (Der folg. Satz über die Tugenden des M. fehlt in B.) 401) (Qui cum verbum Dei per Judaeam praedicaret, multos signis et prodigiis convertebat). Unde Judaei invidentes ipsum in concilio statuerunt. Duo ergo falsi testes qui ipsum accusaverant, primo in ipsum lapides miserunt, quos lapides in testimonium illis secum fecit sepeliri. Qui dum lapidaretur, securi more Romano percutitur et extensis in coelum manibus spiritum Deo reddidit et subditur ibidem. (Cuius corpus de Judaea Romam et inde Trevirim est translatum.) 411) l. buke. 411) In quadam alia legenda legitur quod, dum M. in Macedoniam advenisset et fidem Christi praedicaret, quandam potionem toxicatam, quae visu cunctos privabat, sibi dederunt, quam in Christi nomine bibit et nullam laesionem incurrit, et cum illa potione plus quam CCL excaecassent, singulis manum imponens omnes illuminavit. 422) with st. war? 427) Dyabolus autem in similitudinem infantis iis apparens suasit ut Mathiam occiderent qui eorum cultum evacuaret, et cum ipse in medio eorum consisteret, tribus tamen diebus eum quaerentes minime invenerunt. Tertia autem die se iis manifestans dixit: ego sum; quem manibus post tergum ligatis et fune collo imposito crudeliter afflixerunt et in carcere recluserunt. 429) Ms. & in. 444) Ubi daemones apparentes denti-

& tuke hyme vpe þare quhare he lay
& al his bandis brak ine twa
& confort hyme & bad hyme ga
Quhare he vald. & he did sa.
& quhene he ves sa þat fre wil,
He prechit faste þe puple til.
Bot sume sa hardnyt ware þat þai
Vald trew til hyme be na way;
& to þame he sad, I ȝow tel,
þat þai all quyke suld sink to hel.
Vith þat þe erde hopnyt richt þare
& þai fel done, as he sad ayre.
& al þat euire had sene þat sycht,
Fra merknes þai come to þe licht
& turnyt to god & baptisme tuke
& vare gud mene, as sais þe buk.
Bot anent þis Mathias
Quhat ded he deit or in quhat place
He restis, as ȝe se wele heyre,
For syndry mene sais things sere:
Bot quhilke of þame mene sal trow til,
To say here is nocht myne will. f. 84
Bot I pray hyme for þat gret grace
Quhare-throw þat he chosine wes,
þat be his prayer I ma be
Chosine to god in sik degre,
Ovte of þis lyf þat I ma twyne
But schame or det & dedly syne.

XIII. Marcus.

(Prolog: von den Evangelisten.)

Zete suld I here a-towre
Spek of þe ewangelists fowre.
Of þe quhilks befor of twa
Schortly sume mencione I (cane) ma:
For þai ware of heare degre:
As apostolis chosine to be;
& þat honoure þai had with-al
þat we þe ewangelyste cal;
Ane is sanct Jonê þe ewangeliste
þat of Cristis priwete mekil wyste,
Syne eftyre sancte Mathew
þat þe ewangel clerly cane schew.
Sa remanyt vthire twa,
Of quhame I wel here menyng ma:
þat is, of sanct Marke & Lucas,
þat Cristis prentice þat ane was.
& gyf mene speris how fele var þai:
þai ware ewinely sewinty & twa,
þe discipulis þat we cal now,
þat commonly vent with Jhesu
& of his werkis vitnes bare
& of his vord & of his layre.
Bot þire twa laste, þat vndirtuke
þe ewangelis to put in buke,
þat þai had nocht hard na sene
Speryt þat þame þat ay had bene
With Jhesu, fra þat he be-guth
To preche opynly vith mowth,
& had harde al his prechinge
And al his ferly virkyne, —
As var apostolis þat ay
Conuersyt with hyme nycht & day;
Bot þai tuke suthfaste witnesinge
þat myld Mary of al þis thinge,

bus in eum fremebant, sed appropinquare non poterant, dominus autem cum multo lumine ad eum veniens ipsum de terra levavit et vincula solvens et dulciter confortans ostium aperuit. Qui egressus verbum domini praedicavit, dum autem quidam obstinati persisterent, dixit iis: denuntio vobis quod vivi in infernum descendetis, moxque terra se aperuit et cunctos illos deglutivit, reliqui vero ad dominum sunt conversi. 465 ff.) Zusatz. 476) Ms. ded.

1—108 Einleitung in die Evangelisten. Das Cap. de s. Luca ev. in der L. A. (Cap. 156) hat einzelne ähnliche Stellen. 4) vor ma fehlt cane?

V. 16) Zu den Jüngern des Herrn zählte Marcus, nicht Lucas. 23—38) ähnlich L. A. de s.

For scho vyst beste quhat he did
Fra scho hyme bar, & ay held It
In*e* to hir harte, & vitnes bar*e*
Of his werkis al les & mare. —
& þe foure ewa*n*gelist*is* mad
Var, of þis warld lange & brad
In*e* þe four partis for to preche
Cr*i*stis word & It to teche; —
Sa þat þe varld þat wald no*ch*t trev
To þame in name of Jesu,
Sal haf enȝane (!), quhe*ne* he sal deme
Al þe varld as hyme think queme.
& ȝet þe fowre her*e* a-towre
Ar payntit w*ith* facis fowre,
As to four*e* part*is* haffand hed
Of al þis warld, lynth & bred,
To ger me*ne* kepe weil godd*is* vord
þat þai to preche has in hurd*e*.
& it is sad in pr*o*phecy
Of Yſachiel propyrly
þat of þir ilkane atour*e*
Be hyme-self has facis four*e*.
Ȝet þane of þa*me* has ilkane
A syndry forme be hy*me*-allane:
For Mathow, & þu vil se,
þe forme of a ma*n*e has he,
For-cause he trettis opynly
Cr*i*stis ma*n*ede maste pr*o*pyrly,
As he in his ewa*n*gel sais ws
þare Cum natus esset Jhesus,
þat þe begy*n*inge is but dred
Of Jhesu Cr*i*stis dere manhede.
& Luk in schape of a calfe
Of þe compas in þe ry*ch*t halfe,
For in þe ewa*n*gel, as ve rede,
He treittis of Cr*i*stis pr*e*sthede
& of þe sac*r*ifice þat he
Mad for ma*n*e one þe rud-tre.
& Mark als has þe fasone,
Quha vil luk, of a lyone.....
& sanct Jo̅ñe in*e* portratoure
Of ane erne has þe fygure, f. 85
For þat þe erne maste hey fleis
& þe sowne clerlyaste seis,
For-owt m*e*rryne of his sicht,
Quhene he is flowyne to mast hicht;
Sa sanct*e* Joh̅ñe, quh*ene* he spek*is*,
To god*is* godhed rytheste rek*is*,
For he maste clerly cane It se,
Restand his hed one Cr*i*st*is* kne.
& þocht þire four*e* in su*me* part ser*e*
þe ewangelis mad, as I sad her*e*,
Ȝet al þare sawis are but ane,
Gyf gud tent be to þame tane,
& ay accordand in witnes
To Crist*is* werke mar*e* & les.
& Cr*i*ste, quhame-of *þai* wryt —
Quha þat heris it has delite, —
Ves verray ma*n*e quhene he vas borne
Of Mary, þat vas rose of thorne,
& calfe quhene þat one þe rud
He offerit for ws his der blud,
& a lyone ves he sikerly
Quhene he fra ded rayse mychtly,
& erne in þe ascencione
Quhe*ne* he to hewy*ne* passit fra her-done.
& gyf ony ȝarnis her*e* atour*e*
To knav þe fasone of þire four*e*,
He may fynd in þe Ezechel,
þat ferly thing*e* cañe of þa*me* tel,
þat I cane no*ch*t weile declar*e*.
Of It þare-for I spek nomar*e*,
To sanct*e* March turnand my*ne* hand,
As I in his legand fand.

Luca am Schlusse. 45) Ms. enȝone? l. ensonȝe? 53) vgl. Ezech. I, 5 ff. 57 ff.) vgl. L. A.: Per ista quatuor animalia secundum sanctos quatuor evangelistae significantur, quorum quilibet habuit quatuor facies scribendo. scil. de humanitate, passione, resurrectione et divinitate: singulae tamen singulis per quandam appropriationem attribuuntur. Secundum Hieronymum Matthaeus in homine figuratur quia principaliter circa Christi humanitatem immoratur, Lucas in vitulo agens de Christi sacerdotio, Marcus in leone evidentius scribens de resurrectione; catuli enim leonum, ut dicunt, usque in diem tertium quasi mortui jacent, sed rugitu leonis in die tertio excitantur. Iterum quia incepit a rugitu praedicationis, Johannes in aquila ceteris altius volans, scribens de Christi divinitate. Christus etiam, de quo scribit, omnia ista quatuor fuit, sc. homo natus de virgine, vitulus in passione, leo in resurrectione, aquila in ascensione. In der L. A. werden dann die 4 Attribute auf Lucas angewandt. Nach V. 74 fehlen einige Verse. 67) in st. þe? 82) Ms. rycheste? 90) l. werkis. 91) Ms. we st. þai. 100) Ms. herdone.

(Marcus.)

This Marke þe ewa*n*gelist suthly
Wes of þe kinryk of Levy
& preste als: & baptysme tuk
Of saint Petire, as sais þe buke,
& of godd*is* word (wes) his pr*in*teis,
þat he taucht furth as war*e* & vyse,
& vith sanct*e* Petir to Rome vent
& to þe puple þat þare lent
Cristis ewãgelis prechit richt faste.
& þai þat leile war*e* at þe laste
Tuk w*ith* ewangelis & cane pray
Sanct Mark þat he but delay
Vald trawele & put in to wryte
& þare in lestand mynd lef It.
þane word be word but delay
As he had hard his master say,
Richt trewly þare he put in wryt.
& quhene Petyre examyt It
And fand it leile, for-þi gert he
It in al plac*is* ap*ro*wit be.
Quhene Petyr saw þe stedfastnes
& þe ferme treucht þat i*n* Mark vas,
To preche in Aquelea
Crystis ewangel he gert hyme ta.
þare he sa hapinly wro*cht* þane
þat mony sawle to Cr*is*te he wane.
þai ewangelis þai kepe i*n* daynte. —
Als þare a man*e* co*n*uertit he
þat Ermogerê had to name,
A mychty man*e* & of gret fame,
& with hyme syne to Rome hy*me* had:
Quhar sanct*e* Petir hy*me* bischope mad
Of Aquelea, Ilke-dele
þar he his stat steryt vele.
þane þe vntrewful þar ca*ne* hy*me* ta
& felly strak his nek in-twa. —
þane sanct*e* Petyre þis Mark send
Til Alysandyre, þame til amend; —
Sa wes he þe fyrste þat þare
Spak ony word of godd*is* lare.
& he in*e* til his fyrste *en*ttre
Of Alysand*ir* þat gret citte
Til þame sa techet þe ewa*n*gele
þat richt mony in lytil quhyle
He wane to god be his sermone,
& ekyt þare deuocione
In*e* p*ar*fyte treucht & castyte —
Sa it wes ferly for to se, —
Nocht anerly threw þe schewynge f. 86
Of þe ewangele, na of þe virkine
Of ferly werkis þat he wrocht
To sek & sar*e* at hyme socht,

Vgl. L. A. de s. Marco ev. (Cap. 59); der Bericht der Translatio (L. A. 2) und die Miracula (ib. 3—9) fehlen.

V. 1 ff.) L. A.: Marcus ev. leviticus genere et sacerdos, Petri ap. in baptismate filius atque in divino sermone discipulus, cum ipso b. Petro Romam profectus est. Cum autem Petrus ibidem evangelium praedicaret, rogaverunt fideles, qui erant Romae, b. Marcum, ut evangelium ad perpetuam fidelium memoriam deberet conscribere. Quod ille quidem, ut ex ore magistri sui b. Petri audierat, fideli stilo conscripsit, Petrus autem illud diligenter examinans, ubi omnem veritatem plene conspexit, recipiendum ab omnibus fidelibus comprobavit. 21) Videns autem Petrus Marcum constantem in fide, ipsum Aquilegiam destinavit, ubi verbum Dei praedicans innumeras gentium multitudines ad fidem Christi convertit ac evangelium suum similiter ibi conscripsisse dicitur, quod quidem usque hodie in Aquilegiensi ecclesia ostenditur et devotione congrua reservatur. Tandem b. M. Aquilegiensem civem, sc. Ermagoram, quem ad fidem Christi convertit, Romam ad Petrum adduxit ut eum Aquilegiae in episcopum consecraret. Suscepto itaque Ermagoras pontificatus officio cum Aquilegiensem ecclesiam optime gubernasset, tandem ab infidelibus capitur et ibidem martirio coronatur, Marcus vero a b. Petro Alexandriam missus est et ibi primus verbum Dei praedicavit. In primo autem introitu suo Alexandriam (ut ait Philo, disertissimus Judaeorum) maxima multitudo in fide et devotione et continentiae observatione adunata est. (Dann erwähnt L. A. das Lob des Papyas.) Petrus vero Damiani sic ait de eo: tantam eidem apud Alexandriam gratiam praerogavit, ut omnes qui tunc ad fidei rudimenta confluerent, mox per continentiam ac totius sanctae conversationis instantiam tanquam ad monasticae perfectionis fastigium pervolarent, ad quod non modo miraculorum prodigiis, non modo praedicationis eloquiis, sed etiam eximiis provocabat exemplis. Et infra: factum est autem ut post mortem ad Italiam deinde sit reversus, (ut terra in qua datum est sibi evangelium scribere, sacras mereretur ejus reliquias possidere). 33) Ms. & of. 41) Ms. cunctre st. entre. 44) Ms. Of st. Til. 59) L. A. Tantae autem humilitatis

Bot anerly befor þe lawe
þat his clene lyfe þa*me* sample ga(we);
& did sa wele þare þat he
Wes lifand in gud pouste; —
Syne his relik*is* reuerently
War bro*ch*t agane in Italy.
& he wes of sa gret meknes
Quhe*ne* he *with* me*ne* mad maste of wes,
þat, for he wald no*ch*t haf þe state
Of bischape, his thome of he bat.
Bot god disponyt vthire-way
þane he cuth othyre do or say:
For sanct Petris autoryte
Distr*in*ȝet hyme byschape to be
Of Alisand*ir* & hyme mad,
Send hyddir þar saul*is* to god be gratht(!).

And quhene he ente*r*it at þe ȝete
Of þe citte in þe hey-gat,
þe tane of his schone rafe þare.
& he, as he pr*o*fete ware,
Sad, or he ȝed of þat stede:
»I se wele þat my*ne* gat is sped,
Na Sathanas sal no*ch*t mare me,
Bot fra ded wark louse sal I be.«
With þat he lukyt by hy*me* sone
& saw a bochour mend al(d) schone,
& gef hyme his scho for to mend
For syk pr*i*ce as he had to spend.
& as þe bochoure wes mendand
þe scho, he hwrte rycht sare h*is* hand,
& þare–*with* cryit in*e* til hy➡
»In*e* til a god ay trew sal I.«

& quhene Mark harde hy*me* sa swa,
Sad: »god richt wele has sped my*ne* wa«;
& *with* his spittinge & *with* ȝerde
Mad hyme, þat hurt wes, hale & ferd*e*.
& quhene þe bochowre saw þis wro*ch*t,
Sanct*e* Marke in til his house he bro*ch*t
& askyt hyme quhat he wes.
& he hyme tald þe suthfastnes:
þat he of Cr*i*ste wes a seruand
& fore saule-heile come in þ*at* land*e*.
Q*uod* he: »& I wald gladly se
þi Cryste, quha*me*–of þu tellis me.«
Sad Marke: »gyf þu wil hy*me* knaw,
Clerly to þe I sal hyme schaw.«
þane Cr*ist*is treucht a lange quhile
He techyt hyme & þe ewa*n*gele
& gert hyme trew & baptysme tak,
& al his menȝe for his sake.
þane quhene þe men*e* of þat citte
Hard þat a mane of Galilee
Dyspysit þare godd*is* & na-vyse
As þai did wald make sac*r*ifyce,
How for to get hyme þai ca*ne* spy.
& fra he wyst þat, in*e* til hy
þat sa*m*myne bachore to quha*me* h*is* scho
To mend he had gyfyne to
& his hand heilyt sudanly,
þat to name had Anany,
Of þat towne bischape sac*r*ite hyme;
& he went to Pentapolym*e*,
& twa ȝere þane dwelt he þare,
Techand besyly Cr*ist*is layre.
& in to Alisand*ir* fra þine

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dicitur fuisse, ut pollicem sibi amputaverit, ne ad ordinem sacerdotii posset humano judicio promoveri; verumtamen dispositio Petri et auctoritas s. Petri praevaluit, qui ipsum Alexandriae episcopum destinavit. 69 ff.) L. A.: Mox autem, ut Alexandriam est ingressus, subito calceamentum ejus ruptum est atque solutum: quod in spiritu intelligens ait: vere expeditum fecit dominus iter meum nec me Sathanas impedire poterit quem ab operibus mortuis dominus jam absolvit. Videns autem M. quendam vetera consuentem, eidem calceamentum tradidit corrigendum; quod cum faceret, sinistram manum graviter vulneravit ac fortiter exclamare coepit: unus Deus. Quo audito vir Dei ait: vere prosperum fecit dominus iter meum, factoque luto ex sputo manum ejus unxit et continuo sanitatem recepit. 89) Videns homo ille tantam ejus efficaciam in domum suam illum introduxit et quis esset et unde, percunctari coepit. At ille se domini Jesu servum confessus est. Cui ille ait: vellem ego videre eum. Et Marcus: ego tibi eum demonstrabo; incipiensque Marcus Christum ei evangelizavit et ipsum cum tota domo baptizavit. 103) Audientes autem viri civitatis illius quendam Galilaeum qui deorum sacrificia contemneret advenisse, ei insidias posuerunt; quod ille cognoscens hominem illum quem curaverat, qui dicebatur Anianus, ibi episcopum ordinavit, et ipse Pentapolim perrexit, et cum ibi duobus annis stetisset, iterum Alexandriam rediit, qui et juxta mare in rupibus ecclesiam construxerat in loco qui dicitur Bucculi, et

Fra Pentapolyme co*me* agane syne,
& be þe byschape of þat stede
He fand þe cr*is*tyne treucht vel sprad.
& in þe tyme he wes away,
þe folk þat trowit in Cr*ist*is lay,
One a crage ner*e* þe se-syd
Had mad a kyrke lang & vyd
In*e* til a place þat Bucculy
To name had — þat is bubul*cy* —
Quhar*e* þe byschape Anany
Did his office ful thryftly.

The bischapis þa*ne* of þe templis,
Quhen þai harde sone of þus, f. 87
Gret wechyne mad besyly
To tak sanct*e* Marke, for invy, —
Fore he drew men fra fals erroure
& taucht þame a god til honour*e* —
Sa þa byschapis gret thinge
Tynt ilke day thru his prechinge.
& sa eftyre spyit þai
þat þai fand hyme one pasck-day;
& sone til erd cane hyme caste
& his handis & fete band faste
& kest a rape abowt his hals,
As he had bene a traitor*e* fals,
& drew hyme, as he sa cane ly,
Thru al þe towne dyspituisly.
Bot he ay lofyt god þat he
My*cht* for his sak m*ar*tyre be.
þe scharpe stanis his flesch rafe,
Til gret pecis one þame clafe,
& syndry plac*is* of þe stret
W*ith* his blud vare mad wet.
& þare-with faste cane þai cry:
»Draw we þis ox to bubulcy!«
& quhene þai lange ty*me* þis had done,
þai put in presone þe gud ma*ne* sone.
Quhar*e* in merknes as mydny*cht*
Ane angel come w*ith* gret ly*cht*
& co*n*fort hyme debonarly;
& Cr*is*te hyme-self come in*e* til hy,
In þe sa*m*myne habyte þat he
In þis warld wonte wes to be,
& tuke hyme vpe quhar*e* he lay
& swetly syne cane til hy*me* say:
»My*ne* ewangelyste, pece to þe be,
Dred no*cht*, for I ame ay with þe;
& þi name of lyfe in*e* þe buke
Sall wrytine fynd quha wil luke,
& þine sal neuir be put away.«
þane one þe morne quhe*ne* it wes day,
þai drew hyme newly thru þe towne.
& quhene þat he to ded wes bowne,
Prayt for þa*me* þat sa had done
þat god forgyfe suld þame sone,
& sad, sittand oñe his kne:
In manus tuas domine.

Ande quhene þe paianis vald haf bry*n*t
His cors, & for na thinge stynt,
Sa wondire myrke become þe ayr,
þat before wes clere & fayre,
& thonyre flaw done & fyr-flacht,
þat stand one fut na-ma*ne* macht;
& gret haile fel in sic degre,
þat ilke a mane prefit to fle,
& lewit þe body it-alane.
þane cr*is*tine mene sone has It tane

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fideles ibidem multiplicatos invenit. 117) l. þane st. fra þine. 118) Ms. To st. Fra. syne ist zu tilgen. 127) Ms. bubulty, s. 152. 129) Pontifices autem templorum eum comprehendere conabantur; cum autem in solemnitate paschali b. M. missam celebraret, convenerunt illuc omnes et fune in collo ejus misso ipsum per civitatem trahebant dicentes: trahamus bubalum ad loca bucculi. Carnes autem ejus in terram fluebant et sanguine lapides rigabantur. 153) Posthac in carcere recluditur et ibidem ab angelo confortatur, sed et ipse Jesus Chr. eum visitavit eumque confortavit dicens Pax tibi, Marce evangelista meus, noli timere, quia ego tecum sum, ut eruam te. 168) Mane ergo facto funem iterum collo ejus immittunt et huc illucque raptim eum pertrahunt exclamantes: trahite bubalum ad loca bucculi. Ipse autem dum traheretur, gratias agebat dicens: in manus tuas commendo spiritum meum, et hoc dicens spiritum exhalavit sub Nerone, qui coepit circa a. d. LVII. 175) Cum autem pagani eum vellent comburere, subito aer turbatur, grando exoritur, tonitrua intonant fulguraque coruscant, ita ut quilibet evadere niteretur, et sanctum corpus intactum reliquerunt, Christiani vero corpus ejus rapuerunt et in ecclesia cum omni reverentia sepelierunt. Darauf folgt in der L. A. die Beschreibung des h.

& mad richt wele his sepultur
With drede of god & gret honour.
Syne, eftyre Cristis birtht but vere
Four hundir sexti & sewyne zere,
Fra Alisandir, quhare fyrst wes he
Grawine, as now hard haf ze,
To Venis was translat syne;
Quhare now a kirke fare & fyne
Ine honoure of hyme is wele mad.
Quhare god, to quhame he serwit had,
Wirkis gret ferlis for hyme ay,
& euir sal do to domysday,
To þe strinthinge of haly kirk
& fore to eg mene gud to werk
& do ay gud & leyf Il.
Als vittirly I pray hyme til
Owte of þis lyfe þat I ma twene
But scame, deit & dedly syne.

XIV. Lucas.

Crystis ewangeliste sancte Lucas
As of nacione Cyrus was.
Ine his zouthede leyrit he
Ine Antyoche leche to be,
& ine þat crafte was wele parfyt.
Bot fra he come to rype eld, tyt
To þe apostolis he hyme band,
& folowit þame in mony land,
& þare haly dedis be-dene
Wrat opynly as he had sene.
Sum mene sais zet neuir-þe-les
þat he a proselyt mad was
& knew letteris of hebrew;
Bot letteris of grek wel he knew. f. 88
Syne folowit he Paul fra tone to tone
To þe tyme of his passione:
þat syne to Rome vith hyme had he
& gerte hyme þar sancte Petir se.
Bot fra sancte Paule he partyt nocht,
For wele na wa þat he thole mocht,
Bot in al tribulacione
To pase with hyme ay wes bowne
& in his pylgrimage ay
He folowit hyme nycht & day.
& his trawale & dedis all
He put in wryt, gret & small;
& als gestis þat he leyryt
Of vthris apostolis put ine wryt:
& syne of þame al mad a buke
To þame þat lykyt þare-in to luke,
In lofe & memore of þare name
& how þai liffyt her but blame,
& to þe stablyne of þe kyrke,
& for to kene mene wele to wirk.
& quhene sancte Mathee his ewangel
Had mad, as I say(d) sume-quhyle,
Ine to þe land of Judea,
& Marke ine (to) Ytalia:
& Luke mad his ewa(n)geil syne,
Of things hard mar þane of sene, —
As he of syndry leryt had
þat with Jhesu dwellyge mad
Fra he becwthe to wirk merwale
To þe laste end of his trawale;
Bot of oure lady al-þire maste,
þat ful wes of þe haly gaste,
He gat maste part in-fowrmy(n)ge:
For scho þe suth wyste of althinge

M. und eine Stelle des h. Ambrosius. 187 ff.) Von der Erzählung der Translatio ist nur der erste Satz aufgenommen: Anno ab incarn. dom. 468 tempore Leonis imperatoris Veneti corpus s. Marci de Alexandria Venetias transtulerunt, ubi ecclesia in honore s. Marci mira pulchritudine fabricata est.

Die Quelle ist nicht die L. A. (Cap. 156), die eine längere, mehr homiletische Abhandlung enthält. 2) Ms. tyrus st. cyrus, L. A. natione Syrus. 19—24) ähnlich L. A. 23) l. pylgrimagis. 38) Ms. ytilia. 36—54) ähnlich L. A. 39) & ist zu tilgen. 56) Ms. bytne. Ms. & in; & ist zu tilgen. 67) Ms. bythanea st. Bythynia. 73) die L. A. erwähnt die Translatio nicht.

Beſt, of his werk & of his layre,
Fra þe tyme þat scho hyme bare;
For scho had ay in hyre hart hyd
Al þat he sad & at he dyd
In flesche til he wandryt here,
& tald it þame þat vald hyme spere.
& þis Luke he his ewangelis cane ma
In Byt(i)ne & in Asya,
Quhare he techit mene to lef syne
& quhow to god þai suld syne wyne.
& for to serwe god mare ſud pay (!),
Warld(l)y t(h)ink he lefyt ay,
For he had nothire vyf na cheld,
Bot his flesche kepyt euir vnfylit;
& gret care als he mad
þat he mycht nocht martir be mad
For goddis sak — þat he had sene
Syndry be quhare he had bene.
Bot he ine Bythanea
þe endynge of his lyf cane ma,
Quhene he had drywyne wel oure
þe kanttis of sewynty zeris & foure.
& dewot mene ine honoure
Of his cors mad þe sepulture.
Syne eftyre þai tranſlat hyme
To Constantynopolyne,
Quhare he sal be to domys-day,
God wirkand merwalis for hyme ay,
& þane of hyme reward to ta, —
As his ewangel menynge cane ma
þat þe angel his trumpe sal blav
& ger þame ryse þat lyis law
& to þe Jugment apere,
Quhare al sal tak as þai seruit here,
Gud for gud & il for Ill.
A, wysely Luk, I pray þe til
þat I one þat auchtful day,
Quhene god our dedis sal assa,
Befor hyme trastly ma apere
& to be saf haffand na vere;
& þare-to helpe, þat I hyne twyne
But schame, det & deydly syne.

XV. Barnabas.

Swme mene wenis þat Barnabas
Ane of þe apoſtolis was;
Bot þai wene wrange, gyf þa red
Quhat þai ware þat mad þe cred,
Of þe quhilk þe apoſtolis twelf
Ilkane ane article be It-selfe
Mad, — & in þe cred are
Twelfe articulis, les na mare; — f. 89
For Mathow wes tane of godis wil
þe place of Judas to fulfill.
þo eftir Cristis passione
& in hewyne his ascencione
To sic honour he callit Paule
To safe & succur syndry sawle,
& mad hyme doctor generale
To preche in þis varld hale
& to ber leile witnes ewyne
Of It he had sewyne ine hewyne
Quhene he wes fellit in þe way
& thre dais blynd in Damask lay;
& for þat he was nocht dwelland
With Criſte na in þis warld vakand,
Na hard nothire na saw his ded,
þare-for he mad nocht of þe cred.
Bot suthe It is, Mark & Lucas
& þe worthy Barnabas
Of dyscipilis thre ware þa
þat ine nomir war LXX & twa,
þat Criſte assignit for to be
In helpe his wark to suple —
As in þe ewangel ze ma rede
Of Luk, wil ze tak hede —
& send þame furth twa & twa
In al place quhare he wes vont to ga,
& sad to þame: þare wes corne mekil
Bot few war to ſet It ine ſekil;

Das Cap. der L. A.: de s. Barnaba ap. (Cap. 81), ist nicht die Quelle des Dichters. 1—44) Einleitung des Dichters. 9 ff.) Ähnlich p. 5, V. 161 ff. 9) Ms. Mathow st. Mathy. 18) sewyne st. sene, wie ewyne st. ene. 31) vgl. Luc. 10, 1—3. 35) vgl. Luc. l. c.: Messis quidem multa, operarii autem

»Pray ȝe þare-for þe lord of corne
To send wark-mene, or*e* It be lorne!
Gais furth, I send ȝ^{u}, I ȝ^{u} tel,
As wolfis amañg*e* lam*m*ys vnfel;«
& vthir sere thing*e* ca*ne* þame say,
As in þe ewa*n*gel ȝe se ma.
Quhar*e*-to for now me lest no*ch*t rek,
Bot of Barnabas I wil speke.

Barnabas in*e* til hebrew
»þe sone of solace« we cal nov;
þat dwelt with þe ap*ost*olis ay
& conforte þame in*e* hard assay.
& eftyr C*r*istis passione
& in hewyne his ascencione
þe ap*ost*olis send hyme to teche
Godd*is* word & þe fol(k) preche.
& he went furth w*ith* his p*r*intece,
Johñe, þat was (war) & vyse,
& to þe citte fyrste cane ga
þat callit was Anemoria,
& su*me* rychtwyse & vysme*ne* þare
He fand, þo þai payanis var*e*.
& quhene þai paianis þa*me* sen*e* had,
þai askit þame but abad
Quhat me*ne* þai war & quhe*ne* þai
Var cu*m*yne, prad þame to say,
& als þe cause of þar*e* cu*mmyn*ge;
þat Barnabas had p*er*sawynge
þat þai in su*me* part sutel ware.
For-þi he mad worthy a*n*suere
& sad: »sene ȝarnit haf yhe
To wit quhat-ky*n*a me*ne* ve be
& quar*e*-for we cu*me* her,
We lat ȝow wyt but ony ver
þat of lord C*r*iste Jhe*s*u,
þat mad þe warld as ȝe se nov,
We are þe seruand*is* & mene,
& cu*m*mys fra Jerusaleme
For to preche godd*is* word,
As Is gefyne vs in til hurd,
& for to gere men*e* kene h*is* name,
&, bot he, god is þare nane,
& quha þat trewis trewly,
Sal lyfe euire-lestandly.
& gyf ȝe wil kene þ*is* thinge,
Clethe ȝow in*e* nov clethynge,
þat neuire sal rot bot sch*ene* sal ay.«
& quh*ene* þe paianis hard þ*is* sa,
þai sad: »sik merwal neu*ir* befel
As we her*e* ȝow of tel;
For quhat god ma be sa mychty?«
þane sad Barnabas þame In*e* hy:
»Gyf ȝe will wit quhat ve meyne,
Ȝe schryfe ȝow of ȝour*e* sy*n*is cleyne
& trewly trow & bap^{t}ſtit be: f. 90
& þat we hycht þa*ne* tak sal ȝe.«
& sad þai: þat þai vald do
Quhat-euir thing*e* þa sad þa*me* to.
& forthire to þame p*r*echit he
þe haly treucht of þe t*r*inite,
& bapstit þame in þat sted
& in now haly clathis þa*me* cled.
& fra þai wyste þat þai vare
Mad c*r*istine, v*ith* gladsum fare
þai lowyt god of his grace,
& gret gold to Barnabas
þai gaf: þat he but abad
Gafe to þe powre þat mister had,
& co*m*mawndit þame to dwel Ilkane
In Crist*is* grace þat þai had tane.

Fra þine to Cypre saylit þai
& fand twa me*ne* of C*r*istis lay,
Arysteone & Thymonen,
þat suthfastly vare c*r*istine mene;
Bot Thymone þe fel fewire sa
Trawalyt þat he my*ch*t no*ch*t ga.
þe Barnabas tuk þe ewa*n*gele
þat sancte Mathew vrat hy*ne* su*me*-quhile,
& lad it apone Thymonene
In*e* godd*is* name: & he richt þane
Sa hale wes of þe fewire mad

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pauci; rogate ergo dominum messis ut mittat operarios in messem suam. Ite: ecce ego mitto vos sicut agnos inter lupos. 45) L. A.: Barnabas interpretatur filius venientis vel filius consolationis aut filius prophetae aut filius concludens. 54) Act. Ap. 12, 25 assumpto Joanne qui cognominatus est Marcus (cf. ib. 13, 5; 15, 37). 56) l. Antiochia? In den Act. Ap. findet sich diese Geschichte nicht. 59) Ms. send. 82 u. 98) now st. new. 113) þe st. þan? 108—119, 125—142) nicht in L. A.

As he newire before had had,
& folowit þame in*e* gret gladnes.
& Barnabas, quhar*e*-euire he was,
Mathowis ewangele had in*e* h*is* hand,
& ay, quhar*e* he sek men*e* fand,
Lad it one þame: & þai alsone
Ware hale, fra þat wes done. —
þane vent þai furth & sune fand ane
þat Eraclyus had to name,
þe quhilk be-for be Barnabas
& Paule to þe treucht wo*nny*n*e* was;
& hyme, helpand þe haly gaste,
Byschape þai ordynit þare in*e* haste
Of cr*i*styne trewcht in*e* þe ekyne:
& he ves fayne of þ(a)re cu*m*yne. —
Fra þine forthire passit þai
& fand a mane in*e* þare way
þat Rodan*us* hicht, & ȝet þane
Payane he wes & no*ch*t cr*i*stine ma*n*e;
Debonare wes he no*ch*t-þe-les,
Rychtvyse & of gud-wil he was.
& fra Barnabas had tauchte
þe trewcht to hyme, he it so*n*e lacht
& lewit his syne & howy*n*e vas,
& folouyt hyme fra place to place. —
Quhene þis was downe, þa met *in* hy
A Jow þat delte *vith* sorcery
& to name had Bariene,
þe quhilk sanct*e* Paule befor*e* þa*n*e,
For til haf mend hy*m*e of h*is* plicht,
For a tyme tuk fra hy*m*e þe sy*ch*t;
þe quhilk, fra he knev Barnabas,
Of Paphum, þa*r* he vald pase,
Lettyt hyme for til haf entre.
For-þi agane þare turnyt he. —
Fra þine he come to a place quhar*e*
Men*e* & women playand war*e*
Al nakit as þai vare borne;
Quhar*e*-of Barnabas tho*ch*t fcorne,
& þare temply*s* waryt he
Quhar*e*-in sik men*e* had entre.
& þane a part of It fel done
& mad a gret distruccione
Of ethnykis þat oysit sa
Nakit one-schamely to ga;
& þai þat chapit þat ruyne
Fled to þe tempil Apolyne,
Quhar*e* þa of Jowis a gadringe
Fand; & but mar*e* byddinge
To þame sa prechit Barnaba
þat fele of þame þe trucht ca*n*e ta.
Bot þat wikyt Baryene,
Haffand gret dowt þ*at* mony me*n*e
Suld turne throw hy*m*e to C*r*ist*is* lav,
His vikitnes furth ca*n*e schaw
& mowit sic fedicione
In to þe foule folk of þe towne, f. 91
þat þai tuk sone sanct*e* Barnaba
& pynyt hyme & wro*ch*t hy*m*e wa.

And as þai led hy*m*e to þe place
Quhare to deme hy*m*e ordinit vas,
It hapnyt þat a nobil mane
Owt of Cypre co*m*e richt þane,
þat Eusebius had to name
& ves a man*e* of gret fame,
Of gret stat & of honoure,
& ner sib to þe emp*r*ioure.
& quhene þe Jowis p*er*savinge
Had of þat lordis cu*m*mynge:
For dowt he tuk hy*m*e þa*m*e fra,
A royd rape þai cane ma
& drew hyme til a preve place,
Til þat þe ny*ch*t cu*m*ynge was;
þane ful fele of þame ves bone
& harlyt hy*m*e sone of þe towne,
& þare felly, or þai stynte,
In a bale-fyre þai hy*m*e brynte.

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111 u. 140) Ms. he st. þe. 143) vgl. L. A.: Cum autem de Cypro exiissent (!), invenerunt Elymam magum, quem Paulus lumine oculorum ad tempus privaverat; qui iis restitit et Paphum intrare prohibuit. 150) Ms. þat st. þar. 153) L. A.: Die igitur quadam vidit B. homines et mulieres nudas currentes et sic sua festa agentes, unde indignatus templo maledixit et subito pars ejus corruens multos oppressit. Tandem Salaminam (!) devenit et ibi contra eum praedictus magus seditionem non modicam excitavit, comprehendentes igitur Judaei Barnabam multis affectum injuriis trahebant et judici civitatis puniendum tradere festinabant. 156) Ms. throcht. 157) Ms. templyt. 177 ff.) L. A.: Comperto autem quod Eusebius vir magnus et potens, de genere Neronis, illuc advenisset, timuerunt Judaei ne ipsum de manibus eorum eriperet et sic liberum abire permitteret, ligantes igitur funem

& of his lyfe sic end mad he,
For hy*me* þat boucht ws one þ^e tre,
& full Joyful var(i)iñge mad
þat for sik schort payne he had
þe blyse ay-lestand & brukis nov
Hey in hewine *with* dere Jhesu.
Ȝet war no*cht* þe Jowis co*n*tent
þat þai had done hy*me* sic turme*nt*,
Bot repentyt þame ry*cht* þare
þat þai torment hy*me* na mare,
& al þe fyre (!) left in*e* þat stede
þai wepyt in*e* a clath (!) of lede,
& In*e* þe sey to castit tho*cht*.
Bot no*cht*-þane god tholyt no*cht*,
For Johñe, his p*r*intece, & Thymon*e*
þat ny*cht* come, & v*ith* þame Redone,
& It a-way bare p*r*iwaly
& dalf It quhar*e* it lange cane ly,
Ner-quhar*e* Gebeseis hade
In*e* ald tyme dwellin*g*e to þa*me* made.
& þare þat relyke lang*e* lay hyde.
Bot god fore it sic merwale kyde
þat it wes tane vpe in honoure,
Quhene þat Ȝenone was e*m*per*o*ure;
& Gelaȝius pape wase
Quhene þis vnhyd wes Barnabas.
Quha*me* I Requer*e* hartly now
þat he for me pray Jhesu,
Owte of þis warld þat I ma twe*ne*
But schame, deit & dedly syne.

XVI. Magdalena.

Jhesu Cryst, lowyt þu be
þat for þine Inborne pitte
Denȝeit of voma*ne* to be borne
To sawfe ma*n*kynd þ*at* wes forlorne!
Bot þat was no*cht* for rychtwise mene,
Bot for synful, wele we kene, —
As we in þe ewa*n*geliste red:
Hale mane has of leche na ned
Bot þai þat are bath sek & sare;
Als þi-selfe sais forthirmare:
»I ame no*cht* cu*m*yne rychtwis to cal
To pe*n*nance, bot synfull al«,
& smartly als þu sais ws til:
»þe ded of synful I na wil
Bot þat he leife h*is* syn*e* & lif.«
þare-for lowinge we þe gefe.
þo*cht* þu may be thy richtwisnes
For syne ws sla, ȝet no*cht*-þe-les
þou bidis & sufferi*s* til þat we
Thru repentance wil turne to þe.
As In samplis we fynd sere
Of ful mony þat synful were,
þat þu had eftyre in daynte
& in ful gret specialite:
As Thays and Palygya,
Sanct*e* Dawy, Mathow alsa,
Pawle als, & of Egipe Mary,
& þe Magdalene, þat was vorthy,
þat for hyre mekil halynes
Co-apostil syne callit was.
Als sais god þat mare Joy is
In*e* angelis w*ith* hewyne-blyse

in collo ejus extra portam eum traxerunt et ibidem eum protinus combusserunt. 201) L. A. Denique nec sic impii Judaei satiati ossa ejus in quodam vase plumbeo recluserunt, in mare eadem praecipitare volentes, Johannes autem discipulus ejus cum duobus aliis (!) de nocte consurgens ea rapuit et in quadam crypta occulte sepelivit, quae ibidem, ut ait Sigbertus, usque ad tempora Zenonis imperatoris et Gelasii papae et usque ad a. d. D latuerunt, sed tunc ipso revelante reperta fuerunt. Die Miracula der L. A. fehlen. Ob der Dichter die L. A. benutzt hat, ist zweifelhaft. 197) Ms. varnȝge, l. variinge. 205) Ms. fyre st. banis. 206) Ms. clath st. vas? 218) Ms. eȝenone.

Vgl. L. A. Cap. 96; V. 1—50 Prolog des Dichters. V. 1 ist im Ms. in 2 Zeilen geschrieben. 7) Ms. & as. 15) Ms. leffe oder leife? 32) l. with angelis in.

Of a synful, penance dowand,
þane nyne & nynte vnsynnand. —
Nocht-þane in hope of forgyfnes f. 92
Suld nane syne do mare na les:
For of syne is callyt maste
To syne in þe haly gaste. —
& þis I say to confort all,
þat in vanehope na-mane fal;
For mar is mercy þane mysded,
In syndry placis as we red.
Bot a sampil I set certane
þat fel in þe Magdalane,
þat fyrst hyre gaf til al delyt
& was (syne) of a gret meryte, —
As mene fyndis in haly wryt,
Quha ȝarnis for to se It, —
And is callyt coapostol;
þare-for þe apostolis we set hyre next til.

Now here of hyre we begyne,
þat cumyne was of kingis kyne;
Syrus hyre fadir, of gret nobles,
& Eucare callit hyre modir was,
þat mychty ware & of gret kyne
& mykil had of warldis wyne.
Scho had a cyster & (a) bruthyre:
Laȝare þe tane, Martha þe todir.
Eftire þare fadyre & modir ded
þire thre succedyt ine þare sted,
& halely þe possessione
þat fel þame be sucessione
Ewinly þai delte amañge þame al:
To Laȝare cane a gre(t) part fal
In Jerusaleme þe citte,
& syne to Martha fel in fe
Bethanya, & to Mary
Of Magdalene cane þe castel ly,
Quhare-of þe suorname scho bar.
& to k(n)ychthed hyre bruþir Laȝare
Halely hyme gafe & lytil rocht
Of landis or of riches ocht;
þis Mary to delyte hyre gafe
& lytil rocht of al þe lafe;
Bot Martha, þat was rycht wyse,
Wald nocht thole þare landis perice
Bot bathe þar partis wysly steryt,
& gafe til þame al þat afferyt,
& þe remanand dystribut scho
To pure mene & neidful to. —
Of Martha now na of Laȝare
Here now wil I spek na-mare,
Bot of Mary we wil begyne,
þat bathte wes far & gret of kyne
& in habundance had riches;
For-þi þe mare wantone scho ves.
For þat hir name his changit nov
In »synful wemane«, as we trev,
As in þe godspel we ma se.
þat sais: Quhene Criste in þat cuntre
Prechyt þe folk here & þare,
It hapnyt in ane sychware
A gudmane, callit Symone leprose,
Had callit Jhesus til his howse
With þe dyscipilis þat he had,
& to þame a feste he mad,
Plentuysly, I tak one hand,
Eftir þe maner of þe land.
Ande quhene Mary had tythinge
Of þat feste & of þat gadringe,
God hire harte Illumynyt sa
þat scho dressit hire þar to ga.
Bot, hafande schame of synnis sare,
Scho had gret rednes til apere
Ymange rychtwyse; nocht for-þi
Scho come eftir þame schamefully,
& gat in handis Cristis fete
& with hire teris cane þame wet
& with hire hare syne cane þame dry.
Bot vaxand syne mar hardy,
A bouſte of precius vngument
Apone his hed in gud entent
Owt scho ȝet, til al þe place
Fulfillyt of þat odyre was; —
For þat tyme mene ine custume had,
þe gret heit of þe sone þat bad,

37) l. synis. 38) to st. þe? 51 ff.) Der Text stimmt inhaltlich, doch nicht wörtlich mit d. L. A. überein. 54) L. A. Eucharia. 59—60) nicht in L. A. 65) In st. of. 87) L. A. vnde jam proprio nomine perdito »peccatrix« consueverat appellari. 91) Ms. hard st. here. 94) Ms. þat had. 106) L. A. retro secus pedes domini mansit. 115—8) L. A. nam incolae regionis illius propter vehemen-

Bathis til oyse & vneyment,
To sawe þame, þat þai var nocht schent;—
& one kneys done cane scho ly f. 93
& kissit his kneis richt tendirly.
& quhene þis Symeone has sene,
Ine til hyme-selfe he thocht but vene:
Had þis bene prophet, as we trew,
He had nocht tholyt ȝone sinful now
Tweche hyme. þane Jhesu ful rathe
Hyme blamyt & hir syne forgafe. —
With quhat seruice se we now
þis womane to cume to ples Jhesu?
þe vnguyment, scho dicht with cure
To gere hire flesche haf swet sawure,
A-pone Jhesus hed It ȝet,
Forgyffyne of syk syne to get.
þane with þe wattire of hyr ene,
þat oft vnleiful sichtis had sene,
Scho wesche his fet to punyse It
At scho had synnyt in þat wyt.
& with hire hayre, quhare-in scho had
Ful gret delyt & þare-with mad
Ekyne hyre bewte for to lat,
þar-with scho dryit Cristis fet.
& with hyre mowth, ful commonly
þat of pryd had spokine & foly,
Ful oft scho kiſſit Cristis fet,
In hope þat scho syne mycht bete;
Haffand na dispare of hyre syne,
Bot in traste hope pardone to wyne.
& for scho luffyt mekil, þane he
Forgafe hyre mekil Iniquite
& scho wes callit vpe & done
þe synful womane in þat towne.
Als he schew hire þe tendirnes
Of hartful luf þat in hyme was:
þe feyndis sewine of hire kyst he,
& gert hyr halely brynnand be
In to his lufe; & forthirmare
He mad hyr his familiare,
& procurur ine to þe way
He wald hyr hafe, suth to say.
& quhene. Symone hire accusyt,
Debonerly he hyre excusyte, —
He callit hyre synful & vnclene;
Anent hyr cysteris þane, but wene,
Hir callit ydil, he cane defende —
Sik takine of lufe he til hyr lend;
& gret, quhene he saw hyr gret —
Sike lufe til hyre had Jhesu swet.
& fore hyre sak to lyfe fra ded
He raysit Lazare in þat stede;
& for hire sak Martha þe gude,
Fra quhame sewine ȝere rane þe blud,
He heylyt þane; alsa Martilla,
þat þane seruand was to Martha,
He mad worthy þe word to say,
þe quhilk is delytabil ay:
»þe wame be (b)lissit þat bar þe,
& þe papis þat foster it þe!«
Til hyre agane þane sone sad he:
»Ȝa, quhat be-þi (!) blissit mot þai be
þat beris godis word & It
Kepis«— þus says haly wryte. —

Eftyre Crystys ascencione
þe fowrtene ȝere, & passione,
Quhene Jowys had ſlane sancte Stewene
& Crystis discipilis bedene
Owt of þare land dyspytuisly
Had chasyt, & ful felloun(l)y,
(þai) sawit þame in placis seyre,

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tissimum solis calorem unguentis et balneis utebantur. 118) sawe = salve. 127—146) nicht in L. A. 135) Ms. & st. to. 136) Ms. As scho þat. 156—8) L. A. familiarissimam eam sibi constituit, (hospitam suam fecit) et procuratricem suam eam in itinere habere voluit. 163) Ms. þat st. hir? 164) Ms. kend? 171 ff.) Martillam, sororis suae famulam, ut illud tam beatum et tam dulce verbum exclamans diceret: beatus venter qui te portavit (vgl. Luc. 11, 27—8), dignam fecit; (nam secundum Ambrosium illa fuit Martha et haec ejus famula). 179) l. heris. 177—80) Zusatz. In der L. A. folgt dann noch ein Satz, welcher die biblischen Erwähnungen der h. M. zusammenfasst. 181 ff.) L. A.: Post ascensionem domini, sc. anno XIV a passione cum Judaei Stephanum jamdiu occidissent et ceteros discipulos a Judaeae finibus ejecissent, diversarum gentium discipuli subeunt regiones, verbum domini ibi seminantes. Erat autem tunc temporis cum apostolis b. Maximinus, unns de LXXII domini discipulis, cui a b. Petro Maria Magd. fuerat commendata. In hac igitur dispersione b. Maximinus, Maria Magd., Lazarus frater ejus, Martha soror ipsius et Martilla pedissequa Marthae, necnon et b. Cedonius, qui caecus a nativitate exstiterat sed a do-

Ȝet goddis word þai sawand vere
Quhare-eu*ir* þai ȝede, & sawl*is* wa*ne* —
In*e* Cr*istis* lufe say brynt þai þa*ne*.
With þe ap*ostol*is was þat tyme
A byschape, callit Maximyne,
þat ane wes of sewinty & twa
Byschapis (!) þat w*ith* Cr*iste* ca*ne* ga;
To quha*me* for his halynes
Sanct*e* Petyre, þat apostil was,
Had reco*m*mendit þe Magdalayne,
þat of hyre ȝemsel wald fulfane.
Quhene þe dyscipilis scalit war
In*e* þat tempeste, su*me* her su*me* þare:
Sanct*e* Maxymyne & þis Mary,
Laȝare & Martha witterly,
& hir fut-madyne Martilla,
& sanct*e* Cedone w*ith* þame alsa —
þe quhilk wes borne of ene but ly*ch*t
Bot Cr*iste* syne gefe hy*me* þe sy*ch*t, —:
þe Jowis þire & mony wt(h)yre
Cr*is*tyne, þare fello*n*ny for to forthir,
Put in a bat apone þe se
Bot gouernale: for þai suld be
Drownyt. Bot quhe*ne* (þe) gud fok had
Apone þe se mad lang abad
Of hungyre & storme in*e* to dystres,
As god wald, ȝet no*ch*t-þe-lese
Aryfyt þat Marcel hale & fere.
Quhar*e* nane but paianys þ*at* ty*me* were;
þai ware sa fel & dyspytuise
þat nane wald herbry þa*me* in*e* house,
Bo(t) tholyt al þat haly rowte
In*e* wynd & wedyre ly þare-owt
Of þare tempil vnd*ir* þe wall,
Quhar*e* þare ydolis var stedyt al.

Here eftyre, quhene scho had sene
How þat þe puple al-bedene
To þare tempil sped þame in hy
To þare ydolis to sacryfy,
Scho rase, w*ith* co*n*tenance plesand
& wysage clere, yma*n*ge þa*me* thrange
& presyt hyre in mony wyse
þame to refrenȝe fra sik seruice
Of ydolis þat þai honowryt had,
þat war na makar*is*, bot war mad
W*ith* ma*n*nis crafte & besy cure
& ware na worth in til assure;
W*ith* hardyme*n*t þa*ne* cane scho teche
þe cr*is*tyne treucht & þame preche
How god þe warld fyrste mad
& mane syne fowrmyte had,
& how þat ma*ne* wes tynt for syne,
& how þat he, mane to wyne,
Fra lestand lyfe come vs amange
& how mane kynd þat he ca*ne* fange,
& how he tholyt noys sere,
In þis lyfe til he was heyre,
& how þe ded he tholyt syne,
To safe ws fra þe wethirwyne
& þat mane suld eftyre syne
Recouire his blyse & sauchny*ne* wyne.
& quhene þe puple had hard wele
Al þat scho sad ilke-deyle,
þai ware for-wond*er*yt mar*e* & les
Of hyre speke, þat sa plesand was.
& scho prechyt þa*me* so þane
þat fele of þame to Cr*iste* scho wa*ne*.

The prynce eftyre of þ*at* cunctre
Come w*ith* his wyf to þe citte,
Til ydolis sac*r*ifice to ma
To gyfe þame grace & furthir sa
þat he my*ch*t get & scho beyre
Barnys, þare landis to were.
To þame come Mary Magdelay*ne*,

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mino fuerat liberatus, omnes hi insimul et plures alii christiani navi ab infidelibus impositi et pelago sine aliquo gubernatore expositi, ut omnes, sc. simul submergerentur, divino tandem nutu Massiliam advenerunt. 206) Ms. cristyne st. Criste. 211) Ms. gud fok st. goddis folk? 216) L. A. Ubi cum nullos qui eos hospitio recipere vellent invenissent, sub quadam porticu, quae fano gentis illius terrae praeerat, morabantur. 223) L. A. Cum autem b. M. M. videret populum ad fanum confluere, ut ydolis immolaret, assurgens vultu placido, facie serena, lingua discreta eos ab ydolorum cultura revocabat et Christum constantissime praedicabat, et admirati sunt universi prae specie, prae facundia, prae dulcedine eloquentiae ejus. (Nec mirum si os quod tam pia et pulcra pedibus salvatoris infixerat oscula, ceteris amplius verbi Dei spiraret odorem). 228) þ*ame* st, þat? 255 ff. = L. A. 242) l. manis? 271—281) L. A. quare, cum tot divitiis abundetis, sanctos Dei fame

þat of þare cu*m*ynge wes ry*ch*t fane,
& prechit þame þe cr*i*stine fay,
For-bedand þame sadly ay
Til ydolis for to mak sac*r*ifice
þat þame my*ch*t helpe o*ne* na wise.
& eftyre lytil tyme by-passit,
To þis laydy slepand faste
In*e* visione, þat was no*ch*t in wane,
Aperyt Mary Magdelayne
(&) sad til hyre: »þu art to bald,
þat warldly gud has i*n* hald
& al delyte þat þi will
& tholis god*is* seruand(*is*) ſpyll
& de fore cauld & hu*n*gyre gret,
& þu lyis ſolland þe in ſwet!
Bot gyfe þame þu cleth & fed,
þu sal dere by, haf þu na dred;
& þi husband eitliſe þare-to,
Gyf þu wenis wele to do,
To helpe þe puyre of h*is* riches!«
& quhene þe laydy waknyt vas,
þe visione scho durste no*ch*t tell f. 95
þat in hyre slepe sa be-fell.
þe todyre ny*ch*t Mary apperyt
To þis laydy & þat hire sperit
Quhy hire byddy*n*ge had scho no*ch*t done
& tysit hyre lord þare-to alsone;
& alsa let hyre forthire wit:
Gyf scho ware mar*e* rakles of It,
þat scho suld rewit farly sare.
Bot ȝet þe laydy dyd nomar*e*
þane as scho had þe fyrst ty*me* done.
þe thryd ny*ch*t but lan*g*are hone
Scho aperit til hyr in gret Ire
& visage as bles of fyre,
Richt as scho wald þe house all
Bryne in a blese & ger it fall,
& gry*n*nand sad dyspituisly
Til hyre husband, slepand ca*ne* ly:
»þe membyre of Sathane, slepis þ^u
With þat edd*ir*, þi wyfe, now,
þat twyse has lefit to fulfill
þe thinge þat I co*m*mawndit hir til?
Of Crist*is* croice þu fellone fay,
þu rest*is* & þi wame alsa
Wantonly þu far*c*is w*ith* met
Maste delytabile þu ma get,
Bot reke of powre þu na liste
þat p*er*yse in hu*n*gyre & in threste?
& þu in*e* chuchis (!) & silkine clathis
Lyis ful softe, & na tho*ch*t hase
Of powre, þu seis dyssolate
Of howse & herbry, as þ^u wate,
& no*ch*t gyffis þame of þi gud
Nothire to clathis na to fude?
Quhat, wenis þu, wekit, þ*at* þu sal
Eschape but payne? þ*at* sal no*ch*t fal,
For þame to helpe þu has delait
Quhene þai ful pytuisly þe *p*rayt.«
Her-eftyre quhene þis wife ca*ne* wak,
Scho til hyr dreme sic tent ca*ne* tak
þat for rednes scho al qu*o*ke;
& at hir husband, quhe*ne* he wok,
þat fore þe sa*m*myne cause ves rad,
Scho franyt quhy he ves sa mad.
Q*uod* he: »deme, ferly nocht
þochte I sycht & haf gret tho*ch*t:
Fore sic a dreme þis ny*ch*t saw I,
þat vris me ful gretu*m*ly.«
þane tald he hyre albedene

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et frigore mori permittitis? Addidit et minas, nisi marito suo persuaderet ut sanctorum inopiam relevaret, iram Dei omnipotentis incurreret. 274) Ms. seruand*e*. 285—93) L. A. Sequenti igitur nocte eidem similia dicens apparuit, sed adhuc viro suo hoc indicare neglexit. 294 ff.) L. A.: Tertio vero sub intempestae noctis silentio apparuit utrique fremens et irata, vultu igneo ac si tota domus arderet, et ait: Dormisne tyranne, membrum patris tui Satanae, cum vipera conjuge tua, quae tibi indicare noluit verba mea? quiescisne, crucis Christi inimice, diversis ciborum generibus ventris tui referta (Grässe: refecta) ingluvie, et sanctos Dei fame et siti permittis perire? jacesne in palatio pannis involutus sericis et illos desolatos sine hospitio vides et praeteris? Non sic, inique, evades, nec impune feres quod tantum iis benefacere distulisti. 307) Ms. fartis. 311) l. tuchis? 320) Ms. grayt. 323) Ms. queke. 321 ff.) Anders L. A.: Cumque matrona evigilans suspiraret et tremeret, viro suo eadem de causa suspiranti ait: domine mi, vidistine somnium quod vidi? Vidi, inquit, et admirari et pavere non desino; quid inde faciemus? Cui mulier: utilius est ei obtempe-

þat he in his slepe had sene.
þane wes scho richt blyth & glad,
& tald hyme how scho sene had
þat Ilke dreme, »sir, þat yhe«.
& sad hyme: »bettire, sir, is þat we
Bow ȝone womene bydynge til
þane thru þe wreth of hir god spil,
Quhame-of scho prechis ythandly
& sais þat he is sa mychty
þat he ma do quhat he will,
& nane ma lattinge mak þar-till.«
& sic awysment haf þai tane
þat one þe morne, or þai fane,
þe Magdelayne & hire company
þai tuk in hovse and herbry
& þame wele cane clethe & fede,
Of na thinge tholeand þaime haf nede.

To Mary þane þe prince cane sa:
»Trewis þu, womane, þat þu ma
Defend þat treucht þu sa techis
Ws and saydly prechis?«
»Ȝa, sad scho, I ame redy
Til defend It suthfastly
As thru prechinȝ & merwalis ser
Schew it ws oure master der,
Petyre, at Rome þat dwellis nov.«
& sad he: »womane, trewis þu,
Gyf he obeyse þi biddinge till,
þat he be mychty or ȝet wil
Grant ws grace a barne to hafe,
Othire a madyne or a knaf?
& we sal trew in hyme trewly
& lef oure ydolis halely.«
þane þe Magdelane sad ine hy:
»I trew it sal nocht stand þare-by.« f. 96
Til god þat Mary prayt ȝarne
þat he wald grant to þame a barne,

Sa þat þis treucht at his hyd (!)
Be micht t(h)row sic merwale kyd.
þane god, þat luffit hir tendirly,
Hyre prayer hard: and þat laydy
Consawit barne; & þane þai
Ware confermyt in cristyne fay.
þane to þe prince come in mynd
þat he wald to sancte Petyr wend,
To spere gyf al wes certane
þat to þame prechit þe Magdalane
Of Jhesu Cryste & of his layre,
As scho þame prechit here & þare.
þane cane his wyf til hyme say:
»Sir, wil ȝe pase & I nocht may?
It sal nocht be, for wele na way,
þane yddire with ȝow sal I ga,
& as ȝe do, I do with ȝow,
& quhare ȝe reste, I rest with ȝow.«
Sad he: »lefe sal þu haf nane
To pase with me, bot dwel at hame,
For þu-art wak & gret with barne;
For-þi þi ȝarninge I þe warne,
Fore þu mycht sone peryste be
Be storme þat hapnis ine þe se.«
Bo(t) til his effonȝe scho tuk na hed
Na for na parele wald scho dred
þane one with hyme wald scho fare,
Suppose with barne scho hewy ware.
Bot hire husband, þat was rycht wyse,
Til hyre consent wald na-wyse,
Bot sad: scho þat hame suld dwel
& kepe þe thinge þat to þame fel
Of þare warldly possessione,
& he alsone suld pas of towne.
Bot nedly wald scho with hyme ga,
Quhat sa come eftyre, wele or wa.
For wemane are of brynnand wil
Ay þare ȝarninge to fulfil,

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rare quam iram Dei sui, quem praedicat, in currere. 330) l. bris (breis)? 332) Ms. is st. in. 349 ff.) L. A. Cum autem quadam die M. M. praedicaret, princeps dixit ei: putas posse defendere fidem quam praedicas? Cui illa: equidem illam defendere praesto sum, utpote quotidianis miraculis et praedicatione magistri mei Petri, qui Romae praesidet, roboratam, Cui princeps cum conjuge dixit: ecce dictis tuis per omnia obtemperare parati sumus, si a Deo, quem praedicas, nobis filium impetrabis. Propter hoc, inquit Magd., non remanebit e. c. 356) Ms. be oure. 369) l. his treucht at þis tyd. 382—411) L. A. Quid est domine, putasne sine me proficisci? Absit; te enim recedente recedam, te veniente veniam, te quiescente quiescam. Cui vir ait: non sic fiet, domina, etenim cum sis gravida et in mari sint infinita pericula, de facili periclitari posses, domi igitur quiesces et possessionibus nostris curam impendes. Econtra illa instabat, »femineum nec mutans femina moreme,

& with wordis cane rycht wele
Our-cum mene hard as stele.
Sa wrocht þis womane with þis mane,
Til scho halely his wil wane,
Vith teris & with wordis swete
& fallinge-done befor his fet.

Fore dowt þane of oure fellone fa,
One þare schuldris Mary cane ma
þe takine of þe croice verray,
þat mycht defend þame in þare vay.
þane he & scho but abad
Purwayt & a schipe redy mad
Of althinge þat nedfull ware
To serwe & ese þame ine þare fare;
& halely þare possessione,
þat þai had ine land ore towne,
þai put al in ȝemsell
Of þe Magdelane, þat hame cane dwel,
& to þe sey passit þare way
& schippit one þe todyr day,
& saylit furth (a) day & nycht,
Til þai of land (had) tynt þe sicht.
Syne eftyr cane gret wind ryse
& sterit þe se one mony vyse,
þat hol & hey wallis mad.
& þai þat ine þe schepe abad
War in þat storme sted in sik strife
At euir (!) in poynt to tyne þare lif;
For-þi abasit þai var & rad
Quhene þai þame-selfine sav sa sted.
Bot þat laydy oure al þe lafe
Sa gret dout & dred cane hafe,
& sa gret dout of hyr child-il,
þat na remed mycht be þare-til
þat na scho (in) þe seknes allafe
Of a knafe-child deliuer wafe;
& scho þe lyf allane cane thorne,
Fra þat ilke barne wes borne.
þane cane hyr husband ȝol & ȝel
& mony a tyme a-pone hir fel;
Bot quhene he saw be ded his vyf
& his sone borne & haf þe lif,
& wist þat (in) a lytil we
For falt of met þe barne suld de,
Sa ekit þane wes his gret care f. 97
þat he cane roydly cry & rare
& waryt þe tyme he wes borne
& þe fortone lad hyme beforne,
& regratit ofte be-twene
þat euir he had þe Magdelane sene; —
Nocht-for-þi in gret & smal
He thocht to do hyr bydinge al.
þe child cane fnawil þane & grape
þe modyr pape, for fud to tak.
Allace! nov is þe barne sa borne
Modyr-flaar, & he, forlorne
& helples, mone he de of nede,
Sene þar is na-thinge hyme to fed.
þane was þe lord ferly wa,
His wyf saw ded, his barne alsa,
þat gret pitte wes to here
His regrat & sorowful chere;
»Allace, he sad hyme-se(l)fine to,
Werch & waful, quhat sal þu do?
Quhene I desyrit barnis til hafe,
þane wes I fule or þe lafe,
& bath has tynt for myne desyre;
For-þi I bryne as in a bale-fyre.«
þane cane þe schepmene hely cry:

et cum lacrymis pedibus ejus obvoluta, quod petebat tandem obtinuit. 413 ff.) L. A. Maria ergo humeris eorum signum crucis imposuit, ne eos antiquus hostis in aliquo itinere impediret. Navem igitur omnibus necessariis copiose onerantes, cetera, quae habebant, in Mariae M. custodia relinquentes, proficisci coeperunt, jamque unius diei et noctis cursu consummato coepit nimium mare intumescere, ventus flare, ita ut omnes et maxime matrona, gravida et debilis, tam saeva inundatione fluctuum quassati gravissimis angustiis urgerentur, in tantum quod in eam subito dolor partus irruit et inter augustias ventris et pressuras temporis filium parturiens exspiravit. 434) at st. as? 439) Ms. urspr. hil. 441) þe st. in? 443) allane st. allace? l. tharne. 445 ff.) Etwas anders L. A.: Natus igitur puerulus palpitabat et mammillarum maternarum quaerens solatia lamentabiles dabat vagitus. Proh dolor, et natus est infans vivus et matricida effectus, mori eum convenit, cum non sit qui vitae tribuat alimentum. Quid faciet peregrinus, et cum uxorem mortuam videat et puerum vagientem querulis vocibus matris mammam appetentem? Lamentabatur plurimum et dicebat: heu miser, quid facies? filium habere desiderasti et matrem cum filio perdidisti. 475) L. A. Nautae acclamabant dicentes: projiciatur in mare hoc corpus, antequam insimul pereamus, quamdiu enim

»Do caste we owt þis ded body!
For þis tempeste sal lest, for force,
Ay till we herbry þis ded cors;
For-þi, to sawfe ws, castit owt!«
Vith þat hyr husband begane to schowt
& sad: »gyf ze spare nocht to me
Na to þe modyr, zet parde
Ze suld, gyf pytte ine zow var,
To þis ſqueland barne ze spare
& hafe mercy of þame & me;
For It ma happyne wele scho be
Ma fal zet nocht fullely ded,
þocht sik dystras hyre cane led
& mad hyr lyk sa to be, —
For mene ma oft wemene se
In swnyge sume-tyme ly
& syne our-cume. gudmene, for-þi
Sparis a tyme, þat we ma se
Suthfastly gyf scho ded be!«
»Na, sad þai, we wil nocht spare
Bot kyste hyr owt.« & þar-for þare
þai hynt hyr. & sad (ane): »but were,
I se a lytile Ile apere
Ine to þe se, nocht fer away.«
þane pytuisly þe prince cane pray
þat (þai) hyr kest nocht in þe se,
Met til vnbestis to be,
Bot he prait þame for godis sake
þat þai wald of his mebile tak
& ſchute þare bate with gud wil
& cary þat body til þe hill;
& with gret dyficulte
To do þat þane purchast he,
& for sik med þat þai wald zarne.
þai tuke þe modir & þe barne
& in þe bat but mare delay
þame lait, syne rowit away,
To þai var cumyne to þat hil,
þis princis zarnige to fulfill;
& one þe hil þai lad ine hy
þe zonge barne & þe ded body.
Sa wondir (hard) was þat hil,
& þai had na lomys to wil,
For to make a gānand grawe;
þar-for þai socht & fand a cawe,
& of It in þe maste priwe place
þai lad þat body, þat ded was,
Ine riche atyre & dressit wele,
Wappyt in a furrit mantele;
& layde þe chylde til hir breste,
Hed & mouthe þe papis neste;
& gretand sar þine passit away
& to þe Magdelane cane say:
»Allace, quhy cane þu Marcil sek
To me þis mekile bale to eke,
Quhare-thru is þus ded my wife,
þat was þe substance of my lyfe! f. 98
& I vnhappy cuth nocht fyne
Bo(t) trowit in þine admoneſtine
&, for þu bad, þis way cane take,
& þis has tynt myne warldis make; —
For I thocht neuire þe to crawe
þat I suld ony barnys hafe,
Be-cause þat my beste-luffit wife
Suld one þis wyse now tyne þe lyfe.
&, dere Mary, throu þi prayere
Scho consawit, I trew but were,
Throu þi prayere scho consawit,
Quhare-thru til hyr ded is grabit,
& hyre birthe als mone de one nede
Sene nane is It to fostir na fede.
No mare to þe sa wil I,

nobiscum fuerit, haec quassatio non cessabit. Et cum corpus apprehendissent, ut illud in mare jactarent: parcite, inquit peregrinus, parcite, et si nec mihi nec matri parcere volueritis, misereamini saltem parvuli vagientis, sinite modicum et sustinete, si forte mulier prae dolore in exstasi posita adhuc valeat respirare. 481) Ms. zet to (?) st. gyf. 484) Ms. eſqueland. 486) Ms. to st. scho. 487) ane fehlt, oder fehlen Verse? 488) Ms. bed? 495—7) Zusatz. 509) Ms. ned. 512) l. laid. 522) þai st. he? 498) L. A. Et ecce non procul a mari quidam collis apparuit, quo viso utilius esse credidit corpus et puerulum illuc deferri quam marinis belluis ad devorandum dari, et vix a nautis prece et pretio extorsit ut illic applicarent, cumque illic prae duritia foveam non potuisset effodere, in secretiori parte collis chlamyde supposita corpus collocavit et puerulum mammis ejus apponens cum lacrymis ait: 529) O Maria Magd., ad perditionis meae cumulum Massiliae partibus applicuisti: cur infelix admonitione tua hoc iter arripui? petistine Deum, ut mulier mea hac de causa conciperet et periret? Ecce enim concepit et pariendo mortem subiit, conceptusque est natus ut pereat, cum non sit qui enutriat. Ecce quod prece tua obtinui, tibi enim omnia mea commendavi Deoque tuo commendo; si potens

Bot wyfe & barne Increly
& al þe lafe þat eu*ir* my*ne* was
To god & to þi halynes
I reco*m*mend, & prays þe
þat þu wil thochtful one me be
& pray to god, in quha*me* þu now
Sa suthfastly has gerte me trew,
þat of my*ne* wyfis saule he rew,
þat to me wes traste & trew,
& hafe pytte of my*ne* ȝonge barne;
For þi request he wil no*ch*t warne.«
Mar dule he mad þa*ne* I cane say,
Syne passit to þe schipe one h*is* way,
& þare bayt in*e* þai hynte.
þane þe storme begane to stynt;
& sowne þai arywinge mad
In þe porte quhar*e* þai etline had,
& war wond*ir* blythe & glade
þat þai sa eschapyt hade
Sa ser*e* pa*r*elis & sic stryfe
& to land wo*n*ny*n*ge *with* þare lyfe.

Thane þe pr*i*nce, ore he fane,
Towarte *Jerusale*me (!) is gane.
& richt as he wes cu*m*yne þare,
Thru godis wil in þat sychwar*e*
Sanct*e* Petyr hyme met: & has sene
þe takine of þe croice but wene
One his schuldyr. & þane he
Sperit at hyme quhene he be
& for quhat cause & of quhat land
He wes þare cu*m*yne wandrand.
& he, þat na-thinge fra hy*me* wald
Co*n*sele, þe taile al has hy*me* tald
Quhene he was & of quhat state,
& *with* þe Magdelane als how-gat
He met & how scho gert hy*me* trev,
& his wyfe als, in*e* Cr*i*ste Jh*es*u,
& how, to make hy*me* sekyr, eke

Sanct*e* Petyr scho bad hy*me* seke,
& syne (tald hyme) how his wyfe
& his barne had tynt þe lyfe
& quhow he lewit þa*me* one a hil
Bathe quek & ded — he tald *hyme* til.
þa*ne* Petyr sad: »pece to þe be,
Bruthyr, þu art welcu*me* to me,
For helsu*me* consale sekyrly
þe tuk quhe*ne* to Magdela*ne* Mary
þu throwit in*e* scho to þe tacht,
& þis far way for hi*r* has lacht.
Be no*ch*t anoyt (gyf) þi wyf slepe,
þi sone reste & wmquhile wepe;
For a god mychty is but make
Al tempo*r*ale thinge to gyf & tak
To quha*me* he wil; for-þi þ^{u} na murne,
For he cane dule in*e* Joy turne.
& al is suthte, no*ch*t is to lane,
þat p̄e sad of þe Magdelane:
For-þi be silkir in*e* þa*t*, I say,
þat scho þe taucht! « þa*ne* but delay
He gert hyme al þe plac*is* se
Quhar*e* Cr*i*ste had bene in þa*t* citte
& quhar*e* he þe treucht ca*ne* teche
& quhar*e* in ȝouthed he fyrst (cane) prech;
Owt of þe towne to Bethleem*e*,
Quhare Cr*i*ste wes borne, he had hy*me*
þa*ne*, f. 99
Syne eftyr to þe flome Jordane
Quhar*e* he baptysme had tane,
& mony plac*is* gert hyme se
Quhar*e* Cr*i*ste had bene, in þa*t* cuntre;
& syne to þe towne hy*me* bro*ch*t has
& led hyme þare fra place to place
Quhar*e* Cr*i*ste vthyr-quhar*e* ȝed
Or wro*ch*t ony notable ded,
&, his deuocione to bete,
Hy*me* led to þe monte of Olyvete,
A richt far place be-owt þe towne

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es, memor sis animae matris, et prece tua misereatur, ne pereat natus. Tunc chlamyde sua corpus cum puero circumquaque operuit et navem conscendit. 531) Ms. þis st. is. 536) Ms. had. 559—568) nicht in L. A. 569) Cumque ad Petrum venisset, Petrus ei obvius fuit, qui, viso signo crucis in humero suo, qui esset et unde veniret, sciscitatus est. Qui omnia sibi per ordinem narravit, cui Petrus: pax tibi fiat, bene venisti et utili consilio credidisti nec moleste feras si mulier tua dormit, si parvulus cum ea quiescit, potens enim est dominus, cui vult, dona dare, data auferre, ablata restituere, et moerorem tuum in gaudium commutare. 590) Ms. þa*me* st. hyme. 594) þe st. þu? 597) gyf fehlt im Ms. 604) Ms. he st. þe. 622) Ms. he st. hyme. 607) Petrus autem ipsum in Hierosolymam duxit et omnia loca in quibus Christus praedicavit et miracula fecit, locum etiam in quo passus est et

Quhare Criste did his deuocione
& quhare þat he was eftyr tane
With fals Jowis mony ane,
& syne (hyme) led to mony place
Of þat towne, as his wil was,
Quhare he for ws had skath & scorne
& eftyr cronyt wes with thorne,
Bondyne & befte fellown(l)y
& led syne to mont Caluary
& tholit þare dyspituise ded,
Fra welland wa vs al to led;
To Cristis grawe syne he hyme led,
& eftyre to þat haly sted
Quhare Criste with his discipilis stud
Fra þame ine hewine quhene he ȝud.
Eftyr all þis ȝet dwelt he þare
With sancte Petir twa ȝer & mare,
þat mad hyme in oure treucht parfyt
& fals mawmentis gert hyme nyt,
& lewit hyme þane & bad þat he
þine hame suld pas in his cuntre.

Thane to þe se he sped hyme sone
& enterit in þe schipe but ony howne.
He had gud wynd & saylit faste.
& god granttyt at þe laste
Of þat hil sone sicht gat þai
Quhare his sowne & his wyf lay.
He ȝarnit þane to wit quhat tyd
Of þame þat he lefit þar hyd;
þe schipmene prayt he but hone
To schut þe bat & row hyme sone
To þe hil quhare his wyf lay.
& sa þai did but delay
& set hyme one land gud-spede;
& sum of þame furth with hyme ȝede.
& as þai ȝed one þe sande,

A child þai saw hyme playande
As ȝonge childir ar wont to do;
Bot fra he saw þame cume hyme to,
He with-drew hyme, as he mocht,
& quhare his modir lay he socht
& crape vndir hyre mantil rath,
In hope to hyd hyr fra þar skath.
þe prince of þis cane wondir hafe,
& als gret ferly had þe lafe,
þe lytil child quhene þai had sene,
For þai wyst nocht quhat It suld mene;
Bot hyme þai folouyt nocht-for-þi
Til þai come quhare he can ly:
& fand þe body lyand þare
As þai hyr lewit les & mare,
Hyr colour vnwemmyt & hyr flesch,
Bot rycht as scho fyrste lad þar was.
þai lyftyt vpe þe mantil-lape
& fand þe child at þe pape
Lyand rycht as he sukit had, —
Bot he cane gret, for he was red.
& sa Joyful was þe pylgrime,
To kis his sone þat he na cuth fyne,
In armis vpe he cane hyme brade.
& (to) þe Magdelane he sad:
»A, Mary Magdelane, how happy
In al at me is tyd ware I,
Gyf þu for me sa wele had wrocht
þat my wyf quhyk haf I mocht,
Ine myne cuntre to pase with me;
Laydy, Joyful þane wald I be!
þane wyst I wele but (ony) were
þat þu with god vare luffit dere.
For weñe I wend na barne haf,
þu has me gyffine þis litil knafe f. 100
& fed hyme twa ȝere one þis hil.
For-þi I wat wele: gyf þu wil

in quo coelos adscendit, eidem ostendit; cumque de fide fuisset instructus diligenter a Petro, biennii spatio jam elapso navem adscendit repatriare curans. 649) Ms. þat st. gat. 651) Ms. þame. 647) Cum navigarent, domino disponente juxta collem in quo corpus uxoris cum puero positum fuerat, pervenerunt, qui prece et pretio eos ibi ad applicandum induxit. Puerulus autem ibidem a Maria Magd. incolumis conservatus frequenter ad litus maris procedebat et ibi, ut puerorum moris est, cum lapillis et glareis ludere solitus erat, et, cum applicuisset, vidit puerulum more solito in littore maris cum lapillis ludentem, et quid esset admirari non desinens de scapha exsiliit. Quem videns parvulus, cum nunquam tale quid vidisset, expavit et ad solita matris recurrens ubera occulte sub chlamyde latitabat. Peregrinus vero, ut manifestius videret, illuc accessit et puerulum pulcherrimum matris ubera sugentem invenit, et accipiens puerum ait: O beata Maria Magd., quam felix essem, quam mihi cuncta prospera advenissent, si mulier respiraret et mecum repatriare valeret; scio equidem,

Nov pray for me, þat þu wele may
Myne wyfe fra ded rafe but delay.«
Vith þat his wyf hyr hed cane stere
& lukit one þame with ene clere,
As scho vaknyt had bene fra slepe, —
For þare-to tuk þai cuth (!) kepe;
Vith þat scho rase & stud one fwte
& to þame cane sic wordis mwte:
»Lowit be þu, Magdelayne,
þat seruit god with al þi mayne;
þi trawele he cane þe quyt
Quhene he mad þe one sic meryt
þat quhat þu askis (he) grantis þe:
As be me may wel provyt be;
For as med-wyf to me þu was;
Quhene I wes maste ine to distres
Of stormys gret & parelis sere,
þu was ay til me ful nere,
& al myne fawtis wele supleit
& ine al myne myster me relewit.«
Quhene hyr husband þis has hard,
For Joy as wodmene he ferd,
& ferlyand grettumly of þis fare
Til hyre sic wordis sad he þare:
»Myne der wyf, lewis þu now?«
»Ża, scho sad, & come richt now
Of pylgrimage quhare ze haf bene,
& al þat ze saw I haf sene:
For with Mary þe Magdelane
I haf bene þar for-owte payne,
& quhene ze cane sancte Petir met,
þat al þe placis zou se lete
Ine towne or owt quhare Jhesu
Myracle wrocht or zet of Jow
Tholit dysses for-owt fawete,
ze beand þar he let me se,
& I wes ay þar with zou,
As be taknys ze ma trew;«
þane scho tald hyme wondir wele
Al þat he saw þare ilke-dele,
Sa þat he knew but ony vene
þat scho þat had harde & sene
Al þat he trawalit for to se.
For-þi Joyful mane wes he;
þane lowit he god Inkyrly
& þe Magdelane Mary.
His wyfe þane & his sone he hynt,
& rowit to þe schipe, or þai stint.
Vedir & wynd þat wil had he
& saylit sone to his cuntre,
Sa þat ine to schorte quhile
þai arywit in Mary-hile (!)
& land, & sone þare þai fand
Vith hyr printece Mary prechande.
The prince þane & his wyf in gret
Fel done at þe Magdelane fet
& tald hyre al, wele & vay,
þat tyd þame, fra þai zed hyre fra.
þane god scho thankit mony tyme,
& gert þame of sancte Maxymyne
Resawe baptysme, þat glad var al
Ine þat cite, gret & smal.
& ine þe cite of Marcille
Al þare gret templis in a quhile
& þar mawmentis, thru quhik þai
Had bene disawit mony day,
þai distroit oure-alquhare,
& byschape mad þai sancte Lazare

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scio et procul dubio credo, quod tu qui puerum dedisti et in hac rupe per biennium pavisti, poteris matrem suam prece tua pristinae restituere sanitati. 699) Ad haec verba mulier respiravit et quasi a somno evigilans ait: magni meriti es, b. Maria Magd., et gloriosa, quae in partus mei pressuris obstetricis implevisti officium et in omnibus necessitatibus ancillae servitium explesti. Quo audito peregrinus admirans ait: vivisne, uxor mea dilecta? Cui illa: vivo equidem et nunc primo de peregrinatione, de qua et tu venisti, venio, et sicut b. Petrus te Hierosolymam duxit et omnia loca in quibus Christus passus est, mortuus et sepultus, et alia plura loca ostendit, sic et ego cum b. Maria Magd. duce et comite vobiscum fui et conspecta memoriae commendavi. Et loca omnia in quibus Christus passus est, et miracula quae viderat, adeo plene explicuit, ut nec in aliquo deviaret. 702) l. gud st. cuth? 720) Ms. sich? 740) Tunc peregrinus recepta conjuge et puero navim laetus conscendit et paulo post Massiliae portibus applicuerunt et ingressi invenerunt b. Mariam M. cum suis discipulis praedicantem, et ejus pedibus cum lacrymis provoluti omnia quae iis acciderant narraverunt et a b. Maximino sacrum baptisma susceperunt. 759) Tunc in civitate Massiliae omnium ydolorum templa destruentes Christi ecclesias construxerunt et b. Lazarum in eiusdem civitatis

Of Marchil & of al þat lande,
þe quhilk apt þar-to þai fande.
þane went þai thru godis vil,
þe towne of Akis til þa come til:
& of þat place sancte Maxymyne
Byschape wes ine al his tyme
& ine þat land, til he lefit, duelt,
& with his subditis sa vele delt
þat al þe folk of þat cunctre
Ferme in cristine treucht lefit he,
& strinthlyt gr(e)tly godis kirk
Thru gret mervalis þat he cane virk.

Now mak we relacione f. 101
Hou al to contemplacione
Mary hyr gafe of hart & vil.
& scho sa ȝarnful wes þar-til
þat scho til wildirnes has socht:
& fand a derne sted, was wrocht
In til a crage of angil wark;
& yddir ewinely cane hyr mark,
In þe hycht of þat ilke roche,
Quhare mane na beste mycht nocht aproche.
& þar scho dwelt thretty ȝere,
Vnknawine to mane þat lifand vere.
& nere about hyr greu rycht nocht
þat hyr confort or solace mocht,
Gers na tre na nocht ellis,
Na vattyr, as þe story tellis:
For god, in quhais luf scho brynt,
Sa halely to hyme has hyr hint
þat he na wald þat scho confortynge
For-out hyme had of temporale thinge.
With warldis fud was scho nocht fede
In al þe tyme þat scho þare led:
For ilke day in houris sewine
With angelis þat til hyr come fra hewine
vpe in þe ayre scho lyftyt was,
& of ane hour hale þe space
With gret delyt of angel sange
Fed scho was, & Joy Imange,
Syne brocht agane; — sic ves hyr fud,
& of na vthyr temporale gud;
For al þat tyd na delyt
Had scho ine met, na apetyte.
þat tyme a preste þare ves
Of gud lyfe & of halynes,
þat fled þe warld as heremyt,
Of god to haf þe mare meryt;
& in þat roche hey & ftay
A cowe he had quhare he lay,
þat twelfe stage was fra þe place
Quhare þe Magdelane vynnand vas. —
& ilke stage, quha wil depart,
Is of a myle þe auchtand parte;
For a stage, þu sal wite,
Sex score it haldis of fete;
& mene says þat Hercules,
Haffand na rednes na pes,
þat he a stage in a rese
Vald ryne — sa wel anedyt he ves. —
Quhene þis preste lange þar had bene,
A tyme god opnyt his ene
& lete hyme se manifestly
With fleschly ene opynly
Hou þat þe angelis ine þat place
Lich(t)yd, quhare þe Magdelane was,
& had hyre vpe but dyspare
With gret Joy in to þe ayre

episcopum unanimiter elegerunt. Tandem divino nutu ad Aquensem civitatem venerunt et populum illum ad fidem Christi per multa miracula adduxerunt ubi: etiam b. Maximinus in episcopum est ordinatus. 776) Ms. apert? 777) Interea b. M. M. supernae contemplationis avida asperrimum eremum petiit et in loco angelicis manibus praeparato per XXX annos incognita mansit. In quo quidem loco nec aquarum fluenta nec arborum nec herbarum erant solatia, ut ex hoc manifestaretur quod redemtor noster ipsam non terrenis refectionibus sed tantum coelestibus epulis disposuerat satiare. Qualibet autem die septem horis canonicis ab angelis in aethera elevabatur et coelestium agminum gloriosos concentus etiam corporalibus auribus audiebat, unde diebus singulis his suavissimis dapibus satiata et inde per eosdem angelos ad locum proprium revocata corporalibus alimentis nullatenus indigebat. 800) Ms. foure st. with, s. V. 894. 809) Sacerdos autem quidam solitariam vitam agere desiderans ad duodecim stadia loco eidem vicinam sibi cellam locavit. 817—824) Zusatz. 824 = aindit. 827) Ms. lefte. 825) Die quadam dominus praedicti sacerdotis oculos aperuit et corporeis oculis evidenter adspexit qualiter angeli ad praedictum locum, in quo b. Maria morabatur, discedebant et eam in aethera sublevabant et post horae spatium ad eundem locum cum divinis

& of ane houre wele þe space
Held hyre þare ine gret solace,
Syne eftyre þai cane hyre hafe
Done agane ine (to) hyre cawe,
Vith gret Joy & angel gle.
& fra þis sicht sene had he,
Oure althinge he ȝarnige had
Of þat sicht wyse to be mad;
With contryt hart he mad hyme bone
Ine prayere and devocione,
& sa he trawalyt þat he was
Be a stane-caste ner þe place.
þane begane his kneis to quake
& al his body for to schake
& al his strynth falȝet, sa
þat he mycht na forthyr ga;
& ay þe mare he presit hyme
To þat Joyful place to clyme,
þe mar he wox mat & mate.
Sa þat he mycht na-kine gat
Cume nere þe place, þo he preſſit faste,
þane a mane with a stane mycht caste,
For hyme falȝet mud & mayne
For to cume þar, þo he wald fane.
þane wele persawit he
þat it wes godis pryuete, f. 102
þat but god mane ma nocht cume to
For ony thinge þat he mycht do.
þane thocht he god wald be
Mare plesyt thru humylite
Na strinth of mane; for-þi but mare
He prayt god, gretand rycht sare,
þat he wald for his mekil grace
Thole hyme haf acceſß to þat place.

Vith þat rycht hely cryit he:
»Ine goddis name I coniure þe,
Quhethyre þu be mane or wyfe
þat in þat cawe ledis þi lyfe,
þat þu spek & answer me
Of It þat I spere þat þe.«
& quhene he had sad þus thryſe,
Scho ansuerit hyme one þis wyse:
»Cume nere, & al þu wil spere,
I sal þe tel, for-owtine were.«
& he tremaland, as he mocht,
þe crage clymand vpe he hyre socht,
Til he come to þe myd-way,
& forþir nocht. þane cane scho sa:

»Menis þe nocht of þe ewangel
þat ine þe kirk is red vmquhile
Of Mary, þat had renowne
Of synful womane vpe & downe
& with hyr teris wysche þe fete
Of Jhesu Criste, oure lord swet?«
»Ȝa, it is gane wele thretty ȝer
Sene I hard fyrste þat godspel der.«
»& I ame scho, cane scho say,
þat here þe thretty vintir ay
Til almene has vnkennyt bene,
&, as þu ȝystirday has sene,
Sa Ilke day ine houris sewyne
Vith angelis, send me fra þe hewyne,
Vpraysit with angelis (!) haf I bene
& hard þare sange & þame-self sene.
& it is schewit nov me til
þat of swet Jhesu is þe will
þat fra þis varld I ame to ga,

laudibus revocabant. 838) Volens autem sacerdos tam admirabilis visionis veritatem agnoscere. creatori suo precibus se commendans ad praedictum locum audaci devotione properabat, cumque ad unius jactum lapidis appropinquaret, coeperunt ejus crura resolvi et timore valido ipsius praecordia medullitus anhelare, cumque retro rediret, ambulandi usum cruru cum pedibus simul praebebant, sed si verso tramite ad praedictum locum accedere conaretur, totiens eum languor corporis et hebetudo mentis prohibebant. 857) Intellexit igitur vir Dei illud procul dubio coeleste esse sacramentum, ad quod accedere humanum non poterat experimentum. (861—66 Zusatz.) Invocato igitur salvatoris nomine exclamavit, adjuro te per dominum, ut, si homo es vel aliqua rationalis creatura, quae in illa spelunca habitas, mihi respondeas et tui edisseras veritatem. Cumque hoc tertio repetisset, b. M. M. ei respondit: accede proprius et omnium quae desiderat anima tua, scire poteris veritatem. Cumque ille tremens usque ad medii spatii terminum appropinquasset, ait ad eum: Meministi ex evangelio de Maria illa famosa peccatrice quae pedes salvatoris lacrymis lavit, capillis tersit et suorum delictorum veniam promeruit? Cui sacerdos: memini et plus quam XXX annorum evolata sunt curricula quod hoc factum etiam sancta credit et confitetur ecclesia. Ego, inquit, sum illa quae per XXX annorum spatium omnibus ignota permansi

Quhare-in noc*h*t is bot dule & va;
For-þi to sanct*e* Maxymyne
þu schaw my*n*e message, or þ^{u} fyne,
& say hyme: at þe next pask-day,
In*e* sa*m*myne tyme þa*t* (wont) war thay
In*e* matyne-offyce for to ryse,
He cu*m*e hy*m*e-selfe be ony wyse
But ma in*e* to þe oratoure,
& he sal fynd me hy*m*e before
W*i*th angelis of god ydd*i*r broc*h*t.«
þe preste þis hard, bot he saw noc*h*t.
þane to sanct*e* Maxymy*n*e but bad
He passit, & al þat he had
Of þe Magdelane hard ore sene,
Til hyme he tald al-bedene.
Mar*e* Joyful wes neu*i*r Maxymyne
In*e* al his lyf þane þat tyme,
þane he was quhe*n*e þis ves tald;
& (to) god gret thank he ȝalde.
&, vit ȝe, þat he forȝet noc*h*t
þis tale, bot one It ay he thoc*h*t,
& þe selfe our*e* & þe day
þat þe preste cane til hy*m*e say
He ent*e*rit in þe orator*e*,
As til hyme sad was befor:
& fand þe Magdelane þa*r* sta*m*nand,
He heywit vpe w*i*th angel *h*and
Of ouris (!) tva fully þe space,
& as scho (stud) sa, prayand was
In*e* myd*i*s of þe angelis bryc*h*t,
& tholyt þe byschape se þat syc*h*t.
& þo (þe) bischape for rednes
Durste cu*m*e na narrer*e*, noc*h*t-þe-lese,
Scho turnyt hyr & sad hy*m*e syne:
»Gud, swet faddere Maxymyne,
Cum*e* ner*e*, þi douchtire fle þ^{u} noc*h*t!«
Bot scho sa fayre was þa*t* he no moc*h*t
Behald hyre face þat ves sa bryc*h*t
Of angelis thru þe mekil lyc*h*t:
For it myc*h*t les grewe, I trew,
To (se) þe sowne in maste vertu
þane for to se þat Joyful face f. 103
þat wes sa blyth thru godd*i*s grace.
»Ga furth, scho sad, & cal þe til
Prest*i*s & clerk*i*s of gud wil
& bryng to me in gud entent,
þat sal me sawe, þe sacrame*n*t!«
þane but mare þe byschape ȝud*e*
& w*i*th hyme broc*h*t god(is) flesch & blud*e*,
W*i*th prest*i*s & w*i*th clerk*i*s fele;
& þe Magdelane for hyr saule hele
Tuk of his hand þe sacrame*n*t,
& of hyre ded hyre cane repent,
Befor þe alter & lay done
Strekyt, & w*i*th deuocione
Hyr armys in*e* hyre breste cane fald,
& sa to god þe gaste scho ȝald*e*.
& fra þe saule & þe body
War dep*a*rtyte, sone in*e* hy
A swet sawoure fulfyllyt
þat place & al þat vare in*e* hyt,
Plentuysly, fyve dais & mare,
& heylit al sek þat come þare.

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et sicut tibi heri cernere permissum est, sic singulis diebus angelicis manibus in aethera sublevata coelestium agminum dulcissimam jubilationem septenis vicibus per singulos dies corporeis auribus audire promerui. Quia igitur mihi a domino revelatum est quod ex hoc migratura sum saeculo, b. Maximinum adeas et ei hoc studeas intimare, proximo die resurrectionis dominicae tempore, quo ad matutinum surgere consuevit, oratorium solus ingrediatur et me illic per angelorum ministerium inveniet consistentem. 910) Sacerdos autem vocem ejus velut vocem angeli audiebat, neminem autem videbat. Concitus igitur b. Maximinum adiit et ei omnia enarravit; s. autem Maximinus nimio repletus gaudio salvatori gratias immensas retulit et illa die ac hora, ut sibi jussum fuerat, oratorium solus ingressus videt b. Mariam Magd. in choro adhuc stantem eorum qui eam adduxerant angelorum. Erat autem spatio duorum cubitorum elevata a terra, stans in medio angelorum et extensis manibus Deum exorans. 885) Ms. þi st. þe. 909) Ms. þidir? 926) Ms. vand (band?) st. hand. 927) l. cowtis (cubitis) st. ouris. 931) Cum autem b. Maximinus ad eam accedere trepidaret, conversa dixit ad eum: accede huc propius nec fugias filiám tuam, pater. Appropinquante autem eo, sicut in ipsius b. Maximini legitur libris, ita vultus dominae ex continua et diuturna visione angelorum radiabat, ut facilius solis radios quam faciem suam intueri quis posset. 943—6 fehlen. 947) Convocato igitur universo clero et sacerdote praedicto corpus et sanguinem domini ab episcopo b. Maria Magd. cum multa lacrymarum inundatione suscepit, deinde toto corpore ante altaris prostrato crepidinem sanctissima illa anima migravit ad dominum. 957) Post cuius exitum tan-

Hyre body þane *with* mekil cure
Sanct*e* Maxymy*ne* *with* gret honour*e*
With bawme ennowntyt c*ane* entyre
In*e* place, quhar*e* he had ordanyt her*e*
Quhene he suld d*e*, hyme-self to ly,
þare layd he Magdelane Mary. —

Now say we, in þe sa*m*myne tyme
þe Magdelane & þe Maxymyne
To Marcil come, & als Martha,
W*ith* þame Laȝare & vthyre ma,
Quhar*e* þis Laȝare wes byschape mad;
Bot his cystyre mad n*ane* abad*e*
Bot passit & al þare company
Til Egis, *with* Maxymiyne, in*e* hy,
Quhar*e* þat he wes byschape mad;
& sa gret grace of god he had
þat in his lyfe he m*er*valis wrocht;
& of his lyfe quhene he was broc*ht*,
Be-syd þe Magdelane had sepulture,
Of quhame be-fore he had þe cure:
Quhar*e* now be his prayere lele
Syndry seke mene gett*is* þare hele
& are lousit of mekil payne. —
& þe mentyme þe Magdelaine
Cr*i*ste in*e* his luf sa cane inflame
þat scho but ma vent to þe baume
þat is in*e* þe crage sa ſchor*e*,
Quhare-of I tauld ȝ*u* here-before:

XVII. Martha.

That tyme Cr*ist*is hoste Martha
Our al þe warld cane p*re*chand ga,
Sawand oure-al goddis sede;
& sa wele þat wark cane spede
þat scho þe cr*i*styne treucht brocht til
Mony at in poynt ware to spil.
For scho was far of fax and face,
& god til hyre had tent sic grace
Of speche & of far schawynge,
þat, quha hyre hard, hauld or ȝinge,
Al fals ydolis sowne forsuke
& rychtwyse treucht & baptysy*ne* tuk.
& ſchawand godd*is* sede, scho drev
Towarte Arle & wa yneucht (!)
Of Rone endlange oñe þe flud —
Sa thik & ſownd was þe wod
Be-twene Arle and Avynone —
A place now of gret renovne.
Hapnyt Martha in þat vod þare
To teche & kene godd*is* layre,
& in þat vaste scho fand a tovne,
þat nov is callit T*ar*rascone.
Of þat come þane bath ȝu*n*g & ald
þare skath regratand (&) hyr tald
Of a dragone fers & fel
þat in þat wod þa*ne* ca*ne* dwel
& dyd to þame mekil skathe,
þat mene & vome*ne* ete he bathe, —
A fel beste of þe kynd of þai
þat ar gen*er*yt in Asya;
& quhene-euir hyme tho*ch*t gud,
As fysche wald he dwēl i*n* þe flud

tus odor suavitatis ibidem remansit ut per septem dies fere ab ingredientibus oratorium sentiretur. Cuius s. corpus b. Maximinus diversis conditum aromatibus honorifice sepelivit et post mortem suam juxta se sepeliri praecepit. Darauf folgt noch ein Citat und dann 8 Miracula, von denen Barbour nur das letzte, und zwar am Schlusse von Martha mittheilt. — Magd. schliesst mit V. 968, im Ms. steht aber der Titel der folg. Leg. nach V. 990; Magd. u. Martha bilden eine Einheit. 967) Ms. do st. de. 969) Ms. in þe in þe. V. 977 im Ms. doppelt.

Anders der Anfang der L. A. (Cap. 105). 7) L. A. Erat autem b. Martha valde facunda et omnibus gratiosa. Dann folgt sogleich die Beschreibung des Drachen: Erat autem tunc temporis super Rhodanum in nemore quodam inter Arelatem et Avenionem draco quidam, medius animal medius piscis, grossior bove, longior equo, habens dentes ut spata, acutos ut cornua, binis parmis ex utraque parte munitus, qui latens in flumine omnes transeuntes perimebat et naves submergebat; venerat autem per mare de Galatia Asiae, generatus a Leviathan qui est serpens

& ourtyrwit batis þat rowyt þare f. 104
& ete þe mene les and mare,
& vthyre-tyme as beste he vald
To þat foreste his gat hald
& sla and ete al þat had lyfe,
Ald, ȝonge, mane & vyfe.
For his hevid was sa awful mad
þat he twa techte as swordis had,
Bathe lange & scharpe; for-þi mycht nane
Eschape þat euire he has ourtane.
& quha to fle mad hyme faste,
His foylȝe eftir hyme cane he caste,
þe quhilk, quhatthinge It ourtuke,
A(s) fyr gregois brynt at a luke,
& þat swith he wald ger ga
Eftyre ony þat he wald sla
Of ane oxgange hale þe space —
þat twa hundreth fet in lynth has
& twenty, and in bred alsa
Sewyne schore of fute & na ma.
þane, quhare Martha ves prechand,
þe puple fel to fut & hand
& til hyre tald hale þe tale
How þis beste dyd þame sik bale,
& prayt hyr for goddis sake,
Quhais treucht scho gert þame take,
To safe þame, þat þai var nocht tynt.
Sancte Martha þane, or scho stynt,
Socht ine þe voud or scho fande
þat felone beste a mane etande.
A crucifix scho with hyre had,
& haly vatyr, þe preste had mad;
One hyme scho kyste þe vatyr rath
& al(s) þe croyce fawyt hyme bath:
& as fconfyfte (s)til he stud.
& scho furth one til hyme ȝud
& anerly be godis helpe
About hyre hals scho put hyr belt
& mekly led hyme as a schepe
Tovart þe folk, þat hyme cane kepe;
þane Joyful, glad & blythe,
þai slew þe fellone beste alswycht
With spere & swerde & caste of stane
& mony vthire vapynis ane,
& lofyt god & hyre alsa
þat þame deliuerit of þat fa.

Of Maxymyne þane with þe wil
& hir cystyre consentand til,
At Tarrascone dwelte Martha ay
Til of hyre lyf þe last day,
Ine prayer & in gret fastinge;
& mad sone a gret gaderynge
Of madynis & of cysteris sere,
& syne þare gert scho werk but ver
A kyrke wele mad & traystly
Ine þe honoure of oure lady.
Quhare scho ftrate lyfe ay cane led:
Sa þat hyre-selfe scho vald nocht fed
With flesche, fysche, butyr na chese,
þocht scho suld þe lyf leyse,
& hyre bot anis wald scho fed
Euir-ilke day vith mekil ned;
A hundrecht tymys ilke day
One hyr kneis scho vald pray
& alsa ofte one þe nycht,
Prayand god with al hyr mycht.
It hapnyt hyre þat Awynenovne
Be-twene þe watyre & þe tovne

aquosus et ferocissimus, et ab Onacho animali quod Galatiae regio gignit, quod in sectatores suos per spatium jugeris stercus suum velut spiculum dirigit et quidquid tetigerit, velut ignis exurit. 14) & st. in? 50) Ms. & st. in. Ms. lynch? 50—2) Zusatz. 53) L. A. Ad quem M. a populis rogata accedens ipsumque in nemore quendam hominem manducantem reperiens aquam benedictam super eum jecit et crucem quandam ostendit. Qui protinus victus ut ovis stans a s. M. proprio cingulo alligatur et illico a populo lanceis et lapidibus perimitur. (Vocabatur autem draco ab incolis Tarasconus, unde in huius memoriam locus ille adhuc vocatur Tarascona, qui antea vocabatur Nerluc, i. e. niger lacus, eo quod ibi erant nemora nigra et umbrosa.) 61) or st. til. 79) Ibi igitur b. M. licentia magistri sui Maximini et sororis suae deinceps remansit et orationibus et jejuniis indesinenter vacabat, deinde congregato ibi magno sororum conventu et ad honorem b. Mariae virginis magna aedificata basilica, satis ibi asperam duxit vitam, carnem et omnem pinguedinem, ova, caseum, et vinum vitans, semel tantum in die edebat, centies in die, toties in nocte genua flectebat. 80) Ms. his. 94) Ms. med? 99) Quadam vice dum apud Avenionem inter urbem et fluvium Rhodani praedicaret, juvenis quidam ultra fluvium consistens ejus verba audire desiderans, cum navigio careret,

For to preche þe puple to,
Befor as scho was wont to do:
It hapnyt þat be-ȝond þe vatere
A ȝunge mane wald hafe bene athire,
Sume gud of hyre mouht to here;
Bot for na vyſcele wes þane nere,
He enterit ine riuere faste
& swemand ay, til and mycht leste;
Bot he falȝeyt & drownyt þar
Be ſtrynth of flud, þat hyme done bar.
& ſcantly þe todir day
Fand þai quhare þe body lay,
To-ryvine al caſtine one a ſchald.
þane tuk mene to conſale, þai vald
þe body bere to sancte Martha
Til Awynone; & sone dyd sa, f. 105
& (it) befor hyr fet þai lad
& vith a voyce syne þai sad
Of his drownynge þe enchesone,
Sayand: wald scho mak vrysone
For hym to god, gud hope had þai
þat þai suld hafe hyme quek avay.
For þat þane scho fel to þe grownd
Vith armys spred & sa (la) a stovnd
& sad: »Jhesu Criſte, my lord dere,
As þu myne bruthire raysit Lazer:
Myne awne dere geſte, sa, I pray þe,
Rayse þis chyld, þat al ma se!
Sa for þi merakile þai may
Be ferme ine þe treucht ay.«
þane scho tuk hyme be þe hand:
& he rase & one fet cane ſtand,
& lowit god hale & fere.

þane scho a preſt gert cume ner,
& baptyſte hyme ine þat stede;
& eftyre gud lyfe he lad.
Sone schawyt god hyre but les,
Eftyre a ȝere þat scho suld cese.
þane hyre þe fevris al þat ȝere
Trawalyt gretumly but were.
þe auchtand day or scho cane de,
Scho saw þe angel(is) þat bare vpe he
Mary, hyr cystyre, sawle ine hewyne
With Joyful sange & swet stewyne.
Eftyre (þis) grace was til hyre lent,
Of cysterys & bruthyre convent
Scho send & sad to þame but wer:
»Mi cysteris & myne chyldir dere,
Haf Joy of me, for I hafe sene
Myne cystyre sawle, of syne ful clene,
Hee brocht in hewyne with angel gle;
Me byrd be blyth þat sycht to se.«
Sone eftyre Martha but were
Persawyt hyre passage be sa nere:
& bad hyr madynis þai suld dycht
Candelis yneucht & þame lycht
A-bowt hyr til þe tyme of ded
& wak about hyre in þat sted.
& ore scho to þe ded was dycht,
Befor þe mydys of þe nycht,
þai þat (þa) lichtis suld kepe
For hewynes fele one a slepe;
þane ruschit a wynd in sodanly
& flokyt þa lichtis halely,
& scho with þat sone has sene
A company of feyndis vnclene.

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nudatus natare coepit, sed subito vi fluminis rapitur et protinus suffocatur. Cuius corpus vix secunda die inventum ante pedes s. Marthae resuscitandum praesentatur, illa vero in modum crucis sola prostrata taliter oravit: Adonay domine Jesu Christe, qui fratrem meum Lazarum dilectum tuum olim resuscitasti, respice, mi hospes care, ad fidem circumstantium et resuscita puerum istum, et apprehensa ejus manu mox juvenis surrexit et sacrum baptisma suscepit. L. A. handelt dann von der Identität der Martha mit dem blutflüssigen Weibe (Emorroissa). 103) Ms. athS, l. at hire? 106) Ms. vyſtele. 108) l. swemit. Ms. tiland. 124) la fehlt. 130) l. alway. 137) L. A. Obitum suum sibi dominus ante per annum revelavit, in quo toto anno febribus elaborans ante octavum diem sui exi tus angelicos choros sororis suae in coelum animam deferentes audivit, quae mox fratrum et sororum conventu congregato ait: mei comites et dulcissimi alumni, mihi quaeso congratulamini, quoniam angelicos choros sororis meae animam ad sedes pollicitas ferentes ovanter cerno. O pulcherrima et mi dilecta soror vivas cum magistro tuo et hospite meo in sede beata. 139) Ms. febris. 140) Ms. hyre trawalyt. 148) Ms. þai st.mi. 154) Ms. but in be corrigirt. 153) L. A. Statimque b. M. exitum suum vicinnm praesentiens eos admonuit ut luminaribus accensis circa se usque ad obitum vigilarent, nocte vero media ante transitus sui diem custodibus somno gravatis ventus vehemens irruit et luminaria cuncta exstinxit, illa vero malignorum spirituum turbam cernens orare coepit: mi pater ely, mi hospes care, congregati sunt ad devorandum me seduc-

þane begouth scho to pray in hy
& sad: »myne dere fadir Haly
& myne keste to me sa dere,
Quhy are al þire feyndis gaderit here?
Hely, defere þe nocht fra me,
Bot in myne helpe no(v) haste þu þe!«
þis sad, hyre cystyre has scho sene
Of fyre a brand hyr handis betwene
Haffand: quhar-of þe sergis al
Scho lychtyt, bathe gret & smal;
& athyre of þame callit vthir be name,
Vith þat come Criste in to þat hame
& sad: »myne luffit hoste, cum to me,
For, quhare I ame, þu sal ay be.
Me, þi geste, ofte cane þu plese:
For-þi in hewyne I sal þe ese;
& þame þat callis one þe here,
þare prayere sal I grant & here.«
þane furth scho gert hyre borne be,
One to þe hewyne þat scho mycht se,
& bad þame hyre in askis lay
& schaw til hyre a croice verra;
& with syk wordis prayt scho:
»Myne dere geste, resawe me þe to
& þi powre madyne nov kepe me;
As þu in erde deyngnyt to be
Herbryt with me, do sa þat I
Be now resawyt in þi herbry!«
Before hyre þane in þat stede
Lukis evangel scho gert be rede; . . .
Vith þat scho swelt & gawe þe gest.
& al hyre covent leste & maste
Apone þe morne, it wes sovnday,
Hyre body ine þe kyrk cane lay
& hyre exequies dewotly
Did as afferyt, & solempnitly, —
& thre oure of day þus vas:
& þane at Petragorycas
Frontus, þat þare was byschape þane,
In þat sammyne tyme his mes begane.
& quhene þe fyrst collet wes done,
In his cathedyre he sat done sone
& fel one slepe of godis wil;
& slepand, god sad hyme til:
»Frontus, myne luffyt & dere,
Gyf þu wil, as þu sad but vere,
Do to myne hoste, folow nov!«
& he to bydynge sone cane bov;
& sudandly in þe towne
þay war bathe sat ine Tarrascone,
& hale þe offyce cane þai say
About hyre cors, þat þare þane lay.
& (quhene) þe mes ves al sad,
Ine to þe grave þai twa hyre layd
With þare handis, Criste & Frontus.
& quhene þe thinge wes done þus,
Be þane at Petragorycas
To þe ewangel al sad vas.
þe puple mad lange dwellinge;
Bot he þat þe godspel suld synge
But byschapis blyssinge vald nocht rede.
& hyme to wakine ȝet had dred.
Bot nocht-þane for þe puple sak,
þat lange abad, he gert hyme vak
& askyt hyme his benysone,
Of þe ewangel to red a lesone.
& þe byschape sad alsone:
»Myne brethyre der, quhat haf ȝe done

f. 106

tores mei, scripta tenentes mala quae gessi. Ely ne elongeris a me, sed in adjutorium meum intende. 168) Ms. haly st. hely. 169) keste st. geste. 173) L. A. Et ecce sororem ad se venientem vidit quae manu facem tenens cereos et lampades inde accendit, dumque altera alteram proprio nomine vocaret, ecce Christus advenit dicens: veni dilecta hospita, et ubi ego sum, illuc mecum eris: tu me suscepisti in hospitio tuo, ego te recipiam in coelo meo et invocantes te exaudiam amore tuo. 185) Appropinquante vero hora sui transitus foras deferri se fecit, ut coelnm posset videre, jussitque se in terra super cinerem poni et signum crucis coram se teneri et in haec verba oravit: hospes mi care, hanc pauperculam tuam custodi, et sicut mecum dignatus es hospitari, sic me suscipe in hospitio tuo coelesti. Jussitque ut passio sec. Lucam coram se legeretur, et cum diceretur Pater in manus tuas . . ., illa emisit spiritum. 192) Ms. deymgmyt. Nach 196 fehlt ein Verspaar. 203) þus st. þis. 198) L. A. Sequenti vero die, sc. dominica, dum circa corpus ejus laudes exsolverent, circa horam tertiam apud Petrogoricas b. Frontoni missam celebranti et post epistolam in cathedra dormitanti dominus apparuit dicens: dilecte mi Fronto, si vis adimplere quod olim hospitae nostrae pollicitus es, surge velociter et sequere me. Quo jussa complente subito ambo Tarasconam venerunt et circa corpus ejus psallentes totum officium ambo ceteris

Þat me has vaknyt one þis vyse?
For I with Criste at þe seruice
Vas & þe entirment of Martha
& hyre exequies alsa.
Bot myne gluwis & myne rynge
Þare I lewyt, fore myne wakinge.
For-þi a messingere send sone
& feche þame to me but hone,
Þat I lefyt quhene I mad me bowne
Þat haly body to lay done,
& to þe sacriſtane to kepe
Gafe: quhene ȝe raysit me fra slepe;
& sa forȝet haf I þame þare.«
& þai, þat for þame send vare,
Suth þai fand þe byschape al tald;
For-þi langare duele þai na vald,
Bot brocht þe ta glufe & þe rynge,
& levyt þe todyre in taknynge
Of þat marvale, & alsa
How wele Criste lufit Martha.
At quhais towme eftyr hyr decese
Sa mony merwalis done vas
Þat þe kynge of France, Glowdowe,
Hyre sepulture come for to se,
Ine hope of helpyne of þe stane
Þat in þe neris hyme had tane.
Þe quhilk eftyre schort abad,
Quhene he his offerand had mad,
Hele gat of his Infyrmyte.
For-quhy vele It dowit he
Of al þe land thre myle about,
& mad it fre but ony doute
Of al warldly exaccione,
Þat he þane gaf, castel or tovne.
Þane hir madyne Martilla
Vrat al hyre lyfe; & cane ga
To þe towne of Clavony,
Quhare scho prechit yt(h)andly
Godis vourde tene ȝer & mare,
& quhene scho ded, vas grawene þare,
& restis nov with god in pece —
Sa god vs grant at oure decese. —

(Miraculum von der h. Magdalena.)

There cysteris drev wele in a lyne
Þat þis endyt in a tyme,
& her to god sa thankful ware
Þat þai with hyme to hevine cane fare
Quhene þai vncled vare of þis flesche;
& ȝet ine ȝerde ar nocht-þe-les
Honouryt & lowit mony-faulde
For þare gud ded of ȝung & aulde:
For Jhesu Criste is nocht Irke
For þame gret mervalis to virke, f. 107
& namely for Magdelane Mary.
& I a tale sal tele þare-by. —
In Flavndris borne ves a clerk,
A tyrand mane in vord & vark,
& ine baptysme was callit Stevyne,
& to þe powre was euir vlewyne (l);

respondentibus peregerunt et corpus ejus in sepulcro suis manibus collocaverunt. Verum dum apud Petragoricas finitis cantibus dyaconus evangelium lecturus benedictionem petens episcopum excitaret, ille vix excitatus respondit: fratres mei, cur me excitastis? Dominus J. Chr. ad corpus Marthae hospitae suae me duxit et ipsam tradidimus sepulturae, dirigite igitur illuc velociter nuntios qui nobis annulum nostrum, aurum et cyrothecas criseas deferant, quae, dum ad corpus sepeliendum me aptarem, sacristae commendavi et ex oblivione dimisi, quia me tam cito excistatis. Missi nuntii et hoc, ut episcopus dixerat, invenientes annulum solamque cyrothecam attulerunt, aliam vero in huius rei testimonium sacrista retinuit. (Nach der L. A. fügt Fronto noch hinzu dass einem Bruder der Herr ein Buch zeigt, auf jeder Seite m. d. W. beschrieben: in memoria aeterna erit justa hospita mea, ab auditione mala non timebit in die novissimo.) 245) Ms. sacrifice. 255) L. A. Cum autem ad ejus sepulcrum multa miracula fierent, Clodoveus rex Francorum christianus effectus a s. Remigio baptizatus, cum gravem renum pateretur dolorem, ad ejus tumulum veniens sanitatem integram reportavit, quapropter illum locum ditavit et trium milliariorum spatio in giro ex utraque parte Rhodani terram, villas et castra dedit locumque illum liberum fecit. Martilla vero ejus famula vitam conscripsit ipsius, quae postmodum in Sclavoniam pergens et ibi evangelium Dei praedicans post X annum a dormitione Marthae in pace quievit. 274) l. deit.

277—89) Zusatz. 287) Ms. & Mary. 290 ff.) s. L. A. de s. Magdalena 10 (das letzte Mirac.): Clericus quidam de Flandria, Stephanus nomine, in tantam scelerum immanitatem ceciderat quod, omnia exer-

Brokil a(l)s he was of flesche,
& althinge þat vnleyful vas
He oysyt ay, & had na thocht
Of saule-heile na of It wro*ch*t.
Ȝet þane gret affeccione
He had & als deuocione
In þe Magdelane, & ilke ȝere
To faste hyre ewine he vas no*ch*t swere
& ilke ȝere one hyre day
Solempnyt se*r*uice to ger say
& hour*is*, in to gud entent.
Sa hapnyt a tyme he vent
Hyr sepulture to vysit,
& þare prayand, had apetyt
To slepe, & þane done he lay, —
& eft*ir* þat hyme-self vald sa
þat nod*ir* was he slepand ry*ch*t sadly
Na ȝet valkand al fullely.
þe Magdelane to hyme ca*ne* apere,
As voma*ne* fare v*ith* visage clere,
Ane angel bry*ch*t haffand but vene
One athire syd, hyr to sustene;
Bot hyr ene var of vatere vete,
As scho noyusly had gret;
& sad hyme: »Stewine, I p*ra*y þe quhy
Ar þi dedis sa vnworthy
þou ȝeldis mè for my*ne* meryt?
My*ne* gud dede suld *b*e bett*ir* quyte;
To co*m*puncione þ*e* suld steyre
þe instance of my*ne* prayer ser*e*.
For, sene þu in deuocione
Had me, I haf bene ay bowne
To pray for þe Ithandly.
For-þi ryſe, na langar ly,
& ſare for-think þi sy*n*nis al;
& þe leyf I na sall,
Til god þat þu reconsalyt be,
Gyf þu doys þat I say þe.«
& he sone sa mekil grace
Fand, þat in hyme ȝetine vas,
þat he renu*n*cyt halely
To þis vykit varld & his foly
& ful of gret co*m*punccione
Ente*r*yt in to relygione,
& his mysdyd ame*n*d*it* all
þat he dyd, bathte gret & smal.
& as he ded was, by h*is* bere
þe Magdelane stud v*ith* angel*is* ser
& his saule bare vpe in hewine
As a quhyt dow in angel*is* stewy*ne*; —
& þat mony mene has sene
Ful redly w*ith* fleschly ene.

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cens flagitia, ea quae salutis erant, non solum non facere, sed nec audire volebat. In b. tamen Mariam M. devotionem magnam habens ejus vigilias jejunabat et festum colebat. Dum igitur ejus tumulum visitasset, Maria M. nec ex toto dormienti nec ex toto vigilanti tanquam mulier formosa lugubres gerens oculos et duorum angelorum dextra laevaque sustentata praesidio apparuit eique dixit: cur quaeso, Stephane, indigna meis meritis facta rependis, cur labiorum meorum instantia nulla compunctione moveris? Ex quo enim devotionem in me habere coepisti, pro te dominum semper instanter exoravi: surge igitur et poeniteas, neque enim ego te deseram donec Deo fueris reconciliatus. Ille igitur mox in se infundi tantam gratiam sensit quod saeculo abrenuntians religionem introivit et perfectissimae vitae fuit. In cuius morte visa est Maria M. juxta feretrum cum angelis adstitisse et ejus animam quasi columbam candidam cum laudibus in coelum sustulisse. 319) Ms. ȝou st. þou. 320) Ms. þe st. be. 321) Ms. þu st. þe.

XVIII. (Maria) Egipciaca.

It ware spedfule, quha-sa cuthe,
To put in wryt ore tel be movthe
It þat my*ch*t men*e* gere lef syne
& *with* god sa sauchtny*ne* wyne,
As be ensampile is of It
þat mene fyndis in haly wryt,
Of þame þat lange sinful has b*ene*
& to god syne ware ful queme,
As was þe Magdelane & Davy,
þat eftyrwart var ful worthy,
Plesand to god & ful dere.
For-þi of þame þire samplis ser*e*
I set, þat na-ma*ne* suld for syne
Be dysparyt grace to wyne.
þe doctour*e* Gregore sais þare-by:
Nothire ſtek*is* fra godd*is* m*er*cy
Of þe syne þe qua*n*tyte
Na ȝet of It þe Inormyte
Na þe latnes of þe houre,
Sa þat to þe saweoure
Be knawyne þe cha*n*ginge of vil.
As set ma be ensampil till
Of a tale, I sal here tele,
Ferlyful, how it befell. —

Of Palistinis in ane abbay
þar duelte a monke, forsit hy*me* ay f. 108
In althinge god to enplese;
For sa en*n*ornyt þat ma*ne* was
In monklyke varke, vord & dede,
Fra þe tyme of his ȝouthede,
þat he to god al gevine vas,
& til his name had Ȝoȝamas;
His flesche sa dayntyt he had
þat to þe saule subiet he It mad.
þane sere me*ne* for Informacione
þare come of his co*n*uersacione,
þat Ithandly had his tho*ch*t
One haly wryt & ellis no*ch*t.
For he had sic infusione
Of god*is* illustracione
þat he saw god*is* p*ri*wete —
& we sal trew þat at my*ch*t be:
Fore god hyme-selfe in haly vryt
Sais, & suthfaste thinge is It,
þat þai at are of (h)art clene
Sal ofte se god forowte vene.
Sone eftyre hy*me* come to tho*ch*t
þat p*ar*fytar he na be mo*ch*t:
For he trewyt na-ma*ne* vare
Quha*me*-of hyme nedyt til have lare;
Als he trewyt na-ma*ne* was
In*e* abay na in*e* vildi*r*nes
þat mo*ch*t do mare þane he had done.
& sa a voice sad hyme sone:
»Ȝoȝima, þu has wele strewine
& stalawrtly þi cource or-dryvine,
As to þe possib*i*le ma be;
Bot sa p*ar*fyt is nane þat na he
Suld ay be dowtand for to fal,
Sene thinge to cu*me* we myskene al.
Bot gyf þou ȝarnis to vyt þus
How mony ways of hele þare Is,
Pase fra þi kithe owte of þe land,
Ane abay til þu fynd ner*e*hand
þe flume Jordane.« & he syne sone
Passit one for-owtine hone,
þe sad abay til he fande,
& at it stil cuthe he stande.

Thane þe abot come fut-hate
& fand Ȝoȝim*a*s at þe ȝete.
& for he religiouse sa apperyte,
He blyssit hyme fyrste, & syne speryt
Quhene he come & quhat thinge
þe cause was of his cu*m*mynge.

Die Quelle ist nicht das kurze Cap. der L. A. (Cap. 56), worin die ganze Vorgeschichte von Zosimas V. 25—187 fehlt, sondern die Acta in den Act. SS. Boll. April I, 76 ff. — Überschrift: Egipciane, im Index Egipciaca. 1—24) Einleitung. 15—24) Dieselben Verse begegnen oft mit denselben Worten, z. B. Paul 899—905. 25) l. Palistine. 32) l. Ȝoȝimas. 33) dayntyt dantit = subdued. 34) Ms. subiec. 45) Ms. art. 47) Ms. oftyre. 56) ordrewine von ourdriff overcome, bring to an end. 58) þat na quin. 70) Ms. ȝoȝinias.

þane sad he þat he come þare
For informacione & layre:
»Fore it is prechyt ry*ch*t fare ryfe
Gret ferlys of ȝoure haly lyfe.
For-þi til hafe instruccione
I come of ȝoure co*n*uersacione,
Sa (þat) my*ne* sawle my*ch*t coplyt be
Ȝouris in to al cheryte.«
þane sad þe abbot: »bruthyr dere,
God, þat seke mays hale & fere,
Gyf w*s* grace sa to do
þat ay we may emplese hy*me* to,
Sene but his grace we ma no*ch*t
Ane helpe vthyre in ded na tho*ch*t.
þu sal be welcu*me* to þis place,
& god of his habu*n*dand grace
Grant þe (þat) þu be p*ar*fyte
In*e* his seruice & hafe delyte;
& we sal for þe pray.« & þene
Ȝoȝimas kneland sad amen*e*.
þane in þat abbay stil dwelt he,
Quhar*e* he saw mene schynand be
& bot rep*ro*fe to god seruand,
Of dedis gud & spyryt schaldand;
þare wes na vourd of Idilnes,
Of gold na siluire na ȝet riches
Na of ony thinge tempo*r*ale,
Bot to þe varld ded vare (þai) hayle
& straytly þe lyfe cane leyde
Anerly in vatyre & brede.
& (quhene) þis saw Ȝoȝim*as*,
Ful gretly he steryt vas
Mare p*er*feccione fore to do,
Fyndand þat god he(l)pyt þare-to.
þe custume ves of þat abbay
þat þe ȝett*is* ware ſtokyt ay,
But ony monke ore herymyte
p*er*case vald cum to þame to wit;
Fore It was ȝete sa vnknawyne f. 109
þat few come þare bot þayire awne.
Sa wes custome of lange tyme;
Fore-þi god ydd*ir* send Ȝoȝyme.

And (as) su*me* days ourdr*i*wyne ware
Eftyre he had co*n*uersyt þare:
þe tyme come of þe lentr*i*ne,
Quhene gudmen*e* suld to faste begyne,
Of syne to clenge þare *e*ntent
& clene resawe þe sacrament.
Of þat fastinge þe fyrste sonday
Ilke monk but mare delay,
Eftyre þat he had sad his mese
& fed hyme, syne, as oyse was,
þai entryt in þare oratore
þare abbot*is* fete mekly before
& kneland maad þare oracione,
Syne askyt his benysone
þat þai my*ch*t thru his helpe fulfil
þe trawele þat þai set þame til
Of god in to þe honoure
& for þare sawlys þe succoure.
& quhene It was þis-wyse done,
þe ȝett*is* hopnyt þai alsone
& passyt, singand, w*ith* reherse,
Of þe todyr nocturne þe fyrst verse
W*ith* al þat syne folowys efte;
& in þare house na-ma*ne* þai lefte
Bot quhylis twa & quhylis ane,
Sa þat þe abbay it-alane
Suld no*ch*t be lewyt, — bot þat ne was
Fore ȝemsale of þare riches,
Bot forowte mes it suld no*ch*t be
Of fastynge in þe solempnite.
& ilkane tuk w*ith* hyme sic fude
As þai beſte leſte, quh*e*n*e* þai ȝude;
Sume tuk daitt*is*, su*me* fyg*is* dry,
Sume vatt*ir*-potage al-anerly;
Sume tuke a clathe to hele his corce,
& sume of lyfinge mad na forse.
þis passyt þai, til þai ilkane
Vare cu*m*yne to þe flume Jordane;
& fra þai passit þat vatyr had,
Ilkane of þame but abad
Passit furth in vildirnes
Be hyme-ane, to pyne his flesche;
& for þe maste part fost*er*yt var
V*ith* Joys, gres & vatere clere;
Na ane of þame (of) vthir viste,
Bot ilkane lufyt as hy*me* lyste
But sperynge ane of ony vthyr*e*,

82) l. to ȝouris. 85) Ms. we st. ws. 93) Ms. ȝene. 102) Ms. vorld? 105) Ms. ȝoȝinias. quhene fehlt. 108) Ms. hepyt. 110) l. stekyt. 134) for st. of. 138) In den Act. l. c. ist es der Psalm: Dominus illuminatio mea et salus mea, quem timebo? 146) Ms. ſtastynge. 160) joys juice.

Al-sat he vare his awne bruþir;
& gyf It hapnyt in þat tyme
Ane saw vthire, he vald declyne
& fle a-vay, as he hyme dred.
Sic was þe lyfe þai þare led,
To god in*e* gud vark lyfand,
Bot as to flesche ay deand.
þis haly fastinge þus ourdrafe þai
Til it come to þe palme-sonday,
& þat day befor þe nowne
Al come þai hame but hony hone,
Hafand his co*n*sciens vytnes
How he in-þat tyme liffand vas —
For vthyre witnes nedit nane
Bot god & hyme-selfe al-ane,
Na of his trawale na of hi*s* ded
Na of þe lyfe þat he cane led.
For quha for ma*n*is thank dois ocht
& no*ch*t for god dred hyme no*ch*t,
He purchacis hyme-self skathe
As to þe saule, & mekil vathe. —
Bot lat (we) nov þire gud me*n*e be
& of Ȝoȝim*a*s spek will we.

Of lentryn*e* syne þe fyrst sonday,
Quhene vthire passit, he tuk hi*s* vay
Vi*th* þame al to þe flume Jordane.
& þare-oure quhe*n*e at he vane,
In*e* to þat vyld & hole foreste
He passyt ay furth (but) areste,
Richt as a ma*n*e su*m*e think þ*at* so*ch*t
þe quhilk to fynd (he) ry*ch*t no*ch*t rocht;
For he trewyt, þat vyldi*r*nes
But haly me*n*e be na vay was
Of quha*m*e ensampil he acht hafe
Of halynes a-beoufe þe lafe — f. 110
For al halely vas his delyte
In goddis lare to be p*ar*fyte.
For-þi fra dawynge of þe day
He passit furthe ay one hi*s* way,
Bot þat he fewine-syse mad arest
To pray to god in to þe este;
& one þe ȝerd bare & cauld
Euire-ilke ny*ch*t reste he wald.

& quhene (he) þus but delay
Had travalyt, one þe twenty day
At þe sexte oure he mad areste.
Makand prayere to þe este,
As he was vont to do, kneland,
He ſchaw a schedaw one hi*s* ry*ch*t hand,
In forme of mane semand to be.
For-þi in extasy fel he,
Venand It a spyrit had bene
þat he sa soudanly had sene;
For-þi he fanyt hyme ful faste,
As ma*n*e at gretly var agaste.
Bot eftyre his abasitnes
One his heſt (!) hand in suthfastnes
As a woma*n*e he saw þare,
þat na clathis had, bot ves al bar*e*;
Brynt wi*th* þe sone blak scho vas,
Bot one hyre hed no*ch*t-þe-les
Hayre scho had quhyt & streke,
Rekand na forthire na hi*r* neke.
& quhene Ȝoȝim*a*s had hyr sene,
He vas Joyful þane but vene,
& sped hyme vi*th* al his mycht
To þe place quhar*e* he saw þ*at* sy*ch*t.
For creatoure saw he nane
þe ane & twe*n*ty dais he had gane,
Nothyre fuile, ma*n*e na beste,
Fra he come in þat foreste;
For-þi þe mar*e* ȝarnyt he
þat body grathly for to se.
Bot fra scho Ȝoȝima*m* had sene,
Scho fled richtfaste forout vene
In*e* vildi*r*nes. bot Ȝoȝim*a*s,
þo*ch*t he auld & very vas,
Ȝarnand for to se þ(at) sycht,
He folouyt fast vi*th* al his my*ch*t.

He folowyt & (scho) fled ful faste,
Bot he cane ryne, til at þe laste
He ves cu*m*yne hyre sa nere
þat scho my*ch*t his vord wele her*e*.
þane gret Ȝoȝim*a*s, he cr*i*yand:
»Me abyd, þu godis servande!
Suppos at I mane synful be,

164) sat set gesetzt dass, obgleich. 174) hony = ony. 181) Ms. tahank. 186) Ȝoȝinias. 192) but fehlt im Ms. 217) Ms. fanyt st. sanyt. 220) Ms. heſt st. left? 225) streke tight, strait, d. strack. 227, 239 u. 247) Ms. ȝoȝinias. 233) Ms. feile st. fule? 241) þ st. þ*at*. 243) scho fehlt.

A-byde a lytil & spek *with* me,
I coniure þe in godis name
For quha*me* þis pena*ns* þ^u has tane,
& fore þe hope of þe reward
þat þu is to haf e(f)t*ir*warte;
&, sene þat refuſis nane,
Abyd & blyse me, ore þu gane! «
þ*us* þo Ȝoȝim*as* cryit ay,
Scho withdrev hyr our a valá,
& one þe todyr syd scho bad.
Bot to ga forthir, my*cht* he na had.
þane sychit he far gretand
& teris to ter*is* dow(b)land.
þat laydy þa*ne* sic speche ca*ne* mak:
»Ȝoȝo*m*a, spar for godis sak,
For I ma no*cht* me turne to þe
For schame þat þ^u me voma*ne* se.
Bot, sene þu fayne vald *vith* me spek,
Su*me* of þi clathis þ^u me *r*ek! «
þane red ves dene Ȝoȝamas
& gret dowt in his hart he tais,
& ful gret ferly als ha*s* tane,
Quhene he hard ne*m*myne h*is* name;
Ry*cht* þane, as vyse & ſle,
He bethoucht hyme a lytil we
þat scho my*cht* neuir h*is* na*me* kene —
Sene scho saw hyme neu*ir* to þa*ne* —
Bot of grace of þe haly gaste,
þat schenys quhar*e* hy*me* leſt, bot vaſt.
þar-for sone, as scho hyme bad,
Of þe twa haik*is* þat he had
He tuk þe tane & bakvart kest;
& scho tuk it, or scho reste,
& hyr cou*er*yt. sȳne to Ȝoȝi*m*a
Scho sad: »fadyr, quhat has sa
To þis wild*ir*nes brocht þe, f. 111
A synful woma*ne* for to se?«
þane to þe erde he fel sone done
& askyt hyr hyr benysone.
& scho to erd fel als þat tyd,
&, lyand say one athyr syd,
Ilkane askyt vthyr b*enyſ*ōnis
Ful mekly & þar orac*i*onis;
Sa ves no*cht* ellis hard
Bot »blyse me, blyse me« — sa þai ferd.

Eftyr lange þai þus lay,
To Ȝoȝomas cane scho say:
»For þu arte preste & has bene lange
At godis altar als servand
& his ſeyre p*ri*ueteis socht
& sacryt (þat) *al* mad of no*cht*,
Fadyr, fyrst It affer*is* þe
To blyse & for to pray for me.«
& quhene Ȝoȝi*m*as herd þ*is* thinge,
For rednes tuk hyme sic abaysinge
þat þe swet til his fete rane.
No*cht*-for-þi he sad hyr þane:
»Sp*iri*tuale modyr*e*, quhat-sa þu be,
For godis sak schau þe to me!
For sa p*ar*fyt to god Is þu,
At to þis varld þu art ded now,
þat me, þat þu neu*ir* has sene,
þu callis my*ne* name; &, as I wene,
Grace is no*cht* knawynge thru dignite,
A sympil preste þo I now be,
Bot it is di*n*gnite verray
þat has set þe to sik assay;
For-þi blyse me for god*is* sake,
& als for me (þu) prayer make
& grant syne to my*ne* Indigens
þi p*ro*teccione & defens! «
Scho hafand þane of hyme pitte,
Sad: »lowyt mot our lorde be
þ*at* purchesis þus saule-h*e*le! «
Amen, Ȝoȝi*m*as ca*ne* þane mele.
Fra þe erde þane rayse þai bath,
& to þat auld þane sad scho rathe:
»Ma*ne*, quhare-to co*me* þu to me
A synful womane for to se?
Neu*ir*-þe-lese, sene to þis vaste
þe has broucht þe halygaste,
Sa þat þu my*cht* do sume service
To me wreche in su*me* wyse:
Sa me fyrste how þat c*r*ist(i)ndome
Is led, & how þe pape of Rome,

254) Ms. et*ir*warte. 257) Ms. ȝoȝinias. 262) Ms. dowland st. dowbland, vgl. Act.: addens lacrymis lacrymas. 264) Ms. ȝoȝonia. 266) Ms. vema*ne*? 271) Ms. had. 278) l. scheuys? 280) haik pallium (flandr. haik toga·(283) Ms. ȝoȝonias. 291) Ms. būſoñis. 300) þat fehlt; Ms. was st. al. 301) Ms. & fadyr. 303) Ms. ȝoȝonias. 311) Ms. for st. þat. 307) Ms. sprūale. 313) vgl. Act.: quoniam gratia non ex dignitate, sed ex spiritualibus ornamentis dignoscitur. 328 = 286.

& þe empr*i*oure al-sa.«
þane Ȝozomas c*a*ne answer ma:
»Dere modyre, thru god prayere
þai far al wele ȝe eftyr*e* spere.
Neuir-þe-les for god*is* sake
For al þe varld ȝe pr*a*yere mak;
& for me synful sene namely,
þat þis trawel þat her mad I
Be no*ch*t to me in vane na tynt!«
þ*a*ne sad scho: »of sic pr*a*yere stynt!
For to þe, fad*ir* Ȝoz*i*m*a*,
Afferis sic prayere to ma:
For þu has honoure of pr*e*sthed;
For-þi to god for me þu bede!
It þu bydis als, v*ith* gud wil,
þo*ch*t it affer no*ch*t, I sal fulfil.«
& say(a)nd þis, scho turnyt ewyne,
Haldand hyr ene vpe to þe hevyne,
But lippis sterinȝe mad prayere
Or word þat ony mane my*ch*t here.
þane stud þe monk ful dredand,
But word, to þe erde lukand.
Eftyre to witnes god drew he
þat, as he blenkyt vpe w*ith* ee,
He saw hyr raysit a cowte, & mare,
Fra erde in ayre, & dwelt syne þare.
& quhene he saw how þis befel,
For rednes to þe erde he fel,
In abaysitnes þane sad he
Ofte Miserere domine;
& lyand one þe erde he tho*ch*t
Gyf euir it a spyrit be mo*ch*t
þat sa yt fenȝet for to pray.
þane scho turnand til hyme c*a*ne sa:
»Fad*ir*, quhat thinge assaileis þe
þat þu in t(h)ocht sa fslanderis me,
þat I spyrit my*ch*t be, wenand,
To pray in þi sicht me fenȝeand?
It is nocht sa, bot ma þu trew,
þo*ch*t I be synful, I ame now
Cristine womane, but fantasy,
Na trew nane vthyr spryt ame I.«
þir wordis quhene scho had sad,
þe takine of þe croice scho lad
One hyr body ouralquhare;
& syne sad to Ȝozomas þare:
»Fad*ir*, god of our wethyrwyne
Grant til ws þe our-cummyne
& of his fals purches alsa,
For he cane fele buschment ma.«

þe alde þis hard & in grete
Fel done til erde at hyr fete
& sad: »dere modyr, I þe pray,
For Cristis sak, god verray,
& for quhame þis þu nakit gais
& þi flesche þis vastit has,
þat þu hele na-thinge fra me,
þi serwand, þat I sal ask þe:
Quhat, quhyne & of quhat state,
& for quhat cause — þu me late —
þu has bene sa lange tyme here,
With al þir circumstance sere
Quhare-of I sal mak þe franynge,
þu lat me wyt but ony fenȝeynge,
& tel me þe suthfastnes
Of al þi lyfe mare & les.
For god has send me, as I trew,
With quhame þat þu conuersis now,
Ine to þis foreste wild & depe,
þi lyfe, þi stat al hal to vet.
For-þi na thinge þu lef fra me!
For to god gyf it de-plesand be
þat I suld wit all-hale þe lyf
Quhou þu in payne has dreyt þis lyf,
He na had tholyt þe of me be sene
Na of na vthyr — þat is but wene —
Na had confort me perfay
To lef myne cel & tak þis way,
þat I ame auld & febil bathe.«
Scho raysit hyme þane & sad rath:
»Fad*ir*, me schamys suthfastly
To tel þe al; bot nocht-for-þi
I sal sa quhow myne saule v*ith*hine
Is fylyt v*ith* a vlatsume syne.
Na for halynes is it no*ch*t

f. 112

345) Ms. ȝozinia. 351) Ms. saynd. 367) Ms. ſtrenȝet st. fenȝet; vgl. Act.: cogitando ne forte spiritus esset et orationem simularet. 380) Ms. ȝozonias. 389) Ms. & for. 394) me st. ne? 397) Ms. sak st. mak. 406) Ms. þe plesand st. deplesand, oder þe st. ne? 410) na st. as. 413) Ms. bot st. þat, wie 421, vgl. 603. 417) Ms. vthine. 418) vlatsum, wlatsum abominable.

Þat I consele fra þe suld ocht,
Þat I for my*ne* syne, allace,
Sa lange has herb*ri*te Sathanas;
(Bot) for-þi, gyf I now begyne
To tel þe forthyr of my*ne* syne,
Þu sal fle sone avay, allace,
As quha dois befor þe face
Of ane edir *þat* wald hy*me* stang*e*,
Na þine er*is* to her it sa lange
Ma no*ch*t thole, bot þa mone Irk
To her*e* þe syne *þat* I cane vyrk.
Bot no*ch*t-þane *with* mekil syte
I sal (þe) tel my*ne* ful delyte,
Prayand þe for godd*is* sake
Þat þu for me wil p*ra*yer mak
Þat I ma til h*is* m*er*cy wyne
& get forgyfnes of my*ne* syne.«
Þa*ne* þat ald gret for pytte,
As quha þat du*n*ynge suld be.
Þane beguth scho for to tel
Of al hyr lyf how it befel.

»Fader, in*e* Egipe vas I borne,
& my*ne* elder*is* me beforne.
In þe twel ȝer of my ȝuthed
Fra kyne & cu*n*ctre bath I ȝed
Til Alysand*ir*, or euir I stynt.
My*ne* mady*n*ned quhow I fyrst tynt
Þar & how þane to lychory
Vith al þe luste folouandly
I vnd*ir*lad me, þat I haf schame
In to my*ne* hart to think alane;
& it var lange to tel how I
Had bry*n*nand luste of lychory,
Þat me na tho*ch*t I my*ch*t fillit be;
Þat vylte þane sa lykyt me.
Bot for gyft*is* I neuir*e* ſawld
To ma*ne*, othyr ȝu*n*g na auld,
Bot gaf It frely til al þai
Þat with me wald sik mast*ri* ma,
& ofte entysit ſer þare-till
To syne w*ith* me — sic was my wil;
& fuly led my*ne* lyfe þare
Wele sewinten*e* ȝer*e* owt & mar*e*;

My*ne* met of thygand, (sa) þat I
Frely my*ch*t serwe to lychery,
& seldyne spane for my fud —
To fil my*ne* fleſche sa ȝed I wod;
Ay *va*louand me in þat syne
As ſow a medynge dois vithine —
For *þat* wes maste þa*ne* my*ne* mynd
Quhar*e*-in I mysded maste to kynd.
In sic ful sowne (I was) lyffand ay:
Til *I* per*c*ase a-pone a day
Saw me*ne* of Luby & of Egipe
Hast þame to sey for to schype.
Þane sad me ane of þa mene
Þat þai var bone to Jer*u*saleme,
»»To se þe solempnyte
Of C*ri*st*is* croice, þat sal sone be.««
»»&, bruthyr, hopis þu þai wil me
V*ith* þame tak to pase þe se?««
Sad he: »»ȝa, gyf þ^{u} has macht
To pay þame þi schip-fraucht.««
»»Frawcht haf I nane, bruthyr der*e*;
Bot I wil to þe schipe but ver*e*;
& for I haf nane vthyr gud
To pay for fraucht or for fud,
My*ne* body I wil gyfe þame til,
Til demayne þat þar wil.«« —
Fader, spare me! na cause had I
For to mak sik trawel„ trewly,
Bot þat I my*ch*t ful mony wyne
Ay lustfully w*ith* me to syne.
Fad*ir*, þar-for for godis ar*e*
Lewe no(v) & sper at me nomar*e*!
For schame & dout latt*is* me
To tel mar*e* of my*ne* syne to þe;
For of my*ne* syne It is vnfayr*e*
Quhene I spek, it fylis þe ayr*e*.«
Ȝozomas þane gretand faste
Answeryt & sad at þe laste:
»Tel furth þi tayle, modyr der*e*,
& al þe suth þ*u* lat me her*e*
& fra me þu heile na-thinge,
For his luf, of hewyne is kinge!«

Qvhene scho was co*n*iuryt sa,
Sik spek furth cane scho ma:

f. 113

421) Ms. bot st. þat. 423) Ms. For þi st. for þu? 437) stang isl. stang to sting. 453) Ms. tho*ch*t at I. 467) Ms. folouand st. valouand. 471) I was fehlt. 472) Ms. a st. I. 480) Ms. to þe se. 489) Ms. spere? 502) Ms. þe st. þu.

»Ȝone ȝonge ma*ne*, þe tale me tald
þat þai to þe se paß wald,
At my*ne* fule spek smylit in hy.
Bot þe rok þat in hand had I
I kyste away, & faste sped me
W*ith* þame at passit to þe se.
Quhene I co*me* þare, sone I fand
Of ȝongme*ne* teñe in a place sta*n*and,
þat semyt wele to do þat syne
þat my*ne* luste was sa bry*n*nand In*e*,
& mony vthyr*e* at bowne war*e*
To þe se & to schipfare.
& I ful besyly w*ith*-al
Thrange in amange þa*me* all,
Sayand: »»brethyr, tak*is* me v*ith* ȝou,
& I ful besyly sal ſerfe ȝou««,
Recordand my*ne* vnhoneste,
I gert al laucht þ*at* me cuth se.
& for my vylte alsone þai
Tuk me in hand, saylit þar vay. —
Quhat tunge my*cht* tel or er*is* ere
þe vlatsu*me* wark*is* þat þar ver*e*
Be me wro*cht* in þat schipe þar*e*?
& gyf þat su*me* war in þ*at* far*e*
þat w*ith* me wald no*cht* gladly sy*ne*,
Til entyse hyme I cuth no*cht* bly*ne*;
For of syk syne al kind*is* cler*e*
þat þai mysknew, I cuth þa*me* ler*e*.
þar-for, fadyr, be *con*tent now
Of þis foule story þ*at* herd as þu!
For þe mowth, it spek*is*, It filis no*cht*
Anerly, bot als þe thocht.
þar-for me wonder*is* hou þe se
Bar vpe þe schipe at herb*ri*te me,
Or þat þe erd gapand wyd
Me swelyt no*cht* vthyr*e* tyd;
For I wes gyrne but ony mak
þat sawlis put to lestand vrak.
Bot now I trew þat Jhesu Cryste,
þat na-ma*ne* wald haf peryst
Bot at mysdoar*is* lefe þe syne
& throw repentans cu*me* to hyme, f. 114
þus lange in me has pe*n*nans socht
Or ellis ſchawit I had bene no*cht*.

And to þe land quhe*ne* we cu*m*my*ne* had,
To Jer*usa*lem but mar abad
We passit, & bad in þe citte
Til þe feste of þe croice suld be
Schawit til al þ*at* to my*cht* wyne.
Bot I lefit no*cht* þane my*ne* syne,
Bot me demaynyt as I dyd are,
& in þat case nane wald spar*e*;
& ȝet all an*er*ly nocht þai
Of þe schipe cane me to ga,
Bot al vthyr als þat I
My*cht* enduce to þat foly;
Sa þat al þat mentyme
I fylyt sawlis als fer as myne.
Bot syne in þe solempnite,
Quhene þat þe relyk suld schauyt be,
I presit al before ry*n*nand,
þe ȝu*n*ge me*ne* to syne tysand.
& quhene þe day beguth to daw,
To þe tempil men*e* cane draw;
& of It til in þe ȝarde
I wes cu*m*myne, I ne spard.
& quhene tyme of day was cu*m*yne
þat þe relyk owt suld be wo*n*nynge,
I thrange ful ȝarne amange al þa
þat in þe tempil fyrste ca*n*e ga,
Ry*cht* to þe dure w*ith* trawal gret
Til I come, & in gret swet.
& quhe*ne* we come to þe thryswald,
Al had entre þat euir wald,
Bót I vnhappy, thruſtyne sar*e*,
A fut my*cht* no*cht* get forthyr-mar*e* —
& þat god*is* willis was,
þat me for my wikytnes
Wald no*cht* his tempil I co*me* In*e*,
þat sa follit was in syne.
& quhene I was sa put bakwart,
I ȝed alane in þe kyrk-ȝard,
& þar co*n*sider*it* Inocht me
þat for my*ne* sy*n*nis It my*cht* be.
Amange mony ȝet fast I thrange
Vith mekil payne & furth ca*n*e gange
To þe treswald: & þar but falȝe,

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507) Ms. ȝonge ȝonge st. ȝone ȝonge. 532) l. þame? 554) feste st. forme? 560) Ms. me to st. to me. 579) thryswald threshold. 586) Ms. sowit? 589) Ms. I nocht st. Inocht = Inouth within.

As I dyd fyrste, tynt myne trawel,
For in þe tempil enterit ilkane
But ony late, bot I alane.
& in þe ȝard a-gane I ȝud
& þar ythandly I stud
Regratand myne vnhapynes,
þat I alane vnworthi was
Of al þat come, til haf entre.
Nocht-þane ȝet pressit I me
Twyse eftyr, þat I wald sa fane
Entre haf, — bot al in vayne;
& at þe laste for werynes
Of ned me worth(it) be ine pes.
I wes sa thrungyne & mad sare
þat, þo I wald, I mycht nomare,
Bot of þe ȝard in til a nuke
I restyt me & myne aynd tuke.
Vith sar fobyne, doule & syt
Myne hard fortone cane I wyt,
Bannand þe tyme þat I was borne,
As I ded ofte þat day beforne,
For let wes mad to nane but me
þat Joyful relyk for to se.
Bot quhy þis was quhene at I thocht,
Athyre enchesone fand I nocht
Bot, for þe vilte of myne syne
þat god wald nocht I come In
His tempil, (for) to se þat tre,
For oure sawete one quhik vas he
Put & his blud schede
& for ws put nane vthir wed.

Thane one myne brest fast I dang,
Ȝoland, & myne handis wrange;
For anguſne fast I quowke.
Bot at þe laste vpe cane I luke
To þe tempil: & sudandly
I saw ane ymage of our lady.
& sadly one hyr ſet I my sycht,
Prayand hyr at al myne mycht:
»»A lady Mary, madyne chaste,
Throw sterynge of þe haly gaste
As þu god consawit & mane,
þat ws fra þe warlo wane,
& flesche of þe tuk suthfastly f. 115
& syne was borne of þi body:
Als wyſly, laydy, pray I þe
þat þu wald mercy haſe of me.
Bot how, allace, sal I be-gyne
Of þe, laydis, mercy to wyne,
Or with quhat harte or muth suld I
Be-gyne to ask þe, lady, mercy,
þat ar sa fule be-Ine & owt
þat I to ask with þame has dout
In preſens of þi wysage clere,
Consyderand myne synnis sere;
Als vnworthy is, þu be sene
Of þir myne vnthankful ene,
þat is chage (I) & clene virgine
& saule vnwemmyt has þe Ine;
Bot rycht & resone wil þat I,
þat cesyt neuir in syne to ly,
Haf repulse nov fra þi clerte
þat neuir ma compulsit be,
& for my lake be put away.
& nocht-for-þi haſe (I) herd say
þat god & mane of þe wes borne,
To saufe synful þat was forlorne,
& þou his modyr mad with-al
þat þu to pennance suld vs cal.
þu gyf me consall, wil of wane
þat has na helpe bot þe alane,
& grant (me) þat I leyf ma haſe
Of fre entre, as has þe lafe,
Sa þat I partenar ma be
Of sicht of þat Joyful tre
Quhar-one god & mane for our trespas,
þu soroful seand, nalyt was.
& for me þar amange þe lafe,
I wat wel, his blud he gaf.
Der laydy, alsa wittirly
Of me synful þu haf mercy,
þe exaltacione þat I ma se
Of þe forsad Joyful tre:
& þe to god as borcht I gyf
þat I sal neuir, til I lyf,
Fyle myne flesche with lychery
Na mel me mar ine þat foly,

610) aynd breath. 611) Ms. sovyne oder sobyne? 627) l. anguſine. 636) warlo warlaw, fiend. 642) l. laydi? 647) Ms. precesens. 651) Ms. chage st. chaste. 657) Ms. þat st. put.

Bot, alsone as I ma se
Of þi sowne þe blyssit tre,
I sal renunce but delay
To þis fals warld þis ilke day
& alsa to þe warkis al
At in It wrocht ar, gret & smal,
& pase quhare-euire þu bidis me,
Fra I haf sene þat Joyful tre.««
& fra þat I had mad þis bone,
Sum confort tuk myne harte sone,
Haffand gud hope in hyr succure
þat of þe tre bar þe ferme floure;
& of þat place, þare I stud
Ekand (!) þis prayer, furth I ȝud
& thrañg with vthyr to, sa faste,
Til I gat entre at þe laste,
Fyndand nane me lattinge mad
As befor I fundyne had.
þat haly howse fra I come In
& vmbethocht me of myne syne,
Sic redure & sic dowl me tuk
þat to-gyddir I swet & quok,
Ine to þe floure þane done fel I
& remaynyt lange in extasy.
Thane eftyr þat I gat one fut
& vndirstud þat I gat bowte
Thru my berch of my bale sa swyth:
I cane nocht tel, sa I wes blyth,
Na quhat in myne hart þane was,
Til I was in þat haly place,
þat ryche relyk for to se,
Of godis croice þe lyffand tre.
Godis sacrament þar saw I
& thru þame knew quhou redy
God of his grace þame wil tak
þat wil þare synnis syne forsak,
With schryft of mowth & hertly wil
þar pennance syne eftyr fulfill.
þane done I fel one þe paythment
& blyssit It in gud entent,
Syne passit in but mare abad
Til I come quhare I fyrste had
Of hyr þe fygure sene I(n) thraw,
þat I in borowgange cane draw.
þar one my kneys I fel done
& þus I mad myne oracione: f. 116
»»þi mercy, laydy, & þi pitte
þu schawyt quhene I prayt þe,
Keste me nocht away þe fra
Bot let me se þat Joy þat þa
þat ſmithful ar nocht worth to se:
For-þi to god ay lowynge be,
þat thru þe sparand Is to wrak
Of synful þat wil pennance tak.
I synful wat nocht quhat way
To þe forthyre I sal say;
For tyme it (is) þat I fulfil
In althinge þi debonare wil,
Of þat þat I to borch þe tuk
Quhene þu nocht myne prayere forsuk.
Send me quhare-ewyr þu wil,
For I sal (al) þi wil fulfil
& with penance hald þat vay
þat best to me awale may,
Sa þat þu myne mastres be
& ledar in wa of sawete;
þi grace þar beand me beforne,
I paß nocht quhare I be forlorne.««
& þus sayand a voyce *I here*
As quha ware one me criand one fare,
To þat ymage of oure lady
Increly be-haldand ay:
»»Iordane gyf þu passis, but hone
Lange-ȝarnyt rest þu findis sone.««
& quhene þis voyce hard I had,
& trewit it for me be mad;
I grat ful sar & fast cane cry
& with hee woice cane til hir say:
»»Laydy, laydy, hewins quene
& of al þus warld, but wene,
Throw quhame to mankynd hele Is brocht,
For þi gret mercy leyf me nocht!««
With þis of þe ȝard I passyt
Towart þe towne & sped me faste.
þane a gudmane, as I passit-by,
þat saw me gangand in sik hy,

687) Ms. ledis oder bidis? 694) l. makand? Ms. his st. þis. 706) bowte = bute. 707) Ms. berth st. borch. 713) Act.: vidi arcana Dei et quam paratus sit suscipere poenitentem. 723) Ms. I thraw. 725) Ms. þat st. þar. 729) Ms. Kaste. 730) Ms. lat. with st. þat. 731) Ms. finthful. 743) Ms. & I with. 749) Ms. sa hard &, st. I here. 750) Ms. & quha one fare ware one me criand; vgl. Act.: His dictis audio vocem eminus clamantis. 753) Ms. lordane. 755) & st. I.

Thre pennys tuk he & me gefe,
To by me met, my lyf to safe.« —

Of þis womane quhene I haf thocht
þat þis fra bale to blyse Is brocht
þocht scho was lange follit in syne,
& syne at god cane mercy vyne
Throw our lady, Mary þe fre:
Suld nane for syne dysparit be,
þat for helpe wil pray hyr til;
For scho his prayer wil fulfil
& pece hyr sowne vith sinful mane,
Quhene na wthyr ma na kane.
For laydy of þe warld we hir cal,
& als emprice of hele with-all.
Of al laydis þu art lady,
Of wemene worschipe anerly,
þu art bewte of angelis al,
& Joy of halouys we þe cal,
& modir als of haly kyrk,
To safe synful þat wil nocht Irk,
Modyr of pite & indulgens,
To mysterful souerane defens,
Godis house & hewine-ȝate
Be quhame synful entre sal get,
Confowrt of wrech, waster of syne;
þe haly gast herbreis þe Ine,
þu art fayrer þane sone or mōne,
þu sittis with god in til his towne
þat na requeste wil þe warne;
Lowit be thu þat bar þat barne!
& set þu his modir be
þat mad þis warld, ȝeit, parde,
Art þu douchtyr til Adame
& Ewe, þat ws brocht in blame;
& we alswa of þi kyne,
Set þu was neuir fylit with syne
Bot euir was virgine, kepit clene.
Ȝet godis sone of þe but wene
Virgine, was borne, for oure savete
& nocht for þi vyrgynyte.
þar-for, lady, we pray þe,
To þe sōnis of Ewe frend þu be
& purches ws þe grace ve crafe,
For þe gladschepe þu cane haf
Quhene Gabriel to þe send vas
Sayand: »hale Mary, ful of grace,
&, sayd he, god is vith þe,
A-beoufe al wemene blist þu be« —
For þa Joys we þe pray,
Sene þu cane best & best may, f. 117
Do sa oure erand be sped
At hyme þu one þi brest fed
Til he was ȝonge be kind of flesch;
& als for þe sorowfulnes
þat þu had set in þi mynd
Quhene þu saw hyme for mankynd
Thole ded to ransone þame of wa:
He grant ws grace heyr to lif sa
þat we wyne ma til his blyse.
&, der laydy, I pray þe þis
þat I til hyme thankful lif led
& sawit be fra dowble ded
& de but dett & deydly syne;
Quhene þe lyf & sawle sal twyne,
Fra Sathanas þu kepe me,
þat fra hyme I pase al fre
One þat day quhene al beis done,
With god in blyse & Joy to wyne. —

Now of þis womane (furth) spek we,
þat, as ȝe hard, tuk pennys thre,
& sad: »Quhene I tuk þis payment,
Furth in þe towne ful sone I went
& bocht þre lawis to my fud,
To haf with me quhare I ȝud.
& at hyme þat þe bred me sald
I speryt gyf he cuth or wald
Kene me þe gat þat mycht me led
To þe flume Jordane in mast sped.
Ȝa, sayd he, & sone þane
þe vay to þe ȝet cane me kene,
Quhare-(by) þai þar passage mad
þat to þat vatir erand had.
þe bred I tuk & held my way
Rycht as þe mane to me cane say.
& of day þe thred our þane
Ves cumyne quhene I þe ȝat wane

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767) Ms. & he st. he & 771—834) Lob Maria's, Einschiebsel. 779) Ms. hir st. þe. 787) Ms. & of. 813) Ms. & sayd he sayd. 849) Ms. me st. my.

þe preciuse croice one to se,
As befor ȝe hard tel me;
þe remaynyngge þane of þat day
I sped me faste one myne way,
Gretand sar for myne trespace.
& quhene þe sone nere done was,
Wele ner þe flume I fand a kyrk;
þar ȝed I in, for I wes Irke, —
& halowit þar was þat bywiste
In honour of sancte Johñe þe baptiſt;
Kneland my prayer þar I mad
To god, þat ydyr send me had.
& quhene I had knelyt a stond
& mad myne prayer, I cane fond
To þat flume þat haly was,
& wesche In yt bath handis & face;
Syne comẽ agane & with schryfte
& contryt hart mad me tyfte,
þe sacrament of al-queknand
I tuk þar of prestis hand,
Of Jhesu Cristis flesche & blud,
In to þat kyrk, or I furth ȝud.
þane of þe laf a-pone þe bang
I ȝet, & of þe vatir drank,
& al þat nycht restyt me þare,
One þe ȝerd lyand al bare.
& quhene þe day be-guth to daw,
I passit þe watyr in a thraw
& prayt myne borcht þat scho wald me
Conwoy & led in sawete
Quhare at to enples hyr it mycht maste,
With helpe of þe haly gaste.
In þis wastrone fra þine haf I
Dwelt euir cotynualy
Sene I come of þe sad cite.« —
þane sad Ȝoȝimas to þat fre:
»Gud modyr, quhat met cane þu fynd,
Sa lange to sustene þi kynd?«
»Twa lafis & ane half but mare,
þe quhilk þat I with me bare
þe flume Jordane quhene I past;
þat wyderit war eftyr sa faste
þane þay war lykare to be
Stanys þane bred, trew to me!

& sume quhile of þame perfay
Myne lyfe I lede, as þu heris say,
& passit sa sa lange tyme.«
Quod he: »but othyr dule or pyne?«
þane sad scho: »þu askis me
A thinge of gret diffyculte,
þe quhilk to sa I haf gret dred;
Fore, gyf I now to memore lede f. 118
Of syndry thoctis þe parele
þat has dystrublit me vmquhile,
I dout, eftsõnis þat þai ſal
In to distrow(b)lynge ger me fal.«

Sayd he þane: »modir, þu lef nocht
Vnsad to me þu has in thocht!
For þare-to god let me þe se
þat þu suld hele na-thinge fra me.«
»Fadir, sad scho, trew but were
þat our passit war sewintene ȝere,
Haf I had ofte ful gret batale
Of ȝarnige, þat ofte cuth me assale,
Vnleleful & oneresonabile,
Fillit of filthe & vnstabil.
For quhile quhene me tuk apetyt
Til ete, þane wald me cume delyt
Til hafe flesch & to ete It
& fesche, as I dyd in Egipe.
Delyt alsa & ȝarnynge
I had quhile to drinke gud wine
In to þe warld til I was:
Bot þar-of haffand dyſtras
In to þis wildirnes vasty,
For sic defawt oft wantonly
I brynt as fyre in myne entent
& In myne hart had gret torment.
. . . . . .
þat brocht quhilis in my thinkine
Sangis ȝa of lychery
Vile & als dewylry,
þat I was wount in warld to synge,
Has me stroublyt in mekil thinge.
Bot quhene sic synful thocht was gane,
þane wald I gret & mak myne mayne,
& dyngand one myne breste with-all

875) bang st. banc. 883) tilge to. 898) Ms. lyfis. 901) Ms. for þu. 903) Ms. I st. to. 908) Ms. distrowlyng. 914) our = or. 919) Ms. mene st. me. 922) Ms. flesche. Nach 931 fehlt ein Vers. 938) Ms. nayne st. mayne.

Oft synful wreche I wald me call.
Bot þane nane vthyr hope I had
Bot one hyr think þ*at* I bourcht mad.
þane wald I ryne — quhethir, I ne ro*ch*t,
& prynte þat ymage in my tho*ch*t;
Befor hyr ry*ch*t as I suld stand,
W*ith* mony ter*is* hyr prayand
þa thocht*is* for to put me fra,
My soroful corce þat stroblyt sa.
þan quhen I had lange tyme gret
& al my*ne* face w*ith* ter*is* wete
& my*ne* brest w*ith* nefis dovny*n*ge bath,
Til þe lyf me was lathe:
*Com*monly þane vald I se
A gret lycht al enwyrone me,
& leste gud quhyle vald þ*is* clernes,
To co*n*fourt me þat soroful was.
& tho*ch*t, vmquhyle þ*at* strenȝe me vald
To lychery, ma no*ch*t be tald:
Spar me, fader, sic tho*ch*t of syne!
My*ne* wrechit corse brynt oft w*ith*-In*e*.
& quhene sick tho*ch*t ca*n*e me ſchald,
Falland to erd sar gret I wald,
Thinkand suthly scho stud by me
þ*at* was my*ne* borch of my*ne* sawete,
Makand me ma*n*nance þa*n*e, me tho*ch*t,
Fellyly for I kepyt no*ch*t
þe borowgane I drew hyr[In*e*
Quhene I hecht hyr to lef my*ne* sy*n*e;
þan tho*ch*t I þat scho wald be
Sa noyus & sa wrath w*ith* me
As scho suld bryne me in a fyr*e*
Or stryk w*ith* hyr swerd of yre
For my*ne* trespas. bot no*ch*t-for-þi
Vpe fra þe erde, quhar*e* þa*n*e la I,
I wald no*ch*t ryse, til hyr pite
Of hyr gret grace illumynyt me,
Befor as ȝe (haf) hard me sa,
& sic ful thocht chasyt awa.
For one hyr þat my*ne* borch had bene
I dresyt ay my hartly ene.
& In þat wastry*n*e prayand h*ir* to
þat I my*ch*t heilful pe*n*nance do,
W*ith* fawndinge þus I haf oft str*i*wy*ne*
þis sewinten*e* ȝer*e* & þai*m*e ourdryvy*n*e;
& fra þine furth ay Ithandly
Of our*e* swet laydy helpe had I,
God*is* modyr & maydene clene,
þat dressis al my*ne* ded bedene.«

Thane Ȝoȝi*m*as at hyr ca*n*e sper*e*:
»Ete þu na met, sene þ^u^ come here?
& quhat manere of clethinge
Had þ^u^ for to cleth þe ſene-ſyne?«
þan answert scho & sad: »but were
(It is) þat in þe fyrst aucht ȝere
þe twa lafis & half ete I;
& syne furth gres anerly,
Sik as I fand, has bene my*ne* fud
In þus waste quhar*e* I ȝud.
Bot vthyr clathis had I nane
þane I bro*ch*t our*e* flume Jordane;
Bot in few ȝer*is* clene war þai
For gret elde wastit a-way.
Gret cald þar*e*-for of ser snaw
I haf tholyt, ȝou byrd wel knaw,
Sa þat I vmquhyle wald be
Hard frosyne as ony tre;
Vthyr-tyme þe sone brynt me
Til I worth blak as ȝe ma se;
& quhyl for het & syne for cauld
One þe ȝerd done fal I wald
But ſpret or steringe hand þar*e*,
A ded body as I þane war*e*.
þis haf I drywy*n*e þe sewy*n*tene ȝere
In ned & mony fandinge ser*e*.
& fra þat tyme one to þis day
þe grace of god me kepyt ay
In sawle & hayle in body,
Helpand my*ne* borcht. þis lyf led I
W*ith* met þat ma no*ch*t wastyt be,
In habu*n*dance & gret pleynte;
þis wes I cled & fed alsa
Thru godis word þat al ca*n*e ma:
For wrytine is: no*ch*t al anerly
Ma*n*e liffis of bred, bot sykyrly
In*e* al gud word þat pr*o*cedis
Of god*is* mowth — as me*n*e redis;

951) Ms. dovnynge st. dovngyne. 961) schald scald, burn. 971) Ms. me*n*e st. me. 980) Ms. & þi oder & yn. 989) Ms. ȝoȝinias. 994) It is fehlt im Ms.

&: þai þat þame dyſpolzeis of syne
& *con*sciens clene has þame In*e*,
Suppos þat þai haf clething*e* nane,
He cane ger þame be cled *with* ſtane.«
& fra Zozim*as* per*s*awit It
þat scho alleygit haly wryt . . . .
& psalmis or*e* lett*r*es wthyr*e*;
þane smyland sad scho: »gud bruthyr*e*,
Na, for*e* to þis day saw I nane,
Sene I come our*e* þe flume Jordane,
Of vylde na tame na-kind beste,
Sene at I come in þis foreste,
Na letyr*e* neu*ir* saw p*er*fay
Na psalme hard (one) to þis day,
Na zet herd m*a*n*e* red haly wryt
Be-fore; — þ^{u} wele wat It
þat godis word is ay mychty
To doctr*i*ne m*a*n*i*s wit in hy.
þus is þe hend of al but wer*e*
þat þu zarnis of me to spere;
Be C*r*ist*is* byrth I Requer*e* þe
þu wald pray to god for me.« —

Qwhene þ*is* was sad, Zozim*as* ra*n*e
To kes hyr*e* fete but abad þane,
& sad to hyr*e* *with* gretand stewyn*e*:
»Blissít ay be our*e* lord of hewyn*e*
þat ferlys wyrk*is* hyme-ane,
quhar*e*-of nowm*ir* ma be nane!
& alsa, lord, blissit þu be
þat has deygnit to schaw me
Quhat reward & quhat-kine med
þu gyfis to þame þ*at* vil þe dred:
For, quha-sa-eu*ir* sekis þe,
But helpe þu wil no*ch*t lat þ*a*m*e* be.«
To Zozim*as* þane ca*n*e scho fond
& let hyme no*ch*t knele to þe grond,
& sad: »fad*ir*, I con*i*ure þe
þat i*t* þat þu has hard of me,
Be god our*e* fad*ir*, Cryst Jhesu,
Verray god, in quha*m*e we trew,
þat þu tel nothyr*e* to ma*n*e na vyf,
Til god haf tane me of þ*is* lyf.
Be now in pece & fare þi gat,
Fore I haf sad þe þat I wat.

Bot eftsonys to þe but were
þis samyn*e* tyme of þe next zer*e*
I sal aper*e* & se þi face,
Of haly gaste me helpand grace;
For*e*-þi þe trawale one þe tak
þat I þe byd, for godis sake,
& quhene þis zer*e* is al our*e*-paste
& tyme cu*m*myne of þe haly faste,
þu cwme to Jordane þ*a*n*e* alsone, —
Bot pas It no*ch*t, as men*e* war wone
þat dwelt þat hame in*e* zour*e* abbay« — f.120
þat he wend n*a*n*e* knew bot þai.
As mane abasit þane cryit he:
»Lowynge to god euirmar*e* be
þat gyf*is* mar*e* to his lufer*is*
þane þai cane ask.« þ*a*n*e* scho answer*is*,
Sayand: »fadyr, in þine abbay
Hald þe til þe forsad day —
For*e*, and þu wald þe co*n*trar*e* pro*f*e,
þu sal na my*ch*t haf to remofe, —
Til þat day þat Jhesu had
W*ith* his p*r*intese his sup*er* mad;
þan godis blud & his body
Put in to weschale, þar*e*-to worthy,
& þat ilke tyme of day
þat ze ar wont of þat abbay
To cu*m*e to þe flume Jordane,
W*ith* þat relyk come þe-alane,
þat I þar*e*-w*ith* ma co*m*mond be,
& als þat preciuse thing to se.
Fayr*e*, fadyr, my bowne grant me,
& bryng, þat I haf askyt þe,
Ry*ch*t to sancte Johnis oratour*e*,
þar*e* I was co*m*mond last before
W*ith* þat fame þat Jhesu had
W*ith* his sad p*r*intese his sup*er* mad,
þat I be mad syne p*ar*tener*e*
W*ith* þame of þat haly supar*e*.
& quhe*n*e þu cu*m*mys hame, þu may
To zour abbot, dene Johnê, say:
»»To þe & to þi folk tak hede,
For of mendynge ze haf gret nede!«« —
Bot now þis say þ*u* no*ch*t hyme til,
Bot quhat tyme god byd þe It wil.«
þane efiyr*e* scho prayt þat ald

Nach 1032 fehlen Verse, vgl. Act.: Audiens Z. quod meminisset biblicarum sententiarum ex Moise et Job atque libri psalmorum, dixit: An psalmos quoque et scripturas alias didicisti? 1031, 1049, 1061) Ms. ʒozinías. 1064) Ms. is. 1073) Ms. & st. I. 1092) Ms. p*r*incese. 1113) Ms. I st. þu.

þat he fore hyre mak prayere wald,
& sped hyre syne in to na haste
One to þe gret hol of þat waste.
þane Zozomas with soroful mude
Kyssyt þe erde quhare scho stud,
Of kneis thankand god oft-syse
þat sawit hyme þat sicht in þat vise;
& faste hame syne zed
Til his abbay richt gud-spede
Ewyne throu þe wastrine þat Ilke day
þat he come fra þat abbay (!)
& come but let þe sammyne þare (!)
þar þai ware wont þat dwelt þare.
& al þe zere þare stil cane dwel,
Bot þis tale wald he na-mane tel,
& in his hart ay prayere mad
þat þe swet sicht þat he sene had
God suld hyme grant a-gane to se;
Fore-þi þat zere to lange thocht he.

Eftyre, þe next lentryne, quhene begonnyne
Was þe fastine, þe zere our(r)unnyne,
& cummyne was þe fyrst sonday
þat þai ware wont of þare abbay
To pas, as þai (in) custume had,
With þare abbottis leif, but bad:
þane Zozomas mad hyme zare,
As vthyre dyd, furth to fare.
þe feuire hyme tuk, & he dwelt stil,
þocht It ware a-gane his will.
Bot quhene þat he hyme vmthocht
Hou scho (had) sad þat he suld nocht
Pas of his abbay, tholmoudly
He leite þat haly tyme ga by,
Til þat theriffurday (!) come nere;
þane wox he sone hale & fere.
Quhene his bruthire hame cumyne ware
Fra wildirnes, as þai dyd ere,
þane þat day ine gret honoure
þe sacrament of oure saweoure
In clene weschel he tuk in hy,
As hym scho bad, reuerently;
Fygis & daytis with hyme he had,
& potage als, ine watir mad,
& to þe kirk he come but let
Quhare scho to hyme triste set,
Syne zed to þe vatir-syde
& sat done, hyre come to byd.
Bot, sekirly, he slepyt nocht!
For he had ay mekil thocht
One hyre, to se hyre cumyne ay.
Bot quhene (he) saw scho mad delay,
Cane nane þe teynd tel of difces
In til his hart þat þane was,
Sayand: »allace, I wyrk ine wane, f. 121
Scho has bene here & gane agane.«
Gowand to hewine fast prayt he
To god to thole hyme þar to be
Nocht but sycht of þat haly face
þat he to se before had grace.
»Allace, he sad, sal I gange hame
Berand myne synnis fore þis blame?«
& fel eftirwart in his thocht:
Suppos scho come, scho mycht nocht
For fawt of bat (pas) oure þe flume
»Na to me wrechit synful cume.
Allace, now quhat sal word of me?
Now alienit gyf I sall be
Of þat swet sicht, it ware me wa.«
& thinkand (þis), he lukit hyme fra:
& saw þat haly womane nere-hand
Ewine to þe watir gangand.
& quhene one þe ferrare bank
He saw hyre stand, god cane he thank;
Thinkand, þane, ine his thocht
Quhethyre scho mycht oure-pas ore nocht.
& sone eftyre he lukit hyme fra:
& saw hyre one þe vatir ma
þe takine of þe croice verray.
þane nycht was cumyne & gane day;
Bot þe mone sa clerly kyde
þat he al þat euir scho dyd
Saw. & fra þe croice was mad
Apone þe flume, þat was sa brad,
One þe watyre scho zed, but wene,
But dred, as It (one) erd had bene.
þane Zozomas, þat saw þat wele,

1121) Ms. of st. on. 1122) sawit = schawit. 1125—8) sind unheilbar verderbt; vgl. Act.: Et rursus sositudinem emetiens venit ad monasterium eo die quo ceteri solebant reverti. 1144) Ms. & þocht. 1149) l. shere-thursday. 1173) Ms. þat nocht, þat ist zu tilgen. 1201) Ms. zozonias.

As mane abaisit beguth to knele.
Bot scho wald nocht thole hyme sa do,
Fore, ore scho come þe land to,
Scho cryit one hyme & sad: »þu wat
þat þu of presthed has þe state
& beris godis priuete.«
þane to þat word obeysit he.
& fra scho come a-pone þe dry,
To Zozomas scho cane cry:
»Blyse me, fadir! fore god, blyse me!«
In gret hast þane answert he:
»Blyse me!« — fore gret abaysinge hyme tuk,
One þat ferly quhen he cane luk
þat scho suld one þe vatir ga;
& til hyme-selfe he sad alsa:
»For suth, god leyt nocht þat he
Hycht: þat þai suld lyk hyme be
þat þame-self of syne wil scoure.
Fore-þi to Cryste be honoure
þat be þis womane has me schavit
In als mykil as I ame lawit
With gud consideracione,
With mesoure of perfeccione.«

As he þis sad, scho cane hyme pray
þat he þe cred vald til hir say
& þe pater-noster alsa.
& quhene he had sad þa twa,
Scho gafe hyme þe takine of pece,
& of his hand syne commonyt was;
Ful dewotly til þe hewyne
Hyre handis held, with gretand stevyne
Cryit: »dere lord, suffer me
End in pece & cume to þe!
Fore myne ene now has sene my hele.«
þane to þat ald cane scho mele:
»Thole, fadir, I my prayer do,
& in pece ga þi abbay to!
Bot þe next zere þis sammyne day
þu cum a-gane but delay
& pas þis vatir, ore þu reste,
& cume quhare þu saw me fyrst, —
Fore godis sak I coniure þe;
þat þu ma mare werraly se
Quhat god disponis of me to do.«
þane he answere mad hyre to:
»God, þat possibile ware to me
þat I mycht al tyme folow þe
But verynes & haf mycht
Of þi wisage to haf þe sycht!
& I pray þe, myne modir dere,
My requeste þu wald here
& of þis met þat I haf brocht
þu wil deyngze to taste it ocht.«
& þane sone he let hyre se
Sic met as with hyme had he
In a skepe; & at his bone
With a fyngyre scho tuk sone
Al þat þare was, & cornes thre f. 122
In til hyre mouth þane put þat fre,
Sayand: »þe grace of þe haly gaste,
þat na-thinge wirkis in to waste,
My body & myne sawle kepe ay.«
& syne to þat ald cane scho say:
»Fadir, to god pray fore me
& thochtful of me synful be!«
& to þe erde he fel with þat
& bath hyre fet in handis gat,
With teris prayand hyre nocht Irke
To pray to god fore haly kyrke.
þane gretand he let hyre ga,
Fore vith hyme na langer tary scho vald ma;
Fore langare had he of hyre mycht
Na to hald poware na flycht.
To þe flume scho passit þane sone
&, rycht as before scho had done,
Scho zede oure as one dry.
& þane Zozomas þat ferly
Eft-tymys seand, gret Joy had,
& turnyt hame but mare abad,
Repentand hyme neuir-þe-lese
þat he had (bene) þane sa raklase
þat hyre name nocht had he speryt,
As at til hyme had afferyt;
Nocht-þe-lese confort had he
þat eftsōnis he suld hyre se.
& quhene þe zere was ourcumyne
& þe tyme of lentrine runnyne,

1210 u. 1278) Ms. zozonias. 1237) Ms. & st. I. 1272) vith hyme ist zu tilgen 1279) Ms. oft.

He passit furth, þe sammyne day
þat custume was ine þare abbay,
Oure þe flume ine gret haste
& wand(er)it furthe ine (to) þe waste.
& quhene he had lange tyme socht
& fundyne taknis, as hyme thocht,
Quhare he þat womane fyrste had sene
& with hyre spokine als but wene:
Zarne he lukyt one ilke syd
Of þat westerne brad & wyd,
To find hyre gretly zarnand.
& quhene he sa a quhile cane stand
& saw hyre nocht, ofte sad allace,
& gretand vet breste and face,
& syne kyst his ee vpe to þe hewine
& prayt god with drery stewine,
Sayand: »lord god, schaw to me
þat hyd tresoure, for þi pitte,
þat þu me tholyt se vmquhile,
Suppose I sy(n)ful be and vile;
& of þi gret pite grant þat I
Ma se þat angel in body,
To þe quhilk in to þis erde
Alf þe warld ma nocht be peryd.«
And þane sone was he þare cummyne
Til a place quhare a burne had runnyne
& þane was dry — þare he had sene
Hyre fyrste þat I of to zou mene.
One þat bank as he cane stand
To þe todyre half behaldand,
þe sone cane fare bemys strek,
þat fra þe hewine til erd cane rek,
One a body þare lyand dede,
þat he socht fra sted to sted,
Strekit & dressit in al degre
As cors one a bere suld be.
þane zed he in but taryinge
Quhare he saw þat haly thinge,
& vyst it was scho þat he socht.
Na langare he contenyt nocht
þane he fel done one hyre fet
& with þe teris cane hyme wet —
Fore he durst nycht nane vthyre place
Of þat cors þat haly was,
& gretand lay sa lange tyme stil,
Sayand psalmis, as feryt þar-til,
& vthyre prayere with besy cure
þat suld be sad one sepulture. . . . .
& quhene he hyme vmbethocht
þat to þat sancte It lykit nocht,
& as he þus wes thinkand:
By hyme ine to þe erd he fand
With lettris writine distinctly:
»Fadir Zozomas, þe body
Of wrechit Mary to erde þu zeld,
þat of þe flesche has quyt þe zeld,
& to þe erd þu gyf þe deit
& povdir in to powdir sete;
& til oure lord for me þu pray,
þat of aprile þe todyre day
Eftyre þat I commond was,
Vncled me of þis wrechit flesch.«
& quhene he had sene þat wryt,
He vmbethocht hyme quha wrat It —
Fore scho had sad be-fore hym to
þat neuir zet letyre leryt scho; —
Bot zet of It was he glad
Hyre haly name he leryt had.
þane persawit he sone & fand
At þat sammyne nycht þat of his hand
Hyre sacrament quhene scho had tane
One þe bank of flume Jordane,
þat sammyne oure but abad
Ydyre scho come & ending mad
Of hyre trawele, in sa schort tyme,
þat he before with mekil pyne
Vnese in twenty dais mycht ga,
þat haly thinge had spad hir sa.
He lowit god inwartly
& gret rycht sare inkyrly,
& alsa sad hyme-selfine to:
»Zozoma, þat is bydine þe do,
Fulfil! bot quhou ma þat be,
I wreche & wark cane nocht se;
Hou ma I now mak þis grawe,
Fore nothyre spad na schule I hafe?«
& as he þus (had) sad, ine hy
A lytil tre he saw þare-by,

1292) Ms. wandit st. wanderit. 1299) Ms. fand. 1312) Ms. als st. all. 1319) Ms. & st. þe. 1329) þane = þat ne, quin. 1330) l. þame. Nach 1336 fehlen Verse; nach den Acta denkt Z.: numquid cadaver sanctae conveniet sepelire? aut, si fiat, displicebit beatae? 1344) h in as ist vorgeschr. 1374) schul shovel.

& tuk (it) & w*ith* It tho*ch*t
To mak þe grawe, as he mo*ch*t.
For*e* þe erde hard was þane,
& he bot a febil mane,
& for*e*-fastit, & fer had gane,
& na helpe had bot hyme-allane. . . . .
No*ch*t-þane he trawalit, til he swet,
Ful besyly, & als he gret.
& sychand sar*e*, lukit hyme by
Quhar*e* þat haly cors cane ly:
& saw a lyone þar*e* sta*n*nand
Hyr*e* haly fet fast likande,
þat mykil was & auchful bathe.
For*e*-þi þat aulde ful rad was rathe
Quhe*ne* (he) þat fellone beste had sen*e*,
& namely, as he cane one mene
Scho sad hym in*e* þat foreste
Scho saw neu*ir* ma*ne* na beste;
For-þi he was þe mar*e* agaste.
No*ch*t-þane ȝet at þe laste
He croycyt hyme & hope had ay
Scho suld defend hyme, þ*at* þar*e* lay.
þ*e* ly*o*ne þane mad hyme fawny*n*ge
& takine of pece w*ith* beknynge.
þane Ȝoȝi*m*as cane (til) hyme say:
»For þ^{u} art stark & bettyr*e* ma
Wirk þane I, & as I trew
þat god has send þe her*e* now
þis haly cors her*e* for*e* to grawe
Sene I na my*ch*t na powar*e* hafe
þis haly office to fulfill
As scho be w(r)it has sad me til,
& I ame auld & ma no*ch*t wyrk
For*e* fastine & for*e* trawal Irk,
Na has na lome, þo*ch*t þat I
To wyrk als war*e* mychty:
One god*is* halfe I byd þe to
þat w*ith* þi cluk*is* þu do now!«
& þane þe lyone but abade,
As Ȝoȝimas hyme bydyne hade,
þe lyone mad þe grawe in hy
W*ith* his cluk*is* þat war*e* mychty,
Depe þat ful in al-kine dewyse
& sufficent to sic serwise.

þa*ne* Ȝoȝo*m*as hynt hyr*e* fete,
& one þame fast cane he gret
& w*ith* his ter*is* wysche þa*me* sone,
As quha with valt*ir* suld þa*me* don*e* (!);
& w*ith* þe helpe of þat lyone
In*e* to þat pyt he lad hyr*e* done,
Nakyt, owtane þat aulde clowt
þat he kyst hyr*e* w*ith* mekil dowt
Quhene he hyr*e* fyrst in*e* þat forest
Had sene; & þane, or*e* þai cuth reste,
W*ith* erde þai cled hyr*e* in þat stede,
As men*e* doys to body dede.
& þat lyone, as lame ryicht meke, f. 124
Til his hole syne cane seke.
& þis Ȝoȝomas god blyssande
W*ith* y*m*nis & psalmis, sar*e* gretande,
Twrnyt hame til his abbay;
& til his brethyr*e* þane cane say
þat he of hyr*e* hade harde & sene.
& þai lowyt god al bedene;
Herand þe ferlys þat he talde,
Al war*e* for-wu*n*d*er*it ȝu*n*ge & aulde.
Fra þane furth Ilke ȝer*e*
Solempnyt fest w*ith* gladsu*me* cher*e*
þai mad (one) þat day scho deyt,
Fra þat he hyr*e* lyf had wreyt.
& as scho sad or*e* scho deyt,
þe abbot Johnê fand, bo(t) I leit (!),
Of his brethir*e* to amend; & sa
He þame mendyt & cane ma
Thankful to god. & Ȝoȝomas
In þat abbay furth dweland was
In haly lyfe, til he but wer*e*
Of his lyf a hu*n*drecht ȝer*e*
Had fillit; & þane in*e* pece
Difcefit, as god*is* willis was,
& w*ith* hyr*e* bruk*is* now þat blyse
þat to þis Mary grathit is,
(Of) quha*me* til ȝow þis tale I taulde. —
God ȝow blyse, bathe ȝu*n*g & aulde,
þat fad*ir* is of mycht*is* maste,
þe sone als & þe haly gaste,
þat in a god ar*e* p*er*sonis thre.
To quha*me* be Joy & dignyte

Nach 1382 fehlen Verse. 1379) l. Bot for. 1399) Ms. þi lykine st. þe lyone. 1404) l. hidir. 1408) Ms. wit. 1414) cluk claw. 1421) Ms. ȝoȝonias. 1424) valtir water. 1448) Ms. bo st. bot? 1457) hyr*e* st. hyme. 1469) tilge it be.

& lowinge of warldly mene
In al tyme. Fiat, *AmeN.* —

Now Mary swet of Egipt,
Of quha*me* here I haf *tr*anslat
þe story, þo*ch*t it be no*ch*t cu*m*nandly
In al — for royde mane am I —,
In ynglis townge, þat lawit mene
In þare langage ma It kene,
To gere þame haf hyre ine lowinge
& to knaw quhou hewy*n*nis kinge
Is redy ay to succure all
þat one his mod*ir* dere wil cal
& implese hyre *with* hartly wil
& lef þare syne & serwe hyre til,
Quhow late sa-eu*ir* it (be) bego*n*nynge,
þare-fore wyne hyre & hald hir wonnyne.
For-þi, dere lady, I þe pray
þat wyk & sinful has bene ay:
þo*ch*t at I lat turne me to þe,
Dere laydy, ȝet þu succure me
& sauchtine me & þi sowne,
þat I ma cu*m*e *with* hym to wyne
& bruk his blys, *with* þis Mary
Of quha*me* þis tale tal(d) haf I.
& at It sa ma be,
Say we amen, p*ar*cheryte.

XIX. Cristofore.

Fel folk in affeccione
Has *Crist*ofor, & deuocione,
& trewis wele þat þai(me) ne may
Ony mysawentoure fal þat day
þat þai one his ymage cane se,
Suppos few wat quhene he be
Ore quhat he tholit fore godd*is* sak
Sa gret reward here to tak;
Fore mene sais: sudand ded þat day
He deis no*ch*t his ymage se may.
Fore-þi I set me fore to sek —
Sa gret deuocione fore to eke —
Of his lyf al þe begy*n*nynge
& þe myd*is* & als þe ēndynge;
& I sal tel ȝow, ore I blyne,
þe legeand as I fand *with*-Ine.
þe quhilk, ore he had baptyme tane,
Rep*r*obus had to name;
Bot *Crist*ofore, as sais þe buk,
Fra þe tyme he baptyme tuk
He was callit, fore he had
Cryst borne one his schuldris brad.

Of Canane he was borne & bro*ch*t,
As I fand þare I haf socht,
& al his kine. bot oure hal he
Of fasone ferlyful was to se;
Fore he sa mekil, sa hee & auchful vas
þat few du(r)ſte luk hyme in þe face;
& he was ful mekil of mycht: f. 125
For twelf cubit*is* he had of hicht.
Wrytine in his gest als fynd we:
Before þe kinge of Canane
*Crist*ofore stud & hyme betho*ch*t
Gyf he ony kinge find mo*ch*t
Mychtyare þane þat kinge was;
Fore, ware it sa, he wald pas
Fore to serwe hyme & be his mane.
& as he tho*ch*t, furth one he wane
& so*ch*t fare, ore he fane,

Ähnlich L. A. Cap. 100; doch ist die L. A. wohl nicht die Quelle des Dichters.
1—15) Einleitung. 3) Ms. þai. 16—22) L. A. Chr. ante baptismum dicebatur Reprobus, sed postmodum Chr. dictus est quasi Christum ferens (die nähere Erkl. der L. A. fehlt). 23) L. A. Christoforus gente Cananaeus, procerissimae staturae vultuque terribili erat et XII cubitos in longitudine possidebat. 27) sa mekil ist zu tilgen. 28) Ms. duste. 31) L. A. Qui ut in quibusdam gestis suis legitur, cum staret cum quodam rege Canaenorum, venit sibi in mente ut majorem principem

In gret trawale: til he fand ane
þat was nammyt of mychtis maste.
Cristofor þane in gret haste
Come hyme before & sad (þat) he
Fore reward wald his seruand be.
& wittis þat þe kinge blyth was þane,
Seand þe profere of syk a mane!
& sad til hyme: »welcume be þu!
& quhat me þu askis now
Be resone, trewly þu sal hafe
& ore þi terme na-thinge crafe.«
Cristofor his cunnand mad,
& with þis kinge stil abad
As with þe sowuerane mychty mane
þat he wend in varld vare þane.
Syne hapnyt a day, a menstrale
Come before þe kinge, as befel,
& sad a cheste with voice clere:
þare-Ine he nemmyt tȳmis sere
þe wykyt fend, oure fellone fa.
& þane alsone þe kinge cane ma
þe takine of þe croice verra
One hyme, herand þat vord sa; —
As cristine mane he dred þat name
þat brocht mankind ine to blame.
He thocht: quhat mycht þat mene,
þat þe takine sa oft had sene.
þane come he to þe kink in hy
& sad: »sir, tellis me quhy
Ze sik takinge sa oft has mad
Ine til youre forhed (he) & brade.«
& þat þe kink wald nocht say.
Cristofere þane but delay
Sad: »I wil wyt quhy it was,
Or ellis myne lef haf I to pas.«
Quod he: »frend, I tel þe til:
To mak zone takine I had skil.
þe feyndis name quhene I here say,
þat vaittis ws nycht & day
To wyrk ine ws his wekit pouste,
& for I dowt he suld noy me,
Fore-þi sic takine is one me lad.«
Cristofere þane til hyme sad:
»Sir, be þi spek I wat (wel) now
þe dewil is mare master þane þu,
Sene I þe red now fore hyme se.
Fare wele! I dwel no mare with þe;
Fore dissawit I haf bene Il
Sene-tyme I come fyrste þe til,
Trowand ine wane forowt wene
þat þu þe maste master had bene;
Bot now, me think, þe dewil mare
Master is þane þu. fore-þi I fayre
To sek hyme ay but sugiornynge,
& with hyme sal mak my dwellinge.«
Cristofore þis lef has tane
& roydly passit furth allane,
But avysment fast gannand,
& his pluyk ine til his hand.
Sa held he furth lange but lese,
Til he come ine a wildirnes.
þare, eftyre he had lange tyme gane
But company hyme-alane,
A gret menze he saw nere-hand
Lyk (to) knychtis cume rydand.
Of þame ane, auful so se,
Come & askyt quhat socht he.
þane sayd he sturdely:

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qui in mundo esset quaereret et ad eundem secum moraturus accederet. Venit igitur ad quendam maximum regem de quo generalis fama habebatur quod majorem mundus principem non haberet. Quem rex videns libenter recepit et in sua curia manere fecit. 47—50) fehlt. 55) Quodam autem die joculator quidam cautionem coram rege cantabat, in qua frequenter dyabolum nominabat. Rex autem cum fidem Christi haberet, quemcunque dyabolum nominari audiebat, protinus in faciem suam crucis signaculum imprimebat, quod videns C. plurimum admirabatur cur hoc rex ageret et quidnam signum sibi vellet. 65) he st. Cristofor. 67) Cum autem de hac re regem interrogaret, et ille hoc sibi manifestare nollet, respondit C.: nisi hoc mihi dixeris, tecum ulterius non manebo. Quapropter coactus rex dixit ei: quemcunque dyabolum nominari audio, hoc signo me munio timens ne in me potestatem accipiat mihique noceat. Cui C.: si dyabolum, ne tibi noceat, metuis, ergo ille major et potentior te esse convincitur quem in tantum formidare probaris; frustratus igitur sum spe mea putans quod majorem et potentiorem mundi dominum invenissem; sed jam nunc valeas, quia ipsum dyabolum quaerere volo, ut ipsum mihi in dominum assumam et ejus servus efficiar. 95) Discessit igitur ab illo rege et dyabolum quaerere properabat. Cum autem per quandam solitudinem pergeret, vidit magnam multitudinem militum, quorum quidam miles

»A mychty lorde, þe dewill, sek I;
Fore I *with* hyme dwelland wald be.«
Sad he þa*ne*: »lo, I ame he!«.
»I haf þe socht to be þi mane
Fore-eu*ir*.« & blyth was he þane,
& in gret thank his seruice tuke, f. 126
But ony aythe one bel ore buke.
þane passit þai (furth) one þe way,
Throu a forest, as þe gat lay.
& as a quhil þai trawalit had,
þai saw a croice ry*cht* wel mad
Before þame in*e* to þe way.
þane þe feynd in gret affray
Lewit þe gat & passit-by
Thru thornis scharpe in gud hy;
Syne come he to þe gat agane.
þane *Crist*ofore cane þat hyme frane
& til hyme sudandly cane say:
»Quhy fled þu fra þe hee-way
& led me thru þe scharpe thornis?
Me thinge, fulely þu me scornis!
Quhy dide þu swa? bot gyf þat þu
Tel me suth, I wil rycht now
Lewe þe quyt & pase my*ne* way
To get a maste*r* quhar*e* I may;
Bot þu tel me, fore wele na wa
A fowt forthyr*e* wil I no*cht* ga.«
þane sad he: »or*e* þu gange away,
Alhale þe suth I sal þe say.
A ma*ne* hangit one sik a tre
As þu in þe gat cane se,
þat Jhesu was callit to name,
þat me has done sa gretly schame
þat I ame red quhe*ne*-euir*e* I se
þe takine of hyme or*e* of his tre.«
Crystofor sad þane: »wel I trow
þa(t) he is mast*er* mar*e* þa*ne* þu,
Sene fore his takine þu has dout;
I wil no*cht* be þine vndyrlowt
Langar*e*, bot I wil hyme seke
þat daynt*is* þe & mak*is* meke.
Fore-þi far*e* wele! fore I wil ay,
Til Cryst I fynd, pas oñe my way.«
CRystofore, þat was no*cht* swere,
Passyt one fer*e* and neyre,
Sekand Cryst in mony lande.
Til It hapnyt þat he fand*e*
Ane heremyt in a wild*ir*nes;
& for ga(i)ne he wery was,
þat he was fayne rest to get
& askit þat þe herymyt ȝet.
þat hyme he speryt quhat so*cht* he,
Quhene he come & (quhar) wald be.
þane sad he: »I haf trawalit lang*e*
Fore to get Cr*i*ste, bot I ne fand,
Fore my*ne* mayster*e*, þe feynd, sade me
þat pr*i*nce our*e* al þe warld is he.
Bot I gat nane cane me say
Quhar*e* þat Cr*i*ste I fynd may;
& I ȝarne mast our*e* althinge
V*ith* hyme to mak my dwellinge.«
þe heremyt þa*ne* Joyful was
& sad: »þu sal na forthyr*e* pas,
Fore I cane tel þe witterly
How þu Cr*i*ste suld fynd in hy.«
*Crist*ofore þane (he) til hyme lacht,
& cr*i*stine fath (he) til hyme taucht
& mad hyme p*ar*fyt (mane) þar*e*-In*e*

ferus et terribilis veniebat ad eum et quonam pergeret requisivit. Cui C.: vado quaerere dominum dyabolum, ut ipsum in dominum mihi assumam. Cui ille: ego sum ille quem quaeris. Gavisus C. se sibi in servum perpetuum obligavit et ipsum pro domino accepit. 115) Cum ergo ambo pergerent et in quadam via communi crucem erectam invenissent, mox ut dyabolus ipsam crucem vidit, territus fugit et viam deserens per asperam solitudinem Christophorum duxit et postmodum ipsum ad viam reduxit. Quod videns C. et admirans interrogavit illum cur in tantum timens viam planam reliquerit et tantum devians per tam asperam solitudinem ierit. Quod cum ille nullatenus indicare vellet, dixit C.: nisi mihi hoc indicaveris, statim a te discedam. Quapropter compulsus dyabolus dixit ei: quidam homo, qui dicitur Christus, in cruce fixus fuit, cuius crucis signum cum video, plurimnm pertimesco et territus fugio. 143) Cui C.: ergo ille Christus major et potentior te est cuius signum in tantum formidas? In vanum igitur laboravi nec adhuc majorem mundi principem inveni. Jam junc valeas, quia te volo deserere et ipsum Christum inquirere. 144) Ms. ȝu st. þu. 151) L. A. kürzer: Cum igitur diu quaesivisset, qui sibi Christi notitiam indicaret, tandem ad quendam eremitan devenit, qui sibi Christum praedicavit et in ejus fide ipsum diligenter instruxit, dixitque eremita Christophero: rex iste cui servire desideras, istud requirit obse-

& gert hyme hale forsak syne.
þane sad he in his preching:
»Gyfis (!) þou ȝarnis to serwe þ*at* ky*n*ge,
Cr*i*ste, þat þu wald emples to,
Sic is þe serwice þu ma do:
In abstinens þu mo*ne* be gret
& fo*re*-ber*e* oft drynk & met.«
Q*uod* Cr*i*stofor*e*: »fast I ne may.«
þane cuth þe heremyt til hy*me* sa:
»To pray (to) Cr*i*ste of(t) wordis þ̄e.«
þane answert he & sad: »lat be!
For*e* quhat s*er*uice þ^{u} menis, I ne vat,
Na wil I do It, be na gat.«
þe heremyt (sad) to hyme þane:
»Me think þe, a ferly mane
þat ȝarnis þi lord til emples
& thole for*e* hyme wil na dyses!
þu sal no*ch*t ga ȝet sa thane.
Sene þu art a mekil man*e*
& wicht Inewcht, gyf þ^{u} be gud,
& ner*e*-by her*e* is a mekil flud*e*
þar mony drownyt, wel I wat, f. 127
For*e* þar*e* is nothyr*e* bryg*e* na bat:
To fery m*e*n*e* our*e* þat flud,
To safe þar*e* lyfis, is ful gud;
Sik s*er*uice thankful suld be
To Cr*i*ste þut þu sa fane wald se,
& he to þe þar*e* suld aper*e*
þe latand wit but ony wer*e*
þat þu had fu*n*dyne þat þ^{u} socht.«
Cr*i*stofor*e* sad: »I wil nocht
Lef It, gyf It til hyme be
Sa thankful as þu sais (to) me,
& her*e* I hecht hy*me* truly to
Sic s*er*uice til hym to do.«
þane to þe flud he passit sone,
& til hyme a luge mad but hone,
& þar*e* he dwelt, & bar*e* our*e* all
For*e* Cr*i*st*is* sak þat wald hy*me* cal;
In sted of staf a ployk (he) had
Wele ner*e* as a perktre mad.
& lang*e* tyme as he had b*e*n*e* þar*e*
& fele our*e* þe wat*ir* þane bar*e*,
Hapnyt hyme a ny*ch*t to ly,
Eftyr*e* his trawale ful wery:
& he(rd) a voyce as of a barne
Calland one hyme vond*ir* ȝarne:
»Cu*m* furth, Cr*i*stofor*e*, & ber*e* me our*e*!«
þane in his hand he hynt h*is* ſtor*e*.
& quh*e*n*e* he com*e* furth, he fand n*a*n*e*;
For*e*-þi agane sone is he gane
Til his luge, hym*e* for til ese.
& ſkantly lenyt don*e* he was,
Quh*e*n*e* þe woyce on*e* hy*me* c*a*n*e* cry.
þane rane he agane in*e* gud hy,
& fand na-thing*e*; bot t*ur*nyt agane,
& mad his trawale in*e* to wane.
þe thred tyme callit þe stewine,
Askand helpe for*e* þe king*e* of hewy*n*e.
þane fand *h*e (a) barne one þe bank,
þat prayt hy*me* farly for*e* thank
Of Cr*i*st*e*, his lord, he wald hy*me* hafe
Our & þane his lyfe safe.
þane to þe barn*e* he ȝed but bade
& keste hyme one h*is* schuld*r*is brad*e*
& passit in þe wat*ir* rathly,
Wenand to pas but wath ony.
&, ay þ̄e farrer*e* þ*at* he wod,

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quium quia frequenter jejunare oportebit. 158) Ms. he. 178) l. gyfe. Ms. ȝou. 183) Cui C.: aliud requirat obsequium, quia istam rem nequaquam agere valeo. Rursus eremita: multas quoque orationes te sibi facere oportebit. Cui C.: nescio quid sit hoc, nec huiusmodi obsequium perficere possum. Cui eremita: nosti talem fluvium in quo multi transeuntes periclitantur et pereunt? Cui C.: novi. Et ille: cum procerae staturae sis et fortis viribus, si juxta fluvium illum resideres et cunctos traduceres, regi Christo, cui servire desideras, plurimum gratum esset, et spero quod ibi se manifestaret. Cui C.: utique istud obsequium agere valeo et me sibi in hoc serviturum promitto. 185) Ms. of st. oft. me st. þe. 209) Ms. hecht hycht. 211) L. A. Ad praedictum igitur fluvium accessit et ibi sibi habitaculum fabricavit, portansque loco baculi quandam p e r t i c a m in manibus, qua se in aqua sustentabat et omnes sine cessatione transferebat. 217) L. A. Evolutis multis diebus cum in domuncula sua quiesceret, audivit vocem cuiusdam pueri se vocantis et dicentis: Christophore, veni foras et me ipsum traducas. Concitus C. exsiliit, sed neminem reperit, rediensque in domunculam suam iterum vocem se acclamantis audivit. Qui rursus foras cucurrit et neminem invenit. Tertia vice ab eodem ut prius vocatus exiit et puerum quendam juxta ripam fluminis invenit, qui, ut se traduceret, obnixe rogavit. 235) Ms. þe st. he. 237) Ms. Cr*i*st*is*. 239) C. igitur puerum sibi in humeris elevans et

þe depare ay wox þe flude,
& þe lytil barne he bare
Wox euiare mare & mare,
þat vnese oure þe watir he wane.
He set hyme done & speryt þane:
» Gud sone, in fath, quhat-(sa) þu be,
In gret parel þu has sat me;
Fore sic dises þu has me wrocht
þat as hewy me þe thocht
As I had borne — þu trow þis tale! —
One myne bak þe warld hale.«
» þe warld, quod he, þu ne bare
Bot þu bare mykil mare:
þat is, hyme þat þe varld wrocht
Oure þe watir þu has brocht;
Fore I ame Criste but ony were,
þe kink þat þu seruis here,
& þi seruice in thank has tane.
& to takine þat I þe sane,
þe staf, þat is lange & rond,
Thriftit fast done in þe grownd:
& to-morne in þe mornynge
Berand fluris þu sal It fynd.«
With þat Criste fra hyme wanyst,
& hame he passit til his bewist.
& ore he ȝed his longart to,
As Criste hyme bad sa cane he do;
& sone in þe mornynge
He come to se þis taknyne:
& his staf as a palme-tre
Fluryst fare fundyne has he
With daytis dere & lewis brad;
& seand þare gret Joy he had.

Thane fra þat habitacione
Of Licie syne to þe towne
Cristofore passit but abade.
Bot, fore he na knawlage had
Of þare langage, he prayt lange
þat he mycht it vndyrstand.
þane þe Jugis, þat hyme saw þare
Prayand sa sa late & ayre,
Fore a wodmane demyt hyme al
Ine þat towne, gret & smal,
& lewit hyme al & passit þar way.
& It quhare-fore þat he cane pray
To god, he gat: vndirstandynge
& of þare langage clere spekine.
þe cristine þane had pennance strange,
þai fel paianys þat dwelt amange,
& othyre word þaime as vnwise
To maumentis mak sacrifice
& reny Criste & his fay,
Ore thole hard ded but delay;
& sume of þame þar wald forsak
Cryst ore syk (a) deid to tak.
Cristofore, to confort þane þai,
Couerit his face & furth cane ga —
Be-cause þat he mycht cowertly
Mare helpe þame þane opynly; —
& passit to þame þat ware sa sted
& fore dowt of ded ware rad,
& prayt þame þai suld nocht tyne
Fore sa schort & lytil pyne
þe blyse of hewine, þat ay sa dere
Had bocht & als was sa nere.
Of þat a Juge persawinge had

baculum accipiens flumen transiturus intravit. Et ecce aqua paulatim intumescebat et puer instar plumbi gravissime ponderabat, quantoque magis procedebat, tanto amplius unda crescebat et puer magis ac magis Christophori humeros pondere intolerabili deprimebat, adeo ut C. in angustia multa positus esset et se periclitari formidaret. Sed cum vix evasisset et fluvium transfretasset, puerum in ripa deposuit eique dixit: in magno periculo puer me posuisti et adeo ponderasti quod, si totum mundum super me habuissem, vix majora pondera praesensissem. Ad quem puer respondit: ne mireris Christophore, quia non solum super te totum mundum habuisti, sed etiam illum qui creavit mundum, tuis humeris bajulasti; ego enim sum rex Christus tuus, cui in hoc opere ipse deservis; et ut me verum dicere comprobes, cum pertransieris, baculum tuum juxta domunculam tuam in terra fige et mane ipsum floruisse et fructificasse videbis, statimque ab oculis ejus evanuit. Veniens igitur C. cum baculum suum in terram fixisset, mane surgens invenit ipsum ad modum palmae frondes et dactylos pertulisse. 262) Ms. & to þat takine I. 274) Ms. had. 276) þare st. þat. 277) L. A. Post hoc autem Samon civitatem Lyciae venit, ubi, dum eorum linguam non intelligeret, oravit dominum ut illius linguae sibi concederet intellectum. 281) Ms. lange &. 283) Ms. Jovis corr. in Jugis. 283) Dum autem in prece consisteret, judices eum insanum putantes reliquerunt; assecutus C. quod petebat, vultum operiens ad locum certaminis venit et christianos et qui torquebantur in domino, confortabat. 285) Ms. wodmane mene. 287) Ms. avay. 297) Ms. þat st. þar. 309) Tunc

Þat he sic sermonynge þane mad:
& strak hyme fellely ine þat place.
Cristofore þane vnhelyt þe face
& sad: »cristne gyf I ne ware,
þu suld by þat strak (ful) sare.«
& þare was ine þat tyme
Of hethine fele & cristine hyne.
Cristofore þane hyme vmthocht,
& his staf, þat he þare brocht,
Ine to þe erd he strak done,
& mad to god þis oracione:
»Dere lord Cryst, as þu safit me
Quhare in poynt tynt I was to be
& eftyre al lordis fand þe maste, (!)
Eftyre myne trawel mad in waste
To me synful þu schawit þe
& syne þi meraclê þu let me se:
Ine to þis staf þat now is dry
Bath floure & froyt ferlyfully:
Sa, lord, gyf þi willis be,
Do now, þat þire folk ma se,
& gere It grene be & froyt bere,
To strinth þi treucht, as It ded ere;
Sa þat þai, þat here ar stad
In dowt of ded & are sa rad,
Be nocht abaisit (for) to tak
Hard torment(is) fore þi sak!«
Quhene þat Cristofore þis prayere
Had mad, as ze (haf) hard heyre,
His staf, þat was sture & stark,
Was cled with lewis & with bark
& daitis fare & flouris fele.
& of þat pepulê þane vnlele
(þat) had sene þat ferly sycht,
Lewyt þe myrknes & come to lycht,
& conuertyt was þat day
Aucht thousand mene to Cristis lay. —
þe kinge, þat þis tale had herd,
Wel nere of wit as wod he ferd;
Fore-þi, Cristofore (for) to ta,
He (send) twa hundreth knychtis & ma.
þai fand hyme his prayere makand;
Bot nane of þaime durst tàk one hand
Ine ony wise to spek hyme to,
Bot did furth as þai saw hyme do
& fenzeit þame prayere to mak,
Fore dred he suld of þame tak wrak.
& fore (þir) knychtis dwellinge mad,
Als fele he send zet but (a)bad,
Cristofore to brynge hyme sowne.
Bot as þe fyrst did, þai haf done.

CRistofore þane of sobyre wil
Rase & sad þame sone till: f. 129
»Frendis, tel me quhat ze seke!«
& þai fore rednes ware sa meke
þat (þai) with sobirnes sad hyme til:
»Gud sir, takis nocht ine hil,
þe kinge has send ws al to þe,
Brocht til hyme bundyne for to be.«
Cristofore þane to þame cane say:
»Is nane of zow durst hand lay
One me, forsuth, agane myne wil!«
þane sad þai al Cristofore til:
»Quhare sa ze wil, gange zoure wa!
& we to þe kinge sal say
þat we fand zow ine na place.«
»þane ware ze fals mene, allace,
Sad Cristofore; it sal nocht be
þat ze sal tyne zoure sawlis fore me.«
þane to þame he prechit sa
þat cristine trewcht he gert þame ta
& trew in Criste & be his mene;
& mekly sad he (to) þame þane:
»Behynd my bak my handis bynd
& send me sa one to þe kinge!«

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unus ex judicibus in faciem eum percussit; cui C. vultum discooperiens dixit: nisi christianus essem, meam protinus injuriam vindicassem. 314) Ms. þast. 315) L. A. Tunc C. virgam suam in terra fixit et ut propter conversionem populi fronderet, dominum exoravit. 321—36) fehlen. 337) Quod dum protinus factum fuisset, octo millia hominum crediderunt. 364) l. takit. 347) Rex autem CC milites qui eum ad se adducerent, misit, et cum eum orantem invenissent et sibi hoc intimare timerent, iterum totidem misit, qui et ipsi cum eo orante protinus oraverunt. Surgens C. dixit iis: quem quaeritis? Qui ejus vultum videntes dixerunt: rex misit nos ut te ad ipsum vinctum ducamus. Quibus C.: si ego voluero, nec solutus nec ligatus a vobis duci potero. Dicunt ei: si ergo nonvis, vade liber quocumque volueris, et nos regi dicemus quod te nequaquam invenimus. Non ita, inquit, sed ego vobiscum vadam. Ipse autem eos ad fidem convertit et ab iis manus sibi tergo ligari fecit et

Þane did þai as he þaime bad,
Fore þai ware fore hyme al rad.
Þane ȝed he with þame of his wil,
Quhil he come to þe kinge til,
As of force It had bene.
& fra þe kinge hyme had sene,
He fel fore redoure dōne in hy;
& þane his mene þat stud (hyme) by
Hynt hyme vpe & in cheyre set.
& as he cane his spritis get,
He askyt quhat was his name
& of quhat cunctre þat he cōme.
*Crist*ofore sad hyme in hy:
»Before þat C*r*istis treucht tuke I,
Ay Reprobus was myne name,
Quhare-of now I haf gret schame;
& gyf þu vit wil myne cunctre,
I was borne in Chanane;
& sene I þe feynd forswke,
*Crist*ofore to name I tuk.«
Þe kinge, þat sat þane in his ſtule,
Answert & sad: »Þu arte a foule
Þat tuk to þe þat manis name
Þat hangyt (was) & tholyt schame
& ma nocht helpe hyme-self na þe;
Fore-þi, þu wycht of Canane,
Sacrifice mak oure god & lif,
& þi wechcraft þu a leife!«
Þane sad *Crist*ofore til hyme sone:
»& þai forsuth ful wel has done
Þat to þe name gaf Dagarus,
Þat suthly is now vndone þus:
Ded in þis warld, of fend falow;
& þi fals godis, wel we knaw,
Of mene are mad þat þaime ma ſel,
Bot þare makare þai drav til hel.«

Þe kinge hyme answert þane ine tene
& sad: »fule foule, it is now sene
Þat þu in ȝouthede fosterit was
Ymange bestis ine wildirnes;
Fore-þi þu spekis bestly thinge
To me, & wat þat I ame kinge.
Ȝet þane, gyf þu wil sacrify
To myne godis now ine hy,
Gretly sal I honoure þe;
& gyfe þu wil nocht, trew (to) me,
Þu sal thole hard paynis sere
& eftyre tyne þi lyf but were.«
*Crist*ofore þane, þat wald nocht bow
To þe kink na his godis trew,
He gert in presone þane be done;
& al þai knychtis but ony howne
Þat to þe treucht he had brocht,
Ore he fane, he gert be socht
& hed þaime al fore Crystis sak —
Sik fellonny cane þe kinge þane mak.
& sene he mycht nocht be mycht
Oure-cume *Crist*ofore þane, be slycht
He thocht þane þat he wald
Til his wil gere hyme fald;
And, fore na-thinge sa wele ma mane f. 130
Oure-cume be slycht as ma womane,
Twa demycelis, þat ȝonge ware
& of bewte had na pare,
He gat — and ane Vycena
Callyt þai, & þe tothyre Aquila —
& hecht to þame: gyf þai mycht wyne
*Crist*ofore & gere hyme syne,
Þat he suld gyf þame Ineucht of gude,
Quhare-of to by þame clathe & fude.
& þai hycht to do þat tyt, —
Fore þai ware bordalouris parfyt.

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se regi vinctum praesentari. 390) Quem rex videns territus est et de sede sua protinus corruit. Deinde a servis levatus, de nomine suo et patriae eum interrogavit. 398) Ms. Cr*i*ste. 397) Cui C.: ante baptismum Reprobus dicebar, nunc autem Christophorus vocor. Cui rex: stultum tibi nomen imposuisti, sc. Christi crucifixi, qui nec sibi profuit nec tibi prodesse poterit. Nunc ergo, Cananaee malefice, quare non sacrificas Diis nostris? 413) Cui C.: recte vocaris Dagnus, quia tu es mors mundi, socius dyaboli, Dii autem tui sunt opera manuum hominum. Cui rex: inter feras nutritus es et tu non potes nisi opera feralia et hominibus incognita loqui? Nunc ergo si sacrificaveris, magnos honores a me consequeris, si non autem, suppliciis consumeris. 419) l. fel? 423) Ms. fost*e*ris. 432) Ms. tyme. 433) Nolentem ergo sacrificare in carcerem mitti jussit ac illos milites qui ad C. missi fuerant, pro Christi nomine decollari fecit. Deinde duas formosas puellas, quarum una dicebatur Nicaea et altera Aquilina, secum in carcerem recludi fecit, promittens iis multa munera si eum ad peccandum secum allicerent. Quod videns C. protinus in orationem se dedit. Sed cum a puellis plausu

In*e* presone þane stekit war*e* þai
W*ith* *Crist*ofer*e*, quhar*e* he lay,
& þai fayndyt hyme w*ith* al slicht
To syne w*ith* þame — bot þai ne mycht.
*Crist*ofore for*e* þame þane was rade,
Quhene he saw hyme sa har(d) stede,
& vthyr*e* helpe had he nane,
Bot al to god has hyme tane;
Dewotly þane fel he done
& knelyt & mad his oracione
Al a quhyle, & sene rase
& þat (þa) wemane speryt has
W*ith* stut vysage & auchtful spek:
»Quhat mak ȝe heyr*e*, quhat Is ȝe sek,
Or*e* quhar*e*-to ar*e* ȝe hydyr*e* brocht?«
His vysage þ*ane* sa lycht þame tho*cht*
þat þai war*e* rad & sad in hy:
»Þu god*is* ser*u*and, hafe mercy
Of ws & kene ws how to trew
In a god in quha*me* þu treuys now:
Sa throw þi techinge we ma wyne
Fra hyme for*e*-gewine of our*e* syne.«
*Crist*ofore þane þame prechyt sa,
Or*e* þai of þat place cane ga,
þat þai war*e* redy for*e* to take
Bath payne of ded for*e* *Crist*is sake;
& opynly it tald but bad
þat þai war*e* *Crist*is wema*ne* mad.
& quhene þe kinge þe suthfastnes
Wyste quhou þay c*ri*stine was,
Gret ennoy he had in*e* thocht,
& gert þame sowne til hy*me* be bro*cht*
& sad: »is It suthte þat ȝe
Þusgat has dissawyt me
& has tane *Cri*stis lay
& lewit ȝour*e* god*is* & ȝour*e* lay?
But delay ȝe tel It me!
For*e* I dowt wechit þat ȝe be

Be *Cri*stofor*e* in sorcery,
þat has ȝou led in sic foly.
Bot be my*ne* god*is* I swer*e* ȝ^{u} til:
My bydynge bot gyf ȝ^{e} son*e* fulfil
& sac*ri*fy our*e* godis to
Rycht as ȝe war*e* wont to do,
Ded in hard payne ȝ^{e} sal haf,
To gyf ensampil til þe lafe.«
þane to þe king*e* sad þai in hy:
»Gyf þu wil we sacryfy,
Ger*e* þe streit*is* wele clengit be,
& to þe tempil al cu*me* & se
Quhow þi bidding*e* sal be done!«
& as þai bad, done was sone.
In to þe tempil þai co*me* in hy:
& louſit þar*e* belt*is* spedly
& put þame sone a-bowt þe hals
Of þai maument*is* þ*at* var*e* fals,
& gert þame tak sik a fal
þat þai brak in pec*is* smale;
þane to þame al sta*n*nand þ*ar*-by
þis cane þai sa sorofully:
»Gais & gett*is* ȝou lechis fele
Ȝour*e* brokine godis for*e* to hele!«
& quhene þai tald to þ^{e} king
Hale þe suth of þis tythinge,
Out of wit ner*e* he ȝud,
& bad þame þat by hy*me* stud
A gebet sone to ger*e* ma
& hynge þar*e*-one Aquila,
»& til hyr*e* fete bynd in hy
A gret stane þat be hewy,
þat þir tyrandis (!) ma drau i*n*-tvy*ne*.«
þane his tyra*n*is furth ca*ne* ry*ne*
& did as he þai*me* bad, in haste;
& scho to god sa ȝald þe gaste.
& syne hi*r* cystyr Vicena f. 131
His tormentor*is* he has gert ta,

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mannum et amplexibus urgeretur, surrexit et ait: quid quaeritis et ob quam causam huc introductae estis? 462) Ms. har*e* st. hard. 472) At illae claritate vultus ejus perterritae dixerunt: miserere nostri, sancte Dei, ut in Deum quem praedicas credere valeamus. Quod audiens rex eas ad se duci fecit dicens: ergo et vos seductae estis? per deos juro quod, nisi Diis sacrificaveritis, mala morte peribitis. 503) Quae responderunt: si vis ut sacrificemus, jube plateas mundari et omnes ad templum congregari. Quo facto cum illae introissent templum, solventes cingulum suum posuerunt in colla Deorum et ad terram trahentes in pulverem confregerunt dixeruntque adstantibus: ite et vocate medicos, ut curent Deos vestros. 519) Tunc jussu regis Aquilina suspenditur et ligato ad ejus pedes ingenti saxo membra ejus omnia dirumpuntur. 523) Ms. & st. a. 527) l. hir membris? 531) Quae cum migrasset ad dominum, soror ejus Nicaea in ignem projicitur, sed

& in a fyre, was wele gret,
þat nane mycht nere cume fore hete,
Bath fete & handis bundyne faste
In þe mydis þa kest hyr in haste.
Bot þe fyre na-thing hyre deryt —
þe grace of god hyre sa wel weryt.
þane wend þe kinge It had bene
Sorcery þat he had sene;
Fore-þi hyre hed he gert in hy
Be strykine of dilyuerly. —
Ine gret hy syne gert þe kinge
*Cristo*fore of presone til hyme bryngе.
With yrne schorgis þan gert he
Ine (his) presens hyme downgyne be,
Til hyd & flesche ware ryvine at anys
& of hyme lewyt bot þe bare banis;
þane gert þe kinge ane helme tak
& in þe fyre It red al mak
& one his hewid (it) sone gert do —
Bot it na hurtinge mad hyme to.
& eftyre gert þat fellоune fule
Of Irne mak a mekil stule
& *Cristo*fore þare-one a-bone
Be bundine, & þare-one done
A mekil fyre, & to gere It
Bryne, *be* kest in tare & pyk.

And ȝet þat ſtule be godis grace
Vndir hyme as vax moltine was —
þat to se was ſelkuth thinge —
þat hym nocht deryt at brynnynge,
Bot hale & fere (he) passit his way,
As It had bene bot a play.
& þane þe fellone tyrand-kinge,
þat was sorofull of þis thinge,
Be-hynd his bak his handis bath
Til a gret ſtok gert bynd (hyme) rath,
& gert four hundreth knychtis wicht
With bow & arowis sone þame dycht
To ſchot al hyme fore to sla.
Bot quhene þai ſchot þare arrois sa,
Ine to þe ayre sa hangit all,
þat nane hyme twechit gret na smal,
& nane grewit in ony thinge —
Ovtane anerly þe kynge.
þat wend *Cristo*fore had bene deide
Thru ſchot of arrowis in þat ſtede;
Vith þat ſcornynge gret mad he;
& sowne ane erow in þe ee
Hyme hit & strak (it) owt quytly,
& made hyme blynd one þat party.
*Cristo*fore louſe þane of al band,
Come & before þe king cane ſtand
& ſad: »tyrande, godis fa,
To-morne, I sa þe, ſall I ſlane ma
Ful ending of myne tempоrale lyf
þat I haf led in to mykil ſtryf (?).
For-þi, quhene myne nek is in-twa,
Sowne eftyre myne blud þu ta
& þare-*with* tweche þine ee ine hy,
& þu sal se sone clerly.«
*Cristo*fore furth þane haf þai lede
Furth one to þe hedinge-ſtade.
þare he knelyt ine gud will,
þe ende of his lyf to fulfill,
& mad his prayere dewotely;
Syne to þe baſare ſade in hy:
»Stryk of myne hede, bruthyre dere,
Gyf þu wil be partenere
With me of þe lyf þat I ga to.«
þe baſare, as he bade, cane do
& ſtrak his hewyde of in haſt;
& sa to god he ȝalde þe gaſte. —
þe kinge tuk þane a lytil we

inde illaesa exiens protinus decollatur. 543) Post ergo C. regi praesentatur, qui jussit eum virgis ferreis caedi et cassidem ferream et igneam in caput ejus poni, deinde scamnum ferreum fieri fecit et C. ibidem ligari et ignem injecta pice succendi. 546) Ms. In presone st. In his presens. 558) Ms. & st. be. 559) Sed instar cerae scamnum confringitur et C. illaesus egreditur. 565) Deinde jussit eum ad stipitem ligari et a CCCC militibus sagittari. Sagittae autem omnes in aere suspendebantur nec ipsum aliqua contingere potuit. Rex autem putans ipsum a militibus sagittatum cum eidem insultaret, subito una de sagittis ab aere veniens et retro se vertens regem in oculo percussit et ipsum protinus excaecavit. 561) Ms. fewng, l. selkuth. 583) Cui C.: crastina die consummandus sum, tu igitur tyranne, lutum de sanguine meo facies et oculum inunges et sanitatem recipies. 586) tilge slane. 587) Ms. & ful. 588) Ms. undeutlich. mykil? lyf. l. mysbilyf? 593) Tunc jussu regis ad decollandum ducitur et ibi fusa oratione (598—602 fehlt) decollatur, rex autem modicum de sanguine ejus accipiens et super oculum suum ponens, ait: in nomine Dei et s. Christo-

Of þe fresche blude & vet his ee,
Sayande: »in name of Jhesu
& sancte Cristofore I tweche þe nov.«
þane of þire wordis be þe mycht
Bath fare & clene he gat þe sycht.
& alsa þane of godis grace
Of Inwart licht Illumynt he vas,
As of Cristofore thru þe mycht
He had gottyne ovtwart sycht.
þe kinge Crystis treucht has tane; f. 132
& al his kinryk, ore he fane,
He gert trow in god werray,
& al þe Idolis put away,
& of þare templis kirkis made,
Fore god & fore Cristoforis sak sade (!)
& commawndment gef strat þar-to:
þat, quha mysded, he ore scho,
God ore Cristofore, þai sulde sone
Be tane & to þe dede be done.
þe kinge sa godly wrocht þane
þat he be-come a haly mane,
& now in Joy he is parfyt
With sancte Cristofore, & delyt.
& god gyf grace ws sa to be,
Amen, amen, par cheryte. —

Of þis martyre ine to þe lose
In his preface sais Ambrose:
»God to Cristofere gafe sic grace
Of vertuyse lare þat in hyme was,
þat thru his lare be wertu
Of paianis he had gert trew
Aucht & sexty thousand but ma
& gert al cristyne treucht ta,
& mony vthyre gud dedis dede
Thru syndry myraclis þat he kyde;
Fore owt of bordale he brocht twa,
Vycena and als Aquila,
þat ware fede in þat fendis In
& lange tyme lay follit in syne;
Bot he to god mad þame bowne
Of martyrdome to tak þe crowne,
& send þame forow hyme to hewine,
With gret Joy and angel stewine.
& he ourcome tormentis sere
Ful hard, þat fore hyme grayt were,
As to þe Irne hat wellande
& þe fyre vndir brynnande,
Na þe hat helme of stele
One his hide set hurt hyme na dele;
Na zet foure hundir knychtis thra,
Al þat day schot hyme fore to sla, —
& ane arow done cane lycht
& rewyt þe kinge of ane ee-sycht,
þat of þe blud was heilit in hy
Of Cristofore, martyre mychty;
Of þai fele archeris als a knycht
þat of ane ee had tynt þe sycht,
Be a drope of þat haly blud
Of þat martyre gat sycht ful gud,
& þat drope gaf hyme grace to se
Rychtwyse treucht with hartly ee.
& þis martyre in þat stede
Quhare he resawit temporale ded,
Dewotely mad his vrysone:
þat, quha-sa with deuocione
Seand his ymage prayit hyme til,
þat he þat day suld haf na Il,
& specialy fore sudand deide
& als fore al seknes remede,

phori, et continuo sanus effectus est. 611) Tunc rex credidit, dans praeceptum, ut, si quis Deum et s. Christophorum blasphemaret, continuo gladio feriretur. 619) l. mak. 620) tilge sade. 625—8 fehlt. 631) L. A.: Ambrosius autem in praefatione sic ait de hoc martire: Christophoro tantae virtutis cumulum et doctrinae gratiam, domine, contulisti, ut LXLVIII.M. hominum de gentilitatis errore ad christiani dogmatis cultum coruscantibus miraculis revocares, quique Nicaeam et Aquilinam publico lupanari longo tempore sub meretricia sorde famulantes ad castitatis habitum provocavit easdemque coronam percipere edocuit, propterea inter igneum rogum ferreo scamno constrictus nimium calorem non timuit atque per diem integrum omnium militum sagittis transfigi non potuit; ceterum una ex his carnificis oculum collisit; cui tamen b. martiris cruor, mixtus cum terra, lumen restituit et corporis caecitatem tollendo illuminavit et mentem; nam apud te veniam impetravit, atque, ut morbos et infirmitates repellat, suppliciter obtinuit. 631) Ms. glose st. lose. 635) thru st. of? 647) forow before. 650) l. grabit. 654) hide st. hede. 671) Ms. prayand st. prayit. 673) fore st. of? 683) Ms. þe st. he. 685 ff.) Schluss des Dichters. 690) l. Lycia.

Til al (þai) þat in deide ore thocht
Hyme worschipis ore honouris ocht.
Vitht þat al þai þat by stud nere
A voyce owt of hewine cane here,
þat sad: »Cristofore, mak þe bowne
To cume to hewine & tak þe crōne
Quhare-of þu sal cronyt be;
& god als has granttit to þe
þi bowne, & forthyre grant he mais
Til al þat þe in honoure has.« —

Sancte Ambroß makis lowynge
þis of þis martyr. Bot Ine cane fynd
Of hyme þe dat ine to þe buk,
Hou lange It was fra Crist flesch tuk;
Bot I fynd þat he end cane ma
In þe cite of Lucya
Of Jule þe XXV day.
& of hyme mare cane I nocht say,
Bot prays hyme hartly fore to be
Gud frend til al ine necessite.

XX. Blas(ius).

SEre mene of sere intencione
To sancte Blase has devocione:
Sume fore II of awne ore bane f. 133
þat in þe hals mony mene has tane,
& put has (bene) in to parele als
Fore thinge þat hapnyt in þe hals;
& sume mene honouris hyme fore-thi
þat þare gudis suld multyply;
& sume mene gud opunyone
Has, þat til honoure hyme are bone,
Suppos þai wat nocht certanly
Quhat mane he was. þare-fore I,
þare gud opunyone to eke,
Set me rycht besyly to seke
Quhat mane he was & of quhat land;
Til at þe laste þat I fand
Of hyme ine (to) þe »goldine legende«
Bath þe begynnynge & þe ende,
As I sal here vndo ȝou to
But ony ekine set þare-to,
As in sentence mare ore les.
Fore þis Blase sa debonare was
& haly, þat (!) þe cristyne mene

In Sebast ware dwelland þane
Of Capadose, his land ine til
Mad hyme byschape aganis his wil.
þe sammyne tyme Dyoclyciane
Fore godis sak slew mony ane,
Sparand nothyre mane na wyfe
þat he wyst led cristine lyf;
To cristine treucht sik fa was he.
&, as *I* sad, of þat cunctre
Suppos sancte Blase byschape was,
Fore dout of dede ȝet nocht-þe-les
Til wyldirnes he went alane,
Fore-dout of Dyoclyciane,
& þare ine to (a) wasty stede
Heremytis lyf wel lange he lede;
Quhare vthyre lyfynge had he nocht
Bot as þe foulis til hyme brocht, —
þare-of wele he was content
& t(h)ankit god þat he hyme lent.
A kryk in (to) a crage he hade,
& þare his dwellinge has he mad.
Quhare wyld bestis oure all
Ilke day (come) gret & small,

Die Quelle ist L. A. (cf. v. 17) Cap. 38; die etymol. Einleitung fehlt. V. 1—21 Einleitung des Dichters. Überschrift Blaß, im Index Blasius.

22 ff.) L. A.: Blasius cum omni mansuetudine et sanctitate polleret, christiani eum in Sebaste civitate Cappadociae in episcopum elegerunt, qui episcopatu suscepto ob Dyocletiani persecutionem speluncam petiit et ibi eremiticam vitam duxit; cui aves pabulum afferebant ac ferae (Gr. fere) ad eum unanimiter confluebant, et dum usque imponeret manum iis benedicens, non recedebant ab eo. Denique si quae infirmabantur, ad eum continuo veniebant et sanitatem ad

þat in*e* þe forest rest can ta,
Hart & hynd, da & ra,
To conford hyme, þat an*er*ly
Dwelt in*e* þat hole; bot no*ch*t-for*e*-þi
þai wald no*ch*t lef his man*s*ione
Til he gaf þame his b*e*ny*s*one.
& gyf It hapnyt ony of þa
Ony seknes for*e* to ta,
Til hyme for*e* helpe It vald sek,
As to þe leyche dois þe sek,
& stil *with* hyme þar*e* abad
Til It gat þat It so*ch*t had. —
Of þat cu*n*ctre þe president
Til hu*n*tyne has h*is* kny*ch*tis sent.
& quhene þai al a day had so*ch*t
In þe wod, þai fand ry*ch*t no*ch*t,
To of chans þai come ner*e* by
þe place quhar*e* sanct*e* Blase ca*n*e ly,
& þar*e* gret multy3ud fand
Of wyld best*is* one þa*m*e gowand.
Of þe quhilk*is* for*e* þa my*ch*t nane
Sla, abaysit þa past hame
& tauld þe lord quhow þa fand
A ma*n*e in (to) a kryk sittand
& hyme befor*e* sa gret plente
Of wyld best*is*: farly was to se,
& sad (þat) þai my*ch*t nane of þai
For*e* þat ma*n*e nothyr*e* tak na sla.
þane send he ma kny*ch*tis þa*m*e *with*
To hwnt in (to) þat sa*m*my*n*e fyrth,
& bad: gyf þai þat ma*n*e cuth fynd
Or*e* vthyr*e* folk, þai suld þa*m*e bynd
& bryng*e* to hyme but delay.
& went þai furth one þar*e* way.

Bot or þai come, þat Ilke ny*ch*t
Cryst aperyt to Blasis sy*ch*t
& sad: »ryse & mak me oferand!«
& be þat Blase ca*n*e vnd*ir*stand*)
þat he sowne was to tak
þis warldis dede for*e* Cr*ist*is sak.
Sowne come þane (þir) kny*ch*tis in hy
& bad Blase þat he spedly
Suld pas & hyme-self pres*ent*
To þar*e* lorde, þe presydent.
þane answeryt he *with* glad cher*e*
& sad: »welcu*m*e, my*n*e falowis dere!
Be pr*e*we of 3ou ry*ch*t wele I se
þat Cr*ist* has (had) gud thocht one me.«
þane he rase & 3ud his way
With þame, & þame prechyt ay
Cryst*is* fa & myraclis wro*ch*t. —
þane for*e* his halynes hy*m*e so*ch*t
A woma*n*e & fand hy*m*e in þ*at* sted,
& bro*ch*t hyr*e* sone in poynt of ded:
For*e* of a fesch our*e* h*is* hals was gane
Al onpersawit (?) a gret bane.
Rycht pituysly þa*n*e cane scho gret,
& hyr*e* son*e*, be-for*e* his fet,
& prayt hyme for*e* Cr*ist*is sak
þat he hyr*e* son*e* hale wald mak.
Sanct*e* Blase one hy*m*e þe hand ca*n*e lay
& to god þis cane he pray:
þat he suld hale be of þat Il,
& al vthyr*e* þat prayt hy*m*e til,
& of ony vthyr*e* seknes als
þat grewit þame in þar*e* hals.
þane rase þe chyld & a-va ca*n*e ga
As he had wittine of na way. —

*) Fol. 134 u. 135, fol. 148 u. 149 fehlen seit mehreren Jahren im Ms. Ich gebe den Text hier nach einer mangelhaften Abschrift im Besitz Bradshaw's, worin jedoch die Vorderseite von fol. 149 fehlt.

integrum reportabant. 32) Ms. he st. I. 59) Praeses igitur illius regionis dum milites suos ad venandum misisset et illi in vanum alibi laborantes ad antrum s. Blasii casu pervenissent, magnam ibidem bestiarum multitudinem ante ipsum stantium repererunt; quas dum nullatenus capere possent, attoniti suo domino nuntiarunt, qui statim milites plures misit et ut ipsum cum omnibus christianis ad se adducerent, praecepit. 81) In ipsa autem nocte ter Christus ei apparuit dicens: surge et offer mihi sacrificium. Ecce autem advenerunt milites dicentes: egredere, vocat te praeses. 89) Ms. presone st. present. 91) Quibus respondit s. B.: bene venistis, filii, nunc video quod Deus non est oblitus mei. Pergens vero cum iis nunquam a praedicatione cessavit et coram iis mirabilia multa fecit. 97) Ms. be st. &. 98) Tunc mulier quaedam filium suum morientem, in cuius gutture os piscis transversum erat, ad pedes ejus attulit et, ut sanaretur, eum lacrymis postulabat. S. vero B. super eum manus imponens oravit ut puer ille et omnes qui in ejus nomine aliquid peterent, sanitatis

& als sancte Blase passit furth his way,
A powre womane cane hyme say:
»Godis seruand, I pray þe
þat sume helpe þu wil gyf me
þat, bot a gryse, had gud nane,
& þat a wolfe has fra me tane;
þe quhilk fore god I pray þe sane,
þat hyme þu gere it bryng agane.«
þane sad he: »wyf, be nocht grewit,
Fore god sal mak þe be rele(v)yt.«
With þat þe wolf þe gry(s) (has) brocht
Vnhurt & vnskathit owcht. —
þane entryt in (to) þe citte
þe knychtis þat hyme led, & he,
& sone of hyme has mad present,
Or þai fane, to þe presydent:
þat commawndyt þame but bad
þat to presone he suld be had. . . . . .
Sancte Blase before hyme, he cane say:
»Welcume, gud Blase, welcume ay,
& al-wais mot þu lef in blyse,
Fore frendis til oure godis þu Iȝ!«
þane Blase sad hyme: »(In) Ioy þu be,
þu nobile prince of þis cunctre!
Say nocht of godis, bot of god,
Fore þat word afferis ay be ode,
Na nane sic suld mene godis mak
þat suthfastly are fendis blak
And sal be brynt in lestand fyre,
& þare serwandis in to þare hyre.«
þe presydent þane was (ful) wrath,
& bad his knychtis tak hyme rath
& fyrst with stawis sare hyme dyng,
& syne in presone als hyme thryng.
þane sad hym Blase with ſtur chere:
»Certis, þu art a foule, but were,
þat thru þi paynis trewis now
Fra god verray to gere me bow,
þat confortis me & strinthis sa.«
þe knychtis þane hyme dang but hone
& bundyne has in presone done. —
þe powre wyf þane, quhene scho hard
Quhou fellely þai vith Blase ferd,
þe gryse þat þe wolf rewit hir had
Scho tuk & slew but abad,
& hyme-til þare-of scho be-socht (!),
& bred & candil has als brocht,
& to þe presone, quhare sancte Blase
Was, þis brocht scho has.
& he þar-of gret thank cane ma
To god & to þe wyf alsa,
& þare-of ȝet as his will;
& syne þe womane sad he til:
»Euire-ilke ȝere a candil ta
& þare-of offerand to me ma
In to þe kyrk þat sowne sal be
Halowit in the name of me: f. 135
& þu gud prosperite sal haf
þare-eſtyre, & al þe layf
þat me honouris, vith wax ore offerand,
Quhene-euire þai be & of quhat land.«
& to þis wyf fel as he cane say. —
Eftyre þat þe presydent
Sancte Blase til hyme gert present,
& hyme cane flesche & mak tysyng
Fore to fore-sak Crist his kynge
& til enclyne fals godis till;
Bot he mycht neuir wyne his will.
& quhene he schaw he wald nocht
Lof his godis na of þame rocht,

beneficium obtinerent, et statim sanatus est. 102) Br.: on fewe hert. 115) Mulier quaedam paupercula unum solum porcum habens, quem tamen violenter lupus rapuerat, s. Blasium deprecabatur ut sibi reddi faceret suum porcum; qui subridens dixit: mulier, noli contristari, reddetur tibi porcus tuus. Continuo lupus venit et porcum viduae reddidit. 126) Ingrediens B. civitatem jussu principis carceri mancipatur, alia vero die jussit praeses ipsum sibi praesentari; quem videns blandis sermonibus salutavit dicens: gaude Blasi, amice deorum. Cui B.: gaude et tu optime praeses, sed ne dicas esse Deos sed daemones, quia aeterno igni cum his qui eos honorant traduntur. Iratus praeses eum fustibus caedi jussit et in carcerem retrudi fecit; cui B. dixit: insensate speras per poenas tuas Dei mei a me auferre amorem, qui ipsum in me habeo corroboratorem. Nach 132 fehlen Verse. 144) Ms. is to. 148) Ms. clere. 151) Ms. trewit. 156) Audiens haec vidua illa cui porcum reddiderat, porcum ipsum occidit et caput cum pedibus, candela et pane, ad s. B. deportavit; ille gratias agens comedit sibique dixit: singulis annis candelam in ecclesia nominis mei offeras, et tibi et quicunque hoc fecerit, bene erit. Quod semper egit et sibi prosperitas multa fuit. 165) Ms. wolf st. wyf. 177) Ms. Fore eftyre. 177) Post hoc cum eductum praeses a carcere ad deos inclinare non posset, jussit eum in ligno suspendi et carnes ejus cum ferreis pectinibus laniari, et sic iterum

He gert his knychtis but pyte
Hang hyme wele he one a tre,
& gert þame keme his tendir flesch
With Irne camys, til al was
Rewyne of til þe banis bare;
Syne tuk hyme done, þat was sa sare,
& gert hyme in presone bynd. —
Sewine wemane come þane hyme be-hynd
Folowand þe way þat he ȝud,
Gaderand þe dropis of his blud,
& as gret relyk þat blud mad —
Sic hope in god & hyme þai had.
þe presydent quhene (he) herd þis,
Owt of his wit nere gane is,
& bad þame þai wemane tak
& strenȝe þame sacrifice to mak.
& þai til hyme answerit sone:
»Gyf þu wil reuerens be donê
To þi godis in opine sycht
Be ws, þat sal ws þare-to dycht:
Gere bryng þame to þe locht, quhare we
Ma wesch ws & clene be,
To mak clenly oure sacrifice
To godis þat (þu) sagat pryse.«
þe presydent was þane rycht blyth,
Fore he wend þai wald do alswith
As þai sad; fore-þi ilkane
He gert his godis owt be tane
& haf þame to þe vatyre-syd,
þat was ferly depe & wyde.
þe sewine wemane þane, ore þai stynt,
Ilkane a god in hand has hynt
& keste þame in þe watir depe,
& sad: »it nedis nocht to seke
þame, gyf þai godis be,
Fore þare mycht here sal we se.«
& quhene þe presydent þis harde,
As wode of wit hale he ferde,
& strak hyme-self in (to) þe face,
Sayand to þame þat by hyme was:
»Quhy thole ȝe þame oure godis tak
& þis to kast þame in þe lak?«
His ministeris answert hyme
þat þai with falset & with gyne
Had hyme disawit & þame als,
Fore nane wald treu þai had bene fals.
þe wemene answert þat quhill
þat »suthfast god tholis na gyle;
Bot, had ȝoure godis suthfast bene,
þai had persawit wele & sene
þat we wrocht fore to do þame il.«
þe presydent with fellone will
Gert melt leyd in fusione
& gert clammys lad by done
& sewine hawbrekis red brynnand, . . .
One vthyre half sewine sarkis schene
He gert lay a-pone þe grene,
& sad: »wemane, awysis ȝow
Quhilk of þyre twa ȝe wil tak nov:
Othyre þire serkis tak ȝe lo
& honoure to oure godis do,
Ore ellis þe hawbrekis & þe lede
& Irne clammys to þe ded!«
& of þai wemane sewine ane
þe sewine sarkis vpe has tane
& flang þame in þe fyre in hy.
þane had scho childir twa hyre by,
þat sad til hyre: »modir dere,
Lewis nocht be-hynd þe here,
Bot fil ws now with swetnes

in carcerem reportari. 179) Ms. he st. hyme. 187) Ms. kene. 192) Septem mulieres sequentes guttas sanguinis colligebant: quae mox tenentur et ad deorum sacrificium compelluntur. Quae dixerunt: si vis ut Deos tuos adoremus cum reverentia, mitte eos ad stagnum, ut faciebus ablutis mundius adorare possimus. Laetus praeses efficitur et citius quod dixerat adimpletur. Illi vero Deos arripuerunt et eos in stagni medium projecerunt dicentes: si Dei sunt, videbimus. 216) Ms. tynt. 221) Quod praeses audiens et prae ira insaniens et se ipsum percutiens dixit ministris: cur non tenuistis Deos nostros ut non mitterentur in profundum laci? Cui dixerunt: dolose tecum locutae sunt mulieres et eos in stagnum projecerunt. Cui mulieres: Deus verus dolos non patitur, sed et si Dii fuissent, praescivissent utique quid iis facere volebamus. 236) Et iratus praeses jussit plumbum liquefactum et pectines ferreos et VII loricas igne candentes ex una parte parari et ex alia VII camisias afferri lineas. 237 und 247) l. camys? Nach 239 fehlt ein Vers. 252) lewis st. lewus. 243) Quo dicente: ut ex his quod mallent eligerent, una illarum duos parvulos habens audacter cucurrit et lineas camisias accipiens in caminum projecit, pueri vero matri dixerunt: non nos mater dulcissima post te relinquas, sed sicut nos replesti dulcedine lactis, sic nos reple dul-

Of hewynnis blyse þat sal nocht cese! «
þire wemene þane þe presydent, f. 136
Fore he ne mycht change þare entent,
Nakit one treis gert hangit be
& þare flesche rywine, þat he mycht se,
With Irne kamys to þe bane.
Bot of þare flesch blud rane nane,
Bot fore þe blud þe mylk owt rane.
To þame sa noyt ane angel þane,
To confort þame, come of hewyne
& sad to þame with swet stewine:
»Haf ȝe na dred, myne cisteris dere,
Bot beis confort & makis gud chere!
Fore wark-mane, þat cane wele begyne
& mak gud end, ore he blyne,
Fore his wark sal haf warysone
& of his master benysone.«
þane ordenyt þe presydent
To put þai sewine to gret torment
& in þe mikil fyre þai made
He gert þame castine be but bade.
Bot þat fyre be godis grace
Sa sodandly þane slokit was,
þat payne of It nane feld þai.
þane cane þe presydent þame say:
»Dois away ȝoure sorcery
& til oure godis al-mychty
Mak sacrifice, as ȝe suld do!«
þane with a woyce þai sad hyme to:
»þat þu begonnyne has, fulfill!
Fore god has callit ws hyme til
Til bruk with hyme þe blyse be-one.«
þe tyrande sentence gaf þane sone
To stryk þare nekis þare ine-twa.
Bot quhene þai þat payne suld ta,
One þare kneis þai set done
& þis mad þare oracione:
»Lord god, þat of þi gret mycht
Fra merknes ws has brocht to lycht
& sacrifice of ws wil make,
In pece oure saulis nov þu tak
& send ws to þat lifand lyf
þat we haf ȝarnyt in þis stryf!«
Bafaris þane þare hedis of strak,
& þare saulis god cane tak.
Quhene þis was done, þe presydent
Gert sancte Blase til hyme present
& sad til hyme: »quhat is þi thocht?
Wil þu oure godis honoure ore nocht?«
Quod he: »tyrand, wit þu wele
þat I þi manance dred na dele;
Fore-þi do one quhat-(sa) þu wil,
My body here I gef þe til.«
þe tyrand þane gert bynd hyme fast
& in a depe locht hyme cast.
Bot god hyme lofyt & he in hy
ȝed one þe watyre as one land dry,
Fra he þe cowrs one it had mad,
& þare dwelt & lange abad,
& one þat folk lowd criyte he:
»Gyf ȝoure godis werray be,
In þare name cumis to me now;
Ine þame þane I sal als trew.«
þane of þat folk of il lyf
ȝede in þe locht sexty & fyfe,
Gyfand þare godis treucht to
þat þai, as he dide, suld do.
Bot sodanly þai drownyt al,

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cedine regni coelestis. 257) Tunc praeses jussit eas suspendi et carnes earum pectinibus ferreis laniari, quarum carnes ut nix albissimae erant et pro sanguine lac fluebat. 258) Ms. gere. 264) Cum autem supplicia invitae ferrent, angelus domini ad eas venit et eas viriliter confortavit dicens: nolite timere, bonus enim operarius qui bene incepit et bene perficit, et a conducente se benedictionem meretur pro completo opere et mercedem accipit pro labore et gaudium possidet pro mercede. 273) Tunc praeses jussit eas deponi et in caminum mitti, quae divinitus exstincto igne exierunt illaesae. Quibus praeses: jam nunc magicam artem dimittite et deos nostros adorate. Quae responderunt: perfice quod coepisti, quia jam ad regnum coeleste vocatae sumus. 285) Ms. hyme ws. 288) Tunc ille data sententia eas decollari mandavit; quae dum decollari deberent, flexis genubus adoraverunt dicentes: Deus qui nos a tenebris separasti et in lucem dulcissimam adduxisti, qui nos sacrificium tuum fecisti, animas nostras suscipe et ad vitam aeternam facias nos pervenire. Et sic truncatis capitibus ad dominum migraverunt. 296) l. lestand? 301) Post hoc jussit praeses Blasium sibi praesentari et dixit ei: vel nunc adora Deos vel non. Cui B.: impie non timeo minas tuas, age ut vis, corpus enim meum penitus tibi trado. 305) Ms. þe st. he. 309) Tunc jussit (eum) mitti in stagnum. Ipse vero aquam signavit et mox sicut terra arida fixa remansit;

& ferlyand mony how þat suld fal.
þane ane angel lichtit done
Fra hewine & sad in swet sone:
»Dere Blase, cum þine of þat layk
& crone of martirdome to þe tak
In hewine, þat is derly mad!«
þane Blase to þe land but bad
Come, & sone þe presydent
Gert hyme before hyme be present
& sad til hyme: »has þu ȝet thocht
Oure godis til honoure ore nocht?«
Sancte Blase sad til hyme þane:
»Waful wreche, þe byrde wele kene
þat fals godis I honoure nane
þat are mad of stok ore stane.«
þane bad þe tyrand, mene suld ta
Sancte Blase & strik his hed hyme fra.
& he to god mad thankynge
þare-of & þis mad praynge:
»Lord Jhesu, fore þi gret powste
My bowne, I pray, þu grant to me f. 137
þat, quha-sa-euire in þare throt
Seknes has, awne ore mot,
Ore ony-kyne perplexite,
Ore ony vthyre Infyrmyte,
Or ȝet at me succure wil seke
þare bodely gudis fore til eke,
& menskis me with þare offerand,
With candel or mes, ore prayand:
Lord Jhesu, fore þi mykil blyse
At myne request grant þame þis,
þat gud & goldinck (?) þai ma haf
With hele, gyf þai þare-eftir crafe.«
A woice of hewine þane, erand al,
One sancte Blase swetly cane cal,
Sayand: »to god þu art sa dere
þat he has tyd þe þi prayere
& ȝet wele mare sal gyf al þai
þat of þe mencione wil ma.«
þe basare þane, ore he stynt,
A scherand swerd has he hynt,
þe hed he strak fra þe hals,
Of Blase, & of þe chyldir als
þat I haf tald before of here,
One þe thryd day of februare
Thre hu(n)dyre ȝere auchty & aucht
Fra Jhesu Criste oure flesch had laucht. — . . .
Als wysly helpe me hyne to twyne
But schame, det ore dedly syne.

XXI. Clement.

To translat is myne entent
þe haly story of Clement.
þat at name had worthily:
Fore he was al ful of mercy;
& in his ded he was rycht wyse
& in his word þat al dewice
& rype in conuersacione
& mek in contencione.
& of sere I haf herd tald
þat wedyr & wynd he has in wald;
Fore-þi dewot til hyme suld be
þai þat saylis (in) to þe se.
& was cumyne of nobile kine
Of Rome, þat Ilke towne with-In.

dixitque: si veri sunt Dei vestri, ostendite virtutem eorum et ingredimini huc. Ingressique LXV viri stagnum, continuo sunt submersi. 325) Angelus autem domini descendens dixit ei: egredere Blasi et coronam tibi a Deo paratam suscipe. 330) Cumque exiisset, dixit ad eum praeses: omnino decrevisti non adorare Deos? Cui B.: cognosce, miser, quia Christi servus sum nec daemones adoro. 339) Et statim jussit eum decollari, ipse autem oravit ad dominum: ut, quicunque per infirmitatem gutturis vel alia quacunque infirmitate ejus patrocinia postularet, exaudiretur et continuo liberaretur. Et ecce vox de coelis ad eum venit quod sic fieret ut oravit, sicque cum duobus puerulis decollatus est circa a. d. CCLXXXIII (!). 353) Ms. ws st. þis. 357) erand st. herand. 358) Ms. swe swetly. Vor 370 fehlen Verse.

Vgl. L. A. Cap. 170. L. A. führt mehrere Etymologien auf. 3 ff.) Vgl. L. A.: Vel, sicut in glossario, Clemens dicitur dulcis, justus, maturus, pius; justus in actione, dulcis in sermone, maturus in conversatione, pius in intentione. 9—12) nicht in L. A. 12) Ms. to st. in? 13) L. A. Clemens

& his fad*ir* Faustidyane,
& his mod*ir* Mantydyane
War*e* callit, & his brethir*e* twa
Faustin*us* & Faustus alsa,
þane borne bath one a ny*ch*t,
Fully & fayr*e* to man*is* sy*ch*t.
þ*us* wem*an*e was of sic bewte
þat it was wo*n*d*ir* for*e* to se.
For*e*-þi hi*r* husband*is* bruthy*r*e
Hyr*e* lufit mar*e* þ*an*e ony vthyr*e*.
Bot his ȝarni*n*ge scho ne wald fulfil,
Na ȝet hyr*e* husband*e* tel It til,
For*e* dowt of fede betwe*n*e þ*am*e twa.
þar*e*-for*e* scho hyr*e* awysit swa
þat for*e* a quhile scho wal(d) gang*e*
& dwel vthyr*e* folk amang*e*,
Til þat hyr*e* mach had forȝet
Is foly þat he one was fet. —
For*e* be withdrawine of acceß,
Is flokit of sic wantones.
For*e* wantones mak*is* ȝouthed wod
Thru plesand & wanton*e* fud.
For*e*-þi scho tho*ch*t þ*at* hyr*e* absence
Agañis foly suld mak defence.
þane, hyr*e* purpos to fulfill
& ger*e* hyr*e* m*an*e co*n*tent þar*e*-til,
Scho sad, þat scho had sene a sy*ch*t
þat hyr*e* disesit al þat ny*ch*t
& owt of mesur*e* mad hyr*e* rade,
Bot owt it to tel dowt scho had.
Hyr*e* husband sone but delay
Bad til hyme scho suld it say.
»Sir, scho sad, me tho*ch*t, to me
Aperyt a m*an*e awful to se,
þat bad I suld my barnis twa
Tak & of þis cunctre ga
& be þar*e*, til þat he
To cu*m*e agane lewit me;
Bot I dyd þat, þai & I
Suld peryst be soroufully.«
þane scho gret one hy*m*e so sare;
& he, þat luffit na-thing*e* mar*e*
þane hyr*e*, to content hyr*e* sone,
He sad: »deme, It mo*n*e be done,
I wil þat þu þe redy make
& a gret menȝe with þe take,
& þi twa twy*n*nis als with þe,
Sene þat It mone nedly be.
& our*e* þe se til Athenas,
Gyf fortowne wil, I red þe pas,
& ger*e* þe barnis gang to layr*e*;
For*e* science habundis þar*e*.«
þane was scho fayne & hyr*e* mad
Redy sone but mar*e* abad,
& he held w*ith* hyme at hame
His ȝongest sowne, Clem*en*t be name,
þat þat tyme was fyftene ȝer*e*,
To co*n*fort hyme in*e* sic myster*e*.
þane to se Matydyane
W*ith* hyr*e* barnis he wais has tane,
& schipyt & raysit sale one hy*ch*t
& saylit furth. til one a ny*ch*t

f. 138

episcopus ex nobili Romanorum prosapia ortus est. Pater ejus Faustinianus, mater vero Macidiana nuncupata est, habuitque duos fratres, quorum unus Faustinus, alter Faustus dicebatur. 21) L. A. Cumque Macidiana mater ejus mira corporis pulchritudine polleret, frater viri sui libidinoso amore in eam vehementer exarsit. 22) Ms. is st. it. 23) Ms. his st. hir. Ms. husband*is*. 25) L. A. Cum autem eam quotidie molestaret et ipsa sibi nullatenus assentire vellet viroque suo hoc revelare timeret, ne inter duos fratres inimititias suscitaret, cogitavit per aliquod tempus se a patria abseontare, donec illicitus amor conquiesceret, quem aspectus praesentiae inflammaret. 33—38) Zusatz. 33) Ms. for to be. 39) L. A. Ut autem hoc a viro suo obtinere posset, somnium valde confinxit callide, quod in hunc modum viro retulit dicens: ecce quidam mihi per visum adstitit mihi praecipiens ut confestim cum duobus geminis, sc. Faustino et Fausto, ex urbe discederem et tamdiu abessem donec ipse mihi reditum imperaret; quod si non facerem, simul cum duobus liberis interirem. 40) l. consent. 55) Quod vir audiens expavit ac uxorem cum II liberis et familia multa Athenas misit, ut et ibi maneret et filios faceret erudiri, minorem autem filium, sc. Clementem, cum esset annorum V, sibi pater in solatium retinuit. 73) L. A. Cum autem mater cum filiis navigaret, nocte quadam navis naufragium pertulit et mater sine filiis a fluctibus ejecta super qnoddam saxum evasit, quae duos natos periisse considerans prae ninio dolore in maris fundum se praecipitasset, nisi quia eornm corpora se reperturam sperabat. 74) Ms. he wais.

þai brak one a grak, þat lay
Hyd in þe se, nere þe day.
Sa hapnyt þat Matydyane
Was castine to þe land alane;
& hyre barnis, hyre vnwitand,
Til It was day, ware fletand
One a burd, & sawit ware,
As I sal tel ȝow forthyrmare.
& þe modir, quhene It was day,
Bath hyre barnis þat myssit away,
Hyre-self had castine in þe se
Na-ware scho trewit þai suld be
Castine to land, þat scho mycht haf
þare ded boydis fore to grawe.
& quhene scho sykyrly has sene
þat þai away (war) quhyt & clene,
Scho goulyt & grat & rawe hir hare
& dange hyre body & face bare
& with hyre techte hyre handis bat,
þat rewth was to se hyre stat;
Na confort wald scho nane tak,
þocht sere wemane come fore hyre sak
Hyre mykil sorow til a-mese,
þat tauld how þame hapnyt was
Frawart fortone als mykil & mare;
Bot þai cuth nocht keyle hyre care.
Til at þe laste, to mend hyre chere,
A vedow has sad, stannand nere,
Quhow þat scho tynt had hir husband
þat ȝunge mane was & awenand,
Schort tyme before apone þe se —
Fore maryne rycht gud was he,
& fore hyme sic doule had tane
þat housband wald scho neuir nane.

With þat sume confort cane scho ta,
& vith þis wedou til house ga,
& dwelt with hyre & wane hir met,
Syk as scho mycht with handis gat.

Sone eftyre hyre handis twa,
þat scho had bittine, wordit sa
Vnhelful, þat scho mycht nocht swynk
Na wyne with þame met ore drink;
& þe wemane, scho cane vith dwel,
In þe parlesy sa sadly fel,
þat Matydiane worthit ga
To gat lyfinge to þame twa;
Fore nothyre of þame had vthire gud
Bot þat þai thigyt to þare fud. —
& fra a ȝere was fully gane
Fra þe tyme scho come fra hame,
Hyre husbandis messyngeris wend
Til Athenis hyre eftyre-hend,
As he þat wend scho had bene þare
With hyre twa soñys at þe layre.
Bot quhene þai come, þai nocht fand,
Na of hyre hard ony tythand,
& come agane & tald how þai
Had tynt þare trawale. But assay
He wald gyf mene mycht fere ore nere
Of hyre ony tythinge heyre:
New messyngeris send he sowne.
Bot, as þe fyrst did, þai haf done.
þane was hyre husband ferly wa
& thocht þat hyme-self wald ga;
& in gud ȝemsel lewit Clement
& his self to schipe is went. —
þane eftyre Clement twenty ȝere

77) grak st. crag. 86) Ms. alvay? 91) L. A. At vero, ubi nec vivos nec mortuos se reperire posse cognovit, clamores et ululatus maximos dabat, manus suas morsibus lacerabat nec ullam consolationem ab aliquo recipere volebat. Cumque multae mulieres adstarent quae sua infortunia eidem narrarent et illa ex hoc consolationem non reciperet, affuit quaedam mulier inter ceteras, quae virum suum adolescentem et nautam in mari periisse asseruit et ob sui amorem postmodum nubere recusavit. Recepta igitur qualicunque consolatione, apud ipsam manebat et quotidianum victum suis manibus acquirebat, sed non multo post manus ejus, quas crebris morsibus laceraverat, sine sensu et motu adeo sunt effectae ut cum ipsis nullatenus operari posset. 101) Ms. & frawart. 112) Ms. wodou. 118) Illa autem quae eam susceperat, paralisin incurrit et de lecto surgere non valebat, sicque M. mendicare compellitur et ipsa cum hospita ex his quae invenire poterat, pascebatur. 125) Completo anno, quo M. cum liberis discessit e patria, misit Athenas nuntios vir ejus, ut ipsos requirerent et quid agerent intimarent. Sed illi qui missi fuerant, nullatenus redierunt. Denique cum alios misisset et illi revertentes se nullum inde vestigium reperisse narrarent, Clementem filium sub tutoribus dereliquit et ipse ad quaerendum uxorem cum filiis navem conscendit, sed minime rediit. 137) Ms. now? 143) Viginti igitur annis Clemens orbatus stetit nec de patre vel matre vel de fratribus aliquod in-

Dwelt þat hame & cuth noc*ht* here
Of fad*ir* na mod*ir* (ony) tythand,
Quhar*e* þai be-come in*e* ony land.
& in þe meyntyme he hy*me* gaf
To get sciens our*e* þe lawe,
& þar*e*-In sat sa hale his thoc*ht*
þat he þar*e*-of wane þe locht. f. 139
To wyt þane, ful besy was he,
Gyf þe sawle vndedly myc*ht* be,
& ȝed ful of(t) þan*e* for*e*-þi
To þe scule of phylosophy.
. . . . . .
. . . . . .
Scornand hyme, callit hy*me* wod;
Sa amang*e* þame þis Clemen*t* stud
& hyme sic questione ca*ne* mowe
In*e* fcornyng*e*, his wit to pr*o*we:
»Quhy is þat a lytil fla
Has sex fete & wengis twa,
& quhy þe gretaste camele
Has bot four*e*, as we se wele?«
Til hyme sad sanct*e* Barnaba:
»þu ful, ethe war*e* answere to ma
To þi questione, gyf suthfastnes
Had þe mowit; & neu*ir*-þe-les
It war*e* bot tynt wark ȝ[u] to schaw
þe cause þar*e*-of, for*e* ȝe mysknaw
Of creatour*is* þe makere;
For*e*-þi na wond*ir* þoc*ht* ȝe *ere*.«
þane Clement to þis word tuk kep
& hyd It in his hart sa depe,
þat eftyr*e* (he) throw Barnaba
þe cr*is*tine treucht in hyme ca*ne* ta;
þe quhilk hy*me* tacht sa þ*at* he ca*ne* ga
To sek sanct*e* Petyr*e* in*e* Juda,
þe quhilk hyme taucht sa þ*at* he
Of sawle trewit inmortalyte.

SyMone Magus þa*ne* was
Ful of fello*n*ny & wikitnes
& had *with* hyme dyscypl*is* twa:
Viseta callit & Aquila;
þe quhilk*is* eftyr*e* a quhile sene
Lewit hyme & to Petyr*e* sene,
Seand his falset, one þai paſte
& til Petyr*e* anerdit fast.
At Clement þa*ne* Pet*ir* cane sper*e*
Quhat kine he had & quhat þai war*e*.
& he hyme tald, & noc*ht* hyd,
How til his fad*ir* it betyd,
& til his modyre & brethire fyrst,
He tald hale, for*e* he best wyst,
& sad þat gret hope had he
þat his mod*ir* in þe se
Was drownyt & hyr*e* barnys twa,
& his fad*ir* for*e* doule & wa
He trewyt in þe se mysferde.
& fra sanct*e* Petyr*e* þis had hard,
My*ch*t noc*ht* *con*teyne þane, but he
Be-howyt gret for*e* (pure) pitte. —

dicium invenire potuit. Ipse autem C. studio litterarum se contulit et summum philosophiae apicem apprehendit. Desiderabat autem vehementer et studiose quaerebat qualiter sibi animae immortalitas persuaderi posset. Ob hoc philosophorum scholas semper adibat et siquidem, quod immortalis esset obtinebatur, gaudebat, si quando vero, quod mortalis esset, concludebatur, tristis discedebat. Nach V. 154 fehlen mehrere (c. 12) Verse. Denique cum Barnabas Romam venisset et fidem Christi praedicaret, philosophi eum tamquam insanum et amentem deridebant. Unde et quidam, qui secundum quosdam fuit Clemens philosophus, 155) qui eum primo sicut alii deridebat et ejus praedicationem contemnebat, talem quaestionem pro derisu Barnabae fecit dicens: cum culex animal sit exiguum, quid est quod sex pedes habet et insuper alas possidet, elephas autem, cum sit immane animal, nec alas possidet et tantum quatuor pedes habet? Cui Barnabas: stulte, tuae quaestioni respondere perfacile possem, si veritatis causa discendae quaerere videreris, sed nunc de creaturis vobis dicere aliquid absurdum est, cum a vobis creaturarum conditor ignoretur; quia enim creatorem non cognoscitis, justum est ut in creaturis erretis. 153) Ms. þame. 170) Ms. ar*e* st. ere. 171) Hoc verbum cordi Clementis valde inhaesit, ita quod fidem Christi instructus a Barnaba recepit et in Judaeam ad Petrum postmodum properavit, quem ille de fide Christi instruxit et animae immortalitatem evidenter edocuit. 178) Eo tempore Symon magus II discipulos habebat, sc. Aquilam et Nicetam, qui ejus fallacias agnoscentes eum reliquerunt et ad Petrum confugerunt et ejus discipuli sunt effecti. 184) l. þene. 187) Cum autem Petrus Clementem de sua interrogasset progenie, ille, quid matri et fratribus et patri acciderit, per ordinem enarravit, addens quod credebat quod mater cum fratribus in mari periissent, pater vero aut moerore aut similiter naufragio interiisset. Quod audiens Petrus lacrymas

þane fra þe land of Amarabis,
þat fra þine sex myle Is,
Ane Ile, come Petyre & tuk land
With his dyscypilis: & þare fand
Matydiane. & alswa þare
Of glas twa mykil pelaris ware,
Fare & of sa gret hycht
þat wondir was to se be sycht.
& as he stud one þame gowande,
Matydyane he saw thyggand,
& sad: »wemane, þu dois syne,
þat thyggis & þi met ma wyne
& helpe þe be þi handis twa.«
»Sir, sad scho, It is nocht sa,
Fore of my knawine ded are (þay) mad.
Allace, gyf me drownyt I had
Ore deyd in vthyre wyse!«
þane sad Petyre: »þu art nocht wise;
Wat þu nocht þare sawlis all
þat þame-self slais, peryse sall?«
»Wyst I, sad scho, fore certanete
þat sawlis ay suld lyfand be,
Ful fayne I wald myne self sla,
þat I mycht se myne childir twa.«
þane þe cause cane Petir spere
þat hyre m(o)wit to ma sic bere.
þane tald scho til hyme al þe tale,
As before ȝe harde me al hale.
þane sad he: »with me is lent
A ȝu(n)g mane, callit to name Clement,
þat tellis nere how þe same
Til his brethyre tyd & his dame.«
& quhene scho hard þe tything tel,
Ine swoninge sone þare scho fel;
Bot quhen scho hyre spritis gat,
Gretand sare sic wordis scho spak:
»I ame þe modyre of þat mane«,
& til his fet scho fel done þane
& prayt hyme til haf pite
Of hyr & late hyr hire sone se. f. 140
»Gyf I, he sad, þe til hyme schaw,
þu mone dysimle þe to knaw
Hyme, ine þis Ile til we are
& mad ws bowne in schipe to fare.«
& sad scho hyme, scho suld do sa.
& Petyre hyre be þe hand cane ta
& hyre with hyme to schipe had,
Quhare at Clement hyme abad.
& fra scho was to Clement brocht,
Contene hyre langare scho ne mocht
Bot in hyre armys hyme gat swith
& kyssyt hyme ful mony syth.
& quhene he wend scho wod had bene,
He schot hyre to þe erde in tene.
þane sad Petyre: »myne sowne Clement,
Quhy has þu sa þi modir schent?«
þat quhene he hard his master tel,
Gretand done one hyre he fel
& knew hyre sowne. þane bath cane gret
& in armis vthyre cane get.
þane Petyre fore hyre prayt sa
þat scho recouerit hyre handis twa,

continere non potuit. 201) Quadam autem vice Petrus cum discipulis Antaradum et inde ad insulam per VI milliaria distantem, in qua Macidiana mater Clementis morabatur, venit, ubi quaedam columnae vitreae mirae magnitudinis erant. Quas cum P. cum ceteris miraretur, videns ipsam mendicantem, cur non potius suis manibus operaretur increpavit. 201) fra st. to. 214) Quae respondit: speciem tantum, domine, habeo manuum quae meis sic sunt debilitatae morsibus ut omnino sint insensibiles effectae, atque utinam me in mare praecipitassem, ut ultra non viverem! Cui Petrus: Quid est quod loqueris? nescis quia animae eorum qui se interimunt graviter puniuntur. Cui illa: Utinam hoc mihi certum fieret quod animae post mortem vivant, libenter enim me ipsam occiderem, ut saltem una hora dulces meos natos videre possem. 215) l. gnawine. 216) Ms. drewynt. 225) Cumque P. causam tantae tristitiae interrogasset et illa ei ordinem gestae rei narrasset, ait P.: Est quidam adolescens apud nos, nomine Clemens, qui haec quae refers, matri et fratri asserit accidisse. Quod illa audiens, nimio stupore percussa corruit, cumque ad semetipsam rediisset, cum lacrymis ait: Ego sum adolescentis mater; et procidens ad pedes Petri, rogare eum coepit ut sibi filium festinanter ostendere dignaretur. 228) tilge me. 241) Cui P.: cum adolescentem videris, paululum dissimula, quousque ab insula cum navi egrediamur. Quod cum illa se facturam promisisset, tenens P. manum ejus ipsam ad navem, ubi erat Clemens, ducebat. 249) ein Verspaar fehlt? L. A. Videns vero Clemens Petrum manu mulierem ducentem ridere coepit. Mox autem, ut mulier juxta Clementem fuit, se continere non potuit sed statim in amplexus ejus ruit et crebro osculari coepit. Quam ille tanquam insanientem mulierem cum indignatione repellebat et adversus Petrum indignatione

& gert hyre þat lay in parlasy
þane til hyme be brocht in hy
& mad hyre sowne hale & fere.
Clementis modir þane cane spere
Of his fadir. þane sad he:
»Dame, he passit to sek þe,
Gane mare now þane twenty ȝere;
Bot neuir of hyme cane I word here.«
Quhene scho hard þat, scho sychyt sare
& sorow þare-of scho had & care;
Nocht-(þane) ȝet confort scho hade
Of hyre sowne þat (scho) sa fundyne had.
& in þe mentyme Vyceta
& his brothyre Aquila
Fore ferly abaysit ware þa
& lyk sic wordis þai cane sa:
»A god, þat al has fore to stere,
Quhethyre It be suth þat we se here?«
Quod Petyre þane to þame sone:
»Ȝa, suthfastly al þus Is done.«
þai fretyt þare facis þane
Fore ferly & þis spek be-gane:
»& we Faustinus & Faustus
Are, þat oure modyre wenis þus
Ware peryste«; & rycht þane þai twa
þare modyr cane in armis ta
& kissit oft. & (þane) sad scho:
»Quhat may þus be so, Petyre, lo!«
Sad (he): »þire are þi soñis twa,
Faustinus & Faustus alsa,
þe quhilk þu wend lange tyme sene
Bath drownyt in þe se had bene.«
& quhene þe modyre þis has hard,
As wod of wyt nere scho ferd
& fel in swonyng in þe place;
& sad, quhene scho recoueryt was:
»Myne dere soñis, I pray ȝow
Tellis me quhow ȝe chapyt now!«
Sad þai: »quhene þe schipe wes brokyne,
One a burd þane are we lopyne,
þat one þe ways ws bath bare,
Til þare come in þe sichtware
Reueris sayland & ws fand
& tuk ws In & brocht to land;
& til a wedo, callit Justine,
þat honest was, þai sald vs syne;
& scho changit oure namys in hy
& fosterit ws rycht teyndirly
& als hyre soñis sat to layre,
Wel tacht in artis til we ware;
þane al oure besynes in hy
We set in to phylosophy
& drew syne to Symone Magus,
þat fosterit was & fed with ws;
Bot his fals-hed quhene we had
Persawit, we lewit hyme but bad
& syne, as god wald, thru Ȝache
Printese to Petyre mad ware we.«

non modica movebatur. Cui P.: quid agis, o fili Clemens! noli repellere matrem tuam. Quod cum audisset Clemens, lacrymis infusus super matrem jacentem concidit et eam recognoscere coepit. Tunc ad praeceptum Petri hospita sua quae paralitica jacebat, adducitur et liberatur. 260) l. athyr vthyr. 266) Tunc mater Clementem de patre interrogavit. Cui ille: ad te quaerendum ivit et ultra non rediit. At illa audiens solummodo suspiravit, grande enim pro filio invento gaudium habens, reliquos consolabatur moerores. 274) tilge of. Nach 276 fehlen Verse? L. A. Interea cum Nicetas et Aquila deessent et redeuntes mulierem cum Petro vidissent, quaenam sit haec mulier percunctantur. Quibus Clemens: mater mea est, quam mihi Deus redonavit per dominum meum Petrum. Post haec Petrus omnia iis per ordinem enarravit. Quae cum audivissent Nicetas et Aquila, subito surrexerunt et obstupefacti conturbari coeperunt dicentes: dominator domine Deus, verane sunt haec an somnium est quod audivimus? Tunc Petrus: fili, non nos insanimus, sed haec vera sunt. 283) At illi faciem confricantes ajunt: nos sumus Faustinus et Faustus, quos mater nostra aestimat in mari interiisse. Et accurrentes in complexus matris ruunt et eam crebrius osculantur. At illa: quid vult hoc esse? Ad quam Petrus: isti sunt filii tui Faustinus et Faustus, quos in mari periisse putabas. 290) Ms. so st. se oder &. 295) Haec audiens mater prae nimio gaudio velut amens effecta corruit et post ad se reversa ait: obsecro vos, dulcissimi filii, narrate mihi quomodo evasistis. Qui responderunt: Cum navis fuisset resoluta et nos super quandam tabulam veheremur, quidam piratae nos invenientes in suam naviculam posuerunt ac mutatis nominibus cuidam nos honestae viduae, Justinae nomine, vendiderunt: quae tamquam filios nos habuit et liberalibus artibus nos erudiri fecit; tandem philosophiae operam dedimus et Symoni cuidam mago nobiscum educato adhaesimus, cumque ejus fallaciam cognovissemus, ipsum omnino

Quhene scho þis hard, scho vas glad
þat hyre barnis scho fundyne had.

Thane one þe morne Petir cane ta
Clement, Vycena & Aquila
& passit til a prewe place
Quhare he wend na-mane was,
Quhare he & þai mare dewotly
Mycht mak þare prayere Ithandly.
& quhene þai had in prayere bene f. 141
A quhyle, ane ald mane haf þai sene,
Honest, but powre wes he,
& semyt gudmane fore to be;
þat sad: »I haf pite of zow
þat semys wele þat erris now,
Wenand þat ze wel do perchance;
Fore nothyre god na purwiance
Na ocht quhare-In mene suld affy,
Bot chance ore fortone anerly
& þe course of manis gettynge
Wyrkis al, & ellis na thinge, —
As be my-self wele prowit haf I,
As mane wele tacht in metaphesy.
Erris nocht þare-fore, I zow say!.
Suppos þat Ithandly ze pray,
Sic fortone sal ze haf nedlinge
As was zow talzet in youre gettinge.«

Thane Clement til hyme dressit his ene:
& thocht before he had hyme sene.
& gret disputacione cane ma
Bath Clement & his brethyre twa,
As sancte Petyre, þare master, bad,
A-gane þat ald, with resone sad
& argument mad rycht playne
þat pwruiance was al, certane.
& quhene of eld fore reuerence
þai callit hyme fadir, in defence
Of argument þat he cane ma,
Til his brethyre sad Aquila:
»Quhat nedis ws fadir hyme to cal,
Sene in mawndement we haf al
One þis erde fadir to cal nane.«
Zet þane hyme-self fad, ore he fane:
»Fadir, tak it nocht dyseffully
þat my brethyre blamyt haf I
Fore þat þai fadir callit þe;
Fore in contrare bydynge haf we
In erd ony fadir to call.«
þat stud abowt, þane lucht al,
& sa dyd Petyre & þat auld;
þat Aquila nedly wit wald
Quhy þai lucht. & Clement ine hy
Sad: »þare-of þu haf na ferly:
Fore nemand fadir þu did It
Quhare-of wthyre þu has wyt.«
þane answert til hyme Aquila:
»Forsuth, I ne wat gyf I did swa.« —
Quhene þai dysput had lange quhil
Of powruiance, þat ald cane smyle

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deseruimus et Petri discipuli per Zachaeum effecti sumus. 321) Sequenti autem die assumtis Petrus tribus fratribus, sc. Clemente, Aquila et Niceta, ad quendam secretiorem locum orationis gratia descendit. Quos venerandus quidam senex, sed tamen pauper alloqui coepit dicens: Misereor vestri, fratres, quia sub specie pietatis vos graviter errare considero, neque enim Deus est neque cultus hic aliquis est nec providentia in mundo, sed fortuitus casus et genesis omnia agunt, sicut et ego ex me ipso manifeste comperi, in disciplina mathesis prae ceteris eruditus: nolite ergo errare, sive enim oretis sive non, quod vestra genesis continet, vobis erit. 324) Ms. Vycena. 347) Clemens autem in eum respiciens animo pulsabatur et sibi se eum alias vidisse videbatur. Cumque de mandato Petri Clemens, Aquila et Niceta cum eo diutius disputassent et providentiam apertis rationibus ostendissent eumque ob reverentiam crebro patrem vocarent, dixit Aquila: quid necesse est ut eum patrem vocemus, cum in mandatis habeamus neminem super terram patrem vocare? Et post hoc respiciens ad senem ait: non injuriose accipias, pater, quod fratrem meum culpavi, quia te patrem vocavit; habemus enim tale mandatum, ne aliquem nomine isto vocemus. Cumque Aquila hoc dixisset, risit omnium adstantium coetus una cum sene et Petro, et cum ille causam risus inquireret, dixit ad eum Clemens: quia facis id de quo alios culpas, senem patrem vocando. At ille negabat dicens: vere nescio si eum patrem vocaverim. 356) Ms. & st. in. 362) Ms. fadir st. fad. 365) Ms. he st. þe. 372) Ms. has. farly? 377) Verum cum satis de providentia disputatum esset, dixit senex: Crederem utique providentiam esse, sed a propria conscientia prohibeor huic fidei accommodare consensum; novi enim meam et conjugis meae genesin et scio ea quae unicuique nostrum dictabat genesis, accidisse; audite igitur conjugis meae thema et invenietis schema, cuius exitus

& sad: »pourwiance I cuth trew,
Gyf ne ware.myne inwit now
Letis me to grant þare-till.
& quhy? ȝe here gyf ȝe wil:
Fore of my-self & (of) my wyf,
þat I haf lowyt as my lyfe,
þe gettyne kene I wondir wele,
& it þat gottine(is), ilke-dele
As talȝet is mone be but were:
As ȝe þe suthfastnes may here.
Fore thru þe playnyt þat regnyt þane
Hyre worthit be ane II wemane —
Fore-þi excusyt haf I
Hyre of þat wordyt be nedly.
Fore quhene hyre fadyre cane hir get,
In sic wyse war þe planetis set:
Mars with Wenus in þe myd,
& þe mone, as þane betyd,
In heldyne was of Martis house
& in þe bowndis of Saturnus;
& of þe planetis sic mellynge
In þe tyme of engendrynge
Gerris wemane do adultery
& by þare serwandis fore to ly
& in pylgrimage to paß þe se
& quhyle in watyre drownyt be.
& of my wyf þis case þane fel:
þat cane hyre with hyre serwandis mel
& schame with parel eftyre dred,
þare-fore of þe land scho fled,
& peryst syne ine to þe se.
Fore, as my bruthyre tald to me,
Scho wald haf hyme gert with hir play,
Bot þat fore he sad hyre nay,
Hyre awne serwand scho tuk in hy
Fore to slak hyre gret foly.
& schow was nocht to blame fere, þo
Genesis þat gert hyre do.«
& ȝet of hyre, þat he sa lowyt,
He tald a dreme, quhou scho *contro*vit
& gat fra hyme leyf to pase
With hyr barnis til Athenas, f. 142
& peryst syne in to þe se,
& how þat eftyre folowit he.

Ande quhene his soñis herd þis tale,
þai wald haf ruschit one hyme hale,
Na-ware þat Petyre lattinge mad
Til þe tyme þaime lewyt he had.
þane sad Petyre: »gyf I brynge þe
þi wyf quhyk, þat þu ma se,
þat neuir dyd with hyre body myse,
Wil þu renunce to geneß?«
Quod he: »as It ma nocht be,
þe thinge þat thu has sad to me,
Rycht sa inpossible thinge is
þat ocht be done but genesis.«
þane sad Petyre: »lo now here
þi soñis thre, hale & fere,
Clement, Faustus & Faustyne!«
þe fadyr þane strynth cane tyne,
In swonynge þane he fel flat brad,
Fore þe gret Joy þat he had;
& his soñis one hyme cane fal
& kyssit hyme, & dred with-all
þat he þe lyf suld halely
Tyne. Bot he recouerit ine hy
& gat one fet, & speryt all

accidit. Habuit namque Martem cum Venere super centrum, lunam vero in occasu in domo Martis et finibus Saturni; quod sc. schema adulteras facit et servos proprios amare et peregre proficisci et in aquis defungi, quod et factum est. Incidit nam que in amorem servi et periculum atque opprobrium metuens cum ipso aufugit et in mari periit. Nam, sicut frater meus retulit, ipsum primo adamavit, sed cum ipse assentire sibi nollet, in servum suae libidinis amorem retorsit, nec tamen ei imputandum est quia eam genesis hoc facere compulit. Narravitque quomodo somnium finxerit et cum liberis Athenas vadens naufragio perierit. 397) of st. in. 398) Ms. Saturnys. 412) l. for þat? 415) Ms. schew. fere oder fere. 416) Ms. gere. 418) Ms. *contra*hit. 423) Cumque filii vellent in eum irruere et rem aperire, prohibuit Petrus dicens: quiescite quoadusque mihi placuerit. Dixitque ei Petrus: si hodie conjugem tuam castissimam cum tribus filiis consignavero, credes quia genesis nihil sit? Cui ille: sicut impossibile est te exhibere quod promisisti, ita et impossibile est, extra genesin aliquod fieri. Dixitque ei Petrus: ecce iste est filius tuus Clemens et hi duo gemini tui Faustinus et Faustus. 430) Ms. geneß = *genesis*, ein Beweis dass ß auch Abbrev. für *is* ist. 437) Ms. Faustinus st. Faustus. 438) Tunc senex resolutis membris cecidit et exanimis factus est. Filii autem irruentes in eum osculabantur, verentes ne spiritum revocare posset. Tandem ad se rediens omnia ut acciderant per ordinem audivit. Tunc su-

Hou þame betyd (had) gret & smal.
þane sat þai spel one hend & tald
Hale þat awenture to þat alde.
Sone come his wyf & speryt þane:
»Quhare is my dere lord & my mane?«
þane as scho þus criyt & gret,
Hyre sudanly has he met,
Fore Joy & hyre in armys racht
& hyre enbrasit with al his macht;
As lyffaris þat had bene in-twyne,
Til ese þare hartis cuth nocht blyne. —
& as þai þus to-gydyre ware,
Wenand þai coueryt had þare care:
Ane come & tauld: Apyenene
Was cumyne als & Aunbione,
þat dere ware to Faustyniane,
& in þe towne had Inis tane
With Symone Magus. & þane he
Sone passit þame to se
& lewyt þe laf with Petyre stil
Til he suld cume agane hyme til,
& passit til his freyndis twa,
þat eftyre his come gret Joy cane ma.
Na he had nocht with þame ane houre
Bene, quhene fra þe emperoure
Til Antyoche was send mene sere,
Fore (al) wechis til Inquere
& þat enchanmentis cuth ma,
& sic folk to tak and sla.
þane Symone Magus, þat sare dred
To be fundyne in þat sted,
Of his vysage þe lyknes
In Faustyniane he gert empreſß,
In lyknes of hyme (sa) þat he
Fore syk a mane suld takine be
& flane — fore þat his soñis twa
To sancte Petyre sene cane ga.
& sone eftyre þis was done,
He fled of þe land alsone.
& Fawstyniane neuir-þe-les
Persawit nocht þe lyknes
þat at fals mane (!) quhame-of I mene,
Bot come agane, as nocht had bene.
& þare was nane þat hyme saw
þat fore Faustyniane cane hyme knaw,
Ovtane Petyre, þat na tryget
Mycht dyssawe na ȝet falset.
Faustyniane, wenand þat he
With his resawit suld wel be,
Gud semland mad þame hamely;
& þai agane dyspytuisly
Warnand hyme witirly but wene (!)
þat Symone Magusе he had bene.
þane sayd he: »quhat aylis ȝou
Me to refuse & wary now,
& I ȝowre fadyre & ȝe fle me?«
þane sad þai al It mycht nocht be:
»Fore Symone Magus we þe kene
þat dissawis mony mene.«
þane Faustyniane but mare
His wikit fortone regratit sare:
»Allace me wreche, cane he say;
Me wyf & barnis knew þis day f. 143
& þis sammyne day refusis me!
Sa þat in hart I mycht nocht be
Glad na blith in sa mekil tyme
Na eſit vith þame suld be myne.«
Quhene þis his wyf hard, scho cane rare

bito uxor advenit et cum lacrymis clamare coepit: ubi est vir meus et dominus meus? Haec cum illa quasi amens clamaret, senex cucurrit et cum multis lacrymis amplecti et stringere eam coepit. 457) Dum igitur simul manerent, advenit quidam nuntians Apionem et Ambionem Faustiniani amicissimos cum Symone mago hospitari. De quorum adventu Faustinianus valde gavisus ad eos visitandos ivit et ecce nuntius venit qui diceret ministrum Caesaris Antiochiam advenisse, ut magos omnes quaereret et morte puniret. 460) l. & als. 475) Tunc Symon in odium filiorum qui ipsum reliquerant, vultus sui similitudinem in Faustinianum impressit, ut non Faustinianus, sed Symon Magus ab omnibus putaretur. Hoc autem fecit ut a ministris Caesaris loco sui teneretur et occideretur. Ipse autem de partibus illis abscessit. 482) Ms. sone. 485) Cum autem Faustinianus ad Petrum et filios rediisset, expaverunt filii vultum Symonis, in eum intuentes, vocem autem patris sui audientes. Solus autem Petrus erat qui vultum ejus naturalem videbat, cumque filii ejus et uxor eum refugerent et exsecrarentur, dicebat illis: cur exsecramini et refugitis patrem vestrum? Qui responderunt quod ideo eum fugerent quia in eo vultus Symonis magi appareret. (Confecerat enim Symon quoddam unguentum et faciem ejus perunxerat et vultum suum arte magica impresserat in eum.) 486) l. he lyk wes 487) to þat fals m. 495) Ms. hyme st. þame. 497) l. waryit? in wene? 505) Ipse igitur lamentabatur et dicebat: quid mihi misero accidit ut una die recognitus

Sorowfully & rawe hyre hare,
& hyr barnis gret sa Increly
þat, quha-sa þane had bene by
þare mekil sorow fore til se,
Of þame suld haf had pyte.

Thane, þare gret sorow til ames,
Petyre þame tald how It was
Hapnyt til hyme, & þe cause quhy;
þane tuk þai confort al in hy. —
In Antyoch, ore þis befel,
þis Symone Magus cane dwel
& al þai folkis dyssawyt Il
With þe fals layre he taucht þame til —
Fore þai ful wele wend bedene
At a prophet he had bene;
& ay he lakyt in al thinge
Sancte Petyre & his sermonynge,
Sayand he was ane enchantore,
A wech and a trigetouyre;
& sa forsuth has hyme defamyt
& his name to þe puple blamyt
þat þai wald ryf hyme with þar techt —
Fore to gere folk ere, it is ful eth. —
Fore-þi to Faustyniane
Petyre one hand syk spech has tane:
»For-þi þat þu art sa lyk now
To Symone Magus, I wil þat þu
Til Antyoch pas ine hy,
& excuse me þare opynly
Of It þat Symone sad one me —
Fore þai sal wene wele þu art he —
& prech þe contrare opynly
Of It (þat) he (has) sad falsly,
& say þat þu has falsly leyt
In al quhare-of þu me (has) wreyt,
& say to þame, þat, gyf euirmare
Of me þu prech þe contrare,
þat þai ine þe trew neuir fra þane
Bot hald þe as a wikyt mane.
& in þis vyise quhene þu has done,
Til Antyoch I sal cume sowne
& þat fals fygure fra þe tak
& in þi state I sal þe mak.«
Faustyniane passyt one sone
&, as Petyre bad, has done
& in þe mydis of þe towne
þis be-gane he to sermone:
»I grant til almene þat here, þat I,
Symone, has leyt, wykytly
Callyt Petyre trigetoure,
Dissawoure fals ore enchanture;
Bot he fore al saul-heyle is send
Rychtwis treucht til amend.
þare-fore playnly I consale ȝow
þat in hyme al hale ȝe trew;
& gyf ȝe ne do, trewis at ȝe
& ȝoure towne confundit sal be.
& gyf It hapnys euirmare
þat I cume aganis þis lare,
I mones ȝow ȝe trew nocht me,
Bot hye gere hang me one a tre.«
þane throw þis sermone þat he mad,
Gret luf to Petyre þe folk had,
þat gret defowle to hyme had done
Before. With þat come Petyre sone
& fore Faustyniane cane pray,
& his dyffourmynge put away.

ab uxore et filiis laetari non potuerim cum iis? Uxor vero ejus sparsis crinibus et filii plurimum flebant. 519—22) nicht in L. A. 523) Symon autem magus, dum adhuc esset Antiochiae, Petrum plurimum infamaverat, magum, maleficum et homicidam eum dicendo, denique in tantum adversus Petrum populum concitaverat nt ipsum invenire plurimum affectarent, ut carnes ejus dentibus laniarent. 537) Dixit ergo Petrus Faustiniano: Quoniam quidem Symon magus esse videris, perge Antiochiam, coram omni populo me excusa ac ea quae de me dixit Symon, ex persona sui retracta; post haec ego Antiochiam veniam et alienum hunc vultum a te effugabo et proprium vultum coram omnibus reddam. (L. A. critisirt hierauf diese Geschichte, die eine Aufforderung zur Lüge enthalten.) 557) L. A. Perrexit ergo Faustinianus Antiochiam et populum convocans dixit: ego, Symon, annuntio vobis et confiteor omnia fefellisse de Petro. nequaquam enim est seductor vel magus, sed ad salutem mundi missus. Quapropter, si de cetero aliquid contra ipsum dixero, tamquam seductorem et maleficum repellatis; nunc enim poenitentiam ago, quia male me dixisse cognosco. Moneo igitur vos ut ipsi credatis, ne vos et civitas vestra insimul pereatis. 563) l. calland? 575) Cumque haec omnia quae Petrus jusserat complevisset et jam ir amorem Petri populum incitasset, Petrus ad eum venit et oratione facta effigiem vultus Symonis

þane al þe folk of þat cite
Of Petyr*is* come ful glad ca*ne* be
& *with* ful gret honour*e* hyme met
& als in byschapis set hy*me* sat,
& askit p*ar*done of þe syne
þat before þai did hyme In.
& al þat euir*e* ware sek or*e* sar*e*,
Til hyme war*e* broc*ht* in þ*at* sychtwar*e*:
& be his prayer*e* gret & smal
Of þar*e* seknes war*e* waryſt al.
þane be his lar*e* in dais tene
Of wema*ne*, barnis & of mene
Twelf thousand wane he þ*ar* & mar*e*,
To godis baptysme gert þ*ame* car*e*.
Thane, quhene þis (Symone) Magus herd
How *with* sanct*e* Pet*ir* þe puple ferd,
Ydyr he come & sad þame al:
»I haf ferly quhow þis ma fal f. 144
þat ȝe haf lewyt hale my*ne* lar*e*
Quhar*e*-in ȝe sa p*ar*fyt war*e*,
& now resawis vith honour*e*
Pet*ir*, þat fals trygetour*e*,
& namely sene I for*e*-bad ȝ[u]
Til hyme or*e* to his lar*e* to trew.«
þane answert al þat þar*e* was
& sad til hyme in gret wodnes:
»þu art a wond*ir* byſnyng*e* beste
Til ws al, mast and leste,
For thre dais passit ar*e* no*ch*t
Sene þu sad (þat) þe forthoc*ht*
Agane hyme þat þu had done,
& now p*er*wert ws wald sa sone,
& as þ*u* presis þe *with*-al
Fra our*e* saule-heile to ger*e* ws fal!«
With þat al schot sone one hyme,
þat was þar*e*, mar*e* & myne,
& hu*n*tyt hy*me* owt of þar*e* towne
With slandyr*e* & confusione;
& (sa) þe traytour*e*, I of tel,
In to þe gryne he mad, syne fel. —

Off þis matere now no mar*e* I tel,
Bot to þe story twrne I sel
Of sanct*e* Clement quha*me*-(of) her*e*
To tret (I) tuk my*ne* matere.
Fra-þine to Petyr*e* þis Clem*e*nt,
Til in his lyf he was present,
Empleysit wele in god*is* s*er*wice
In althing*e*, at al dewise.
þ*at*, fra he had *to* Rome reg*r*esse
& wyst þe tyme cu*m*yne was
þat he suld thole for*e* C*r*ist*is* sak,
Clement his successour*e* ca*ne* mak,
For*e* to gowerne haly kyrk
& in to godis corne to wyrk.
þane eftyr*e* sanct*e* Pet*er*is ded
Clement wysly tuk rede
þat he wald no*ch*t next Pet*ir* be,
Na be ony way *con*sent wald he
þat Jh*es*u C*r*ist*is* patronage
Succed suld be harytage,
Na ony pape suld of his wil
Mak ony man*e* succed hyme til.
þar*e*-for*e* to Lyne fyrst sted gaf he,
& to Clet syne, pape to be. —
Bot opunyonys war*e* ser*e*
Quhethyr þir*e* twa papis were
Or þe papis sted-haldande;
Bot I dar*e* nane of þame warand;
Bot ȝet war*e* þai worth bath no*ch*t-þ*ane*

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ab eo penitus effugavit; populus autem Antiochenus Petrum benigne et cum multo honore recepit et ipsum in cathedra sublimavit. 585—94) nicht in L. A. 594) verderbt. 595) Quod audiens Symon illuc perrexit et populum convocans ait: miror quod, cum vos salubribus praeceptis instruxerim et a seductore Petro vos cavere monuerim, vos ipsum non solum audivistis, sed etiam episcopali cathedra sublimastis. 605) Tunc omnes cum furore adversus eum dixerunt: monstro nobis similis es, nudius tertius te poenituisse dicebas et nunc te et nos praecipitare conaris; et impetum in eum facientes cum ignominia eum protinus expulerunt. (Haec omnia Clemens in libro suo de se ipso narrat.) 620) l. gyrne. 623) Ms. Of sanct*e* Thomas quhā her*e* Clement. 625) Post haec Petrus, cum Romam venisset et suam passionem imminere videret, Clementem post se episcopum ordinavit. Mortuo igitur principe apostolorum Petro, Clemens vir providus, praecavens in futurum ne per hoc exemplum quilibet vellet sibi in ecclesia successorem statuere et hereditate-sanctuarium domini possidere, Lino cessit et postmodum Cleto. 629) Ms. fra st. to. 645) Nonnulli asserunt quod Linus et Cletus non fuerunt summi pontifices sed tantum Petri coadjutores, propter quod in catalogo ponti-

To be wrytine *with* haly mene. —
Bot eftyr þir*e* twa war dede,
Clement succedit in Pet*er*is sted;
For*e* Jow, sarjaẓine & cr*is*tine ma*ne*
In þar*e* degre lufit hyme þane.
& of þe regioñis ilkane
þe powr*e*-me*ne* gert he wryt be na*me*;
For*e* he tholit nane subiet be mad
To beg*e*, þat baptysme takine had,
Sayand: vnsemly war*e* to se
Cr*is*tine ma*ne* begar*e* to be. —

*S*yne throw hyme þe wale has ta*ne*
A cusing*e* of Domycyane
þe emp*er*oure. and (of) *Sy*ssine
þe wyf he co*n*uertyt syne,
To name þat het Theodora,
& to be chaste gert purpos ta.
Eftyr*e* þis in gud entent
Scho ẓed to kyrk *with* sancte Clemen*t*.
& hyr*e* husband, to wit quhat scho
And he (to-gyddir) þar*e* wald do,
Ẓed eftyr*e* þame al pr*i*waly,
þat þai dyd þar*e*, til aspy.
Dewotly þane cane Clemen*t* pray
For*e* þe strinthing*e* of cr*is*tine fa.
Sysin*u*s þane, at aspyit þa*me* had,
Bath blynd & defe soñe was mad,
& til his me*ne* sad pr*i*wely:
»Haf*is* me of þis howß in hy!«
Our*e* al þe kyrk þai caryt hy*me*,

Bot of It furth þai cuth no*ch*t wyne
Na fynd of It my*ch*t þai na dure.
& as his wyf saw þai sa fur*e*,
& seand þame w*i*l mar*e* & mar*e*,
Sar*e* rewit scho þar*e* far*e*
& askyt a ma*ne* quhat þ*at* my*ch*t be.
& til hyr*e* sowne þ*is* answert he:
»Our*e* lord, ẓarnand to her*e* & se
þat til hyme no*ch*t lelful suld be, f. 145
Now bath def & blynd is he mad.«
. . . . . .
Dewot prayer to god þane mad
þat he my*ch*t (mycht) haf þine to ga.
& as scho had hyr prayer*e* mad,
Scho bad haf hyme furth but bad.
& sa but lettinge haf þai done.
& scho til Clemen*t* tald alsone
How til hyr*e* lord falline was.
Throw hyr*e* prayer*e* & purchas
Eftyr hyme þai passit & fand
Hyme in his house defe lyand.
þane Clement mad for*e* hy*me* pr*a*ynge,
Til he gat sycht and herynge:
& saw Clemen*t* by his wyf stand.
þar*e*-for of wit he ẓed ner*e*-hand
& wend (þat) he begabbit had bene
Be wefsch-crafte; & þane in*e* teyne
He bad me*ne* ga (&) bynd Clement,
To reweng hyme in entent,
Trewand hyme w*i*th his wyf mysdo.
& þe men*e* hyme went þan to:

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ficum meruerunt annumerari. 651) Post hos autem Clemens eligitur et praesidere compellitur, qui ita morum ornamento pollebat ut Judaeis et gentilibus et omnibus christianis populis complaceret. Singularum inopes provinciarum nominatim scriptos habebat, et quos baptismi sanctificatione mundaverat, non sinebat publicae fieri mendicitati subjectos. 661) Cum itaque Domicillam virginem, neptem Domitiani imperatoris, sacro velamine consecrasset et Theodoram uxorem Sisinnii amici imperatoris ad fidem convertisset et in castitatis proposito manere promitteret, Sisinnius zelo ductus ecclesiam post uxorem suam occulte intravit, scire volens propter quod illa sic ecclesiam frequentaret. At vero a s. Clemente oratio fusa est et a populo responsum est. Tum Sisinnius caecus et surdus penitus effectus est, qui statim pueris suis dixit: cito me tollite et foras educite. Pueri autem per totam ecclesiam eum girabant, sed et ad januas pervenire non poterant. 663) Ms. pystini^{S} st. Syssine. 682) Quos cum vidisset Theodora sic errantes, primo quidem ab iis declinavit, putans quod vir suus eum cognoscere posset, postmodum autem, quidnam hoc esset, eos interrogavit, qui dixerunt: dominus noster, dum vult videre et audire quae non licet, caecus et surdus factus est. Tunc illa in orationem se dedit deprecans ut vir suus inde exire posset, et post orationem dixit pueris: ite modo et perducite dominum vestrum ad domum. Cumque abiissent, s. Clementi Theodora, quid acciderit, indicavit. 683) Ms. wel. Nach 690 fehlt ein Vers. 690) l. cane ma. 698) Tunc s. rogatu Theodorae ad eum venit et ipsum invenit apertis oculis nil videntem et nihil penitus audientem; cumque Clemens pro eo orasset et ille auditum et lumen recepisset, videns Clementem juxta uxorem suam stantem, amens efficitur et se illusum magicis artibus suspicatur praecepitque

710 &, wenand (þat) þai Clement band,
Band stokis & stanis (þat) þai fand,
Venand to Clement to do pyne;
& in þe sammyne wyse dyd Syssine.
þane sad Clement: »fore-þi þat þu
715 Stokis & stanis honouris now
Wenand þat þ(a)i godis are,
þis art þu schent, & sal be mare.«
Bot Syssyne, trewand nocht-þe-les
þat Clement rychtfast bundyne was,
720 Sad: »wech, now sal I gare sla þe.«
Bot til hyme none answert he,
Bot ȝed furth and Theodora
Bad þat scho suld prayere ma
To god, to gyf hyre mane sume grace,
725 þat was sa fast in feyndis lase.
þane sancte Clement fast held his way,
& þe gud wyf sone can pray:
Til hir Petir sad þane: »womane, thru þe
þi husband sal sawit be.«
& as þis prayere was done,
730 Eftyre his wyf Syssine send sone
& prayt hyre send fore Clement,
Fore one hyme he had wrang ment,
»Folowande ȝow to þe kyrke
Quhare ȝe cane godis varkis wyrk,
735 Ȝarnand þare til here and se
þat vnleful was to me;
Fore-þi I thole þis punysinge
Ine my sicht & ine myne herynge.
& I to Clement mysded als
740 Thru hope I had in godis fals,
& sic mystreucht I here forsak
& with ȝoure god wil sauchtnynge mak,

Sa þat Clement throw helpe of þe
To god prayere wald mak for me.«
His wyf (þat) of þis was rycht blyth, 745
Eftyre Clement send ful swyth.
þane come he & fand Sissi(ne) gretand
For his synnis & repentand.
þane in þe treucht sa he hyme taucht
þat baptysme rycht sone he lacht; 750
& be ensampil of hyme but wene
Hofyne ware thre hundir & thretene.
Be þis Syssyne, þat was mychty,
Mony ensampil tuk in hy
& baptyme tuk in gud entent, 755
Be þe prechinge of sancte Clement.
Of þare halorbis (!) þe master-mane
Gret Inwy had here-þat þane
& mony of þame mowit to say
þat Clement Il mane had bene ay, 760
& cause mad fore-quhy þat he
Aucht exylyt ore dede be
Ore oþire-wyse punyst sare.
& vthyre sad þe contrare,
þat profyt he dyd to Ilkane 765
& nane in Il has hyme ouretane;
Fore to dume he gef spekynge
& to def þe herynge
& til al seke and sare
He gaf hele, quhat þai ware. 770

The prefet Mamertyne Clement before
Gert brynge & with gret fchoyre
Fandyt to gere hyme sacryfy
To fals godis. Bot he ine hy
Sad: »leware (war) to me þat þu 775

servis suis ut tenerent Clementem, dicens: ut ingrederetur ad uxorem meam, magicis artibus me excaecavit; praecepitque ministris ut Clementem ligarent et ligatum traherent. At illi ligantes columnas jacentes et saxa, putabant, sicut etiam Sisinnio videbatur, quod s. Clementem cum suis clericis traherent et ligarent. 714) Tunc C. Sisinnio ait: quia saxa deos dicis, saxa trahere meruisti. Ille autem vere eum ligatum existimans ait: ego te interfici faciam. C. autem inde abscedens Theodoram rogavit ne ab oratione cessaret donec virum suum dominus visitaret. Oranti igitur Theodorae Petrus ap. apparuit dicens: per te vir tuus salvabitur (ut impleatur quod dixit frater meus Paulus: salvabitur vir infidelis per mulierem fidelem; et hoc dicens abscessit). Statimque Sisinnius uxorem suam ad se vocavit obsecrans ut pro se oraret et s. Clementem ad se vocaret. Qui cum venisset, ipsum in fide instruxit et eum cum CCCXIII de domo sua baptizavit. 728) verderbt. 733—44) Zusatz. 753) Per hunc autem Sisinnium multi nobiles et amici Nervae imperatoris domino crediderunt. 757) Tunc comes sacrorum pecuniam multis dedit et contra s. Clementem seditionem maximam excitavit. Tunc Mamertinus, urbis praefectus, populi seditionem maximam non ferens ad se Clementem adduci fecit. Quem cum redargueret et ad se inclinare attentaret, ille ait: 775) optarem te ad rationem accedere; nam si canes multi contra nos latraverint et morsibus attrectaverint, nunquam hoc nobis auferre possunt quod nos sumus rationabiles homines

Wald þe & to resone bow;
For, þocht þat hundis one ws bark f. 146
& of þare techt lef in ws mark,
þai ma nocht lat ws for to be
Ȝet resonabile men parde.«
Mamertyne þane lettris wrat
To Trajane emperoure; & fut-het
He wrat agane & bad þat he
Suld sacrify or ellis fouryd be
Oure þe se in til exile
Next Tresone in a mykil Ile.
& quhene þe lettris cumyne ware
To þe prefet, he had sic care
þat he fast gret with pure pyte;
þane to sancte Clement þus sad he:
»þi god, to quhame þu treucht has,
Helpe þe in exile quhare þu gais.«·
þe prefet þane gert ordand hyme
A schype, & al gert lay þare-Ine
At nedyt hyme; & mony þene
With hyme went of relygiouse mene,
& of secularis alswa
In exile with hyme fel cane ga.
To þat Ile as þai cummyne ware,
þai fand twenty thousand mene & mare
Cristyne þat in pyne lang-qūhile
Had leyd þare lyf In þat exile
& til heu maubre deputyt ware;
& quhene þai saw Clement, gret sare.
& þane to solace þame sad he:
»It is nocht fore þe cert of me
þat god has (send) me til ȝow here
Of ȝoure crone to be parthenere.«
Bot ymang vthyre paynis sere
þat þai haf tholyt þat are here,
þe maste grewand of ony ane
Is þat þai had vatir nane
Bot þat þai brocht þine sex myle,
Fra þai come in þat exile.
To þame þane sad he swetly:
»Pray we to god dewotly
þat til his confessoure he send
Vatyr, oure mystere til amend;
As he be Moyses gert be tane
Far vatyr one þe hard stane,
Rycht sa til ws his mycht he kyth,
þat of his frendschipe we be blyth.«
To god þis prayere cane he ȝeld
& one Ilke syd hyme behelde
In hope of sik nede til haf bute:
& saw a lame hald vpe þe fute
& kend þe byschape til þe place
Quhare þe watyre sowne wonnyne vas.
Bot þat lame, þat he þare cane se,
Was Criste, þat nane mycht se bot he.
þane to þat place went he in hy
& bad þame, þat stud hyme by:
»Ine þis sted ȝe delfe in haste
In name of þe haly gaste!«
Bot one þat place mycht nane of þame
Hyt, wald þai neuir sa fayne.
þane hyme-self tuk a lome & smat:
& fand quhare þe erde was wat
Ine þe place quhare þe lame stud.

et ipsi sunt irrationabiles canes, seditio autem ab imperitis exorta ostendit se nihil habere certum vel verum. 776) & st. one, oder zu tilgen. 781) Ms. Clement st. Mamertyne. L. A. Tunc Mamertinus de eo Trajano imperatori scribens responsum accepit quod aut sacrificaret aut trans pontum maris in eremo, quod adjacet civitati Tersonae, ipsum in exsilium mitteret. Tunc praefectus Clementi cum lacrymis ait: Deus tuus, quem pure colis, ipse te adjuvet. Praefectus autem ei navem tribuit et omnia necessaria ministravit, multi autem clerici et laici ipsum in exsilium sunt secuti. 784) Ms. fouryd bede mit durchstr. b; tilge ellis? 788) Ms. fad st. had. 790) Ms. þane to s. C. þane. 793) l. ordane. 799) Profectus autem in insulam invenit ibi plus quam duo millia christianorum ibidem jamdudum ad secanda marmora damnatorum, qui s. Clementem videntes statim in fletum et lacrymas proruperunt. Quos ille consolans ait: non meis meritis ad vos misit me dominus vestrae coronae principem (!) me fieri. 809) Et cum ab iis didicisset quod a sexto milliario aquam suis humeris deportarent, dixit iis: oremus omnes dominum n. J. Chr. ut confessoribus suis fontem in isto loco ac venas aquae aperiat, et qui percussit petram in deserto Syna et fluxerunt aquae in abundantia, ipse nobis laticem affluentem impertiatur ut de ejus beneficiis gratulemur. 823) Cumque oratione facta hinc inde circumspiceret, vidit agnum stantem, qui pede erecto quasi locum episcopo ostendebat. Et intelligens dominum J. Chr. esse quem solus ipse videbat. perrexit ad locum et dixit: in nomine patris et filii et spiritus s. in isto loco percutite. 835) Sed cum nullus in isto loco in quo agnus steterat contingeret, ipse accepto brevi sarculo levi ictu locum sub pede

Þane delfyt þai one *with* blyt*h* mud
& mad a wele — þat to þis day
Of ry*ch*t gud watyr*e* ry*n*nis ay.
Þane of þis byschape sic name ra*n*e
Þat til hyme gad*e*ryt mony mane,
Sa þat one a day be hyme war*e*
Baptyst thre hu*n*dir mene & mar*e*;
& templis of þar*e* ydolis all
Þai distroyt gret & small
Thru al (þe) cu*n*ctre, fer*e* and ner*e*,
& sa he wro*ch*t þat in a ȝer*e*
Of kyrkis sexty & fyftene
War*e* mad, of far*e* wark & clene. —

TRaiane þe emp*e*roure þat herd
How Clement *with* þe puple ferd,
& þar-of sik tale cane heyr*e*,
Þat he ane erle send for*e* to sper*e*.
Þe quhilk, quhe*n*e he come i*n* þ*at* ile
& dwelt þar*e* a lytil quhyle
& be exa*m*ina*n*cione
Fand þat al war*e* redy-bowne
M*a*rtirdome erar*e* to tak
Þane cristine treucht to forsak,
Þe erle þane had sic pyte
Of sa gret a comunyte
Þat he to multytud gaf stede f. 147
& demyt sanct*e* Clem*e*nt to dede.
Þane ane ankyr*e* ry*ch*t hewy
He gert bynd til his hals in*e* hy
& gert (hyme) roy in þe exile (!)
Furth one vatyr sex myle
& drownyt hyme — for*e* na vthyr*e* sak
Bot þat cristine m*e*ne suld no*ch*t mak
Cors-sanct*e* of hyme na honour*e* do,
Na ȝet sepultur*e* gyf hyme to.
Þane al þe multytud cane stand,
Behaldand þis, apone þe land,
Bot craft Phebus & Cornely:
Þat prayt þe puple Increly
Þat þai wald but ony delay
Til Jhesu Crist al hartly pray
For his grace to lat þame se
Quhar*e* Clem*e*nt lay in þe se.
& quhene þai has þis pr*a*yer*e* mad,
þe sey obeyt but abad
Thre myle of space & wele mare (!).
Þane folowyt þai furth one þar*e*
& fand a kyrk in to þe sand
Of marmor*e* mad be angel hand,
& in a tow(m)e fand his body,
& þe ankyr*e* lyand hyme by.
Þane lowit þai god of his my*ch*t,
Þat for*e* his m*a*rtyr*e* sa had dy*ch*t.
Schewit was þane til his pr*i*ntese,
Þat Ilke ȝere þe sa*m*my*n*e wyse
þe se It-self suld It *with*-draw
& þat relyk til al m*e*ne schaw
In þe tyme of his passione,
Til al of gud deuocione,
& gyf þame dry gat da(i)s sewine,
In honour*e* of god of hewine.
To quhame wyrschipe & honour*e* be —
Sais al amen, p*a*rcheryte. —

*M*en suld lof god þat þis vald wirk
To strinth þe treucht of haly kyrk,
& als (with) god lowe hyme trewly
Þat to serwe god was sa worthy
& mad sic cause to god þat he

agni percussit et statim maximus fons erupit et in fluvium crevit. (Tunc universis gaudentibus s. C. ait: fluminis impetus laetificat civitatem dei.) 837) Ms. alone. 843) Ad hanc famam multi confluxerunt et una die 500 et amplius baptisma ab eo susceperunt et ydolorum templa destruentes per totam provinciam intra annum unum LXXV ecclesias aedificaverunt. 853) Post tres autem annos Trajanus imp. (qui coeperat a. d. CVI), hoc audiens quendam ducem illuc misit, qui, cum omnes libenter mori conspiceret, multitudini cessit et solum Clementem ligata ad collum ejus ancora in mare praecipitavit dicens: jam non poterunt ipsum pro deo colere christiani. 875) Stante autem omni multitudine ad littus maris Cornelius et Phoebus discipuli ejus omnes orare praeceperunt ut dominus corpus sui martiris iis monstraret; statimque mari per tria milliaria recedente omnes per siccum ingressi invenerunt in modum templi marmorei habitaculum a deo paratum et ibi in archa corpus s. Clementis et ancoram juxta eum. Revelatum est autem discipulis ejus (ne inde tollerent corpus ejus). Omni autem anno tempore passionis ejus per VII dies ad tria milliaria mare recedit et siccum iter advenientibus tribuit. 877) Ms. trast st. erast. 885) of st. gaf? 889) Ms. towe. 894) Ms. þe st. þat. 903—916) Zusatz. 903) Ms. fon st. men. 905) Ms. & als god lowe. 917) L. A. In una autem

Bath quhyk & dede suld honouryt be.
& ȝet, thocht he was worthy,
Til he was quyk, & sa haly
þat god fore hyme wrocht merwalis sere,
þat ware lange to rekine here —
Fore-þi of þame no mare I tel,
Bot a ferly, þat befel
Of hyme in to þat ilke sted
Quhare Traiane gert do hyme to ded.

Of hyme in þe solempnyte,
Quhene þe pupule come to se
His fertyre & til hyme pray,
Quhene þe se havit was away,
A womane come ymang þe lafe,
& in hyre hand a lytil knafe;
& til þe serwice was complet,
Scho lad þe lytil barne to slepe.
& quhene þe seruice was al done,
þe se begane to rut þane sone
& fore to folow (!) sudanly.
þane remowit þai in hy.
& þane þe womane ymang þe laf
Slepand þare fore-ȝet þe knaf.
& þane eftyre scho hyre (be)-thocht
þat hyre barne scho had nocht;
þane criyt scho with dolful stevyne
& raryt vpe agane þe hewine
& vpe & done rane one þe sand,
With hyre nefis hyre-self betand,
Sekand oure-al gyf It hapnyt se
Hyr sōnis cors vpe castine be.
& quhene hyre trawale in to vane
Scho tynt & tholyt mykil pane,
þare mycht na wyf haf sorow mare.
Neuir-þe-les hame cane scho fare,
& þat ȝere in a gret payne
Oure-draw, til þe tyme come agane.
þane but bad one þe fest-day
Scho was þe fyrst (þat) tuk þe way,
& in þe kirk scho was formest,
& knelyt before þe towme in hast
& bad hyre prayere dewotly.
& eftyre þat scho lukit hyre by:
& saw hyre barne ly rycht þare
Quhare to slepe scho lad it are.
þane sped scho hyre to þat sted,
Wenande wele þat it ware ded,
& it in armys hynt alsone,
To do as suld with ded be done.
Bot as scho hynt it sa rudly,
Owt of þe slepe it wok in hy
But wepe ore wa, al hale & fere.
þane speryt scho how al þe ȝere
He had lyfit & quhat hyme thocht.
þane sad he þat he wist nocht,
Bot þat hyme thocht but wene
þat slepand þare ay had he bene, —
Na quhethyre a ȝere hale ore a day
Was by-passit, he cuth nocht say.
þane al þe folk þare present
Fast lowit god & sancte Clement,
& worschipe euire and ay
& mad gret fest one his day —
As ȝet ws byrd wel al to do,
þis merakil quhene we tent ta tǫ. —
Bot eftyr þe processe
Of tyme þat myrakil cane ceſß
Of with-drawyne of þe se.
& þare-of dubile cause ma be:

solemnitatum mulier cum filio suo parvulo ad locum accessit. Completis autem festivitatis sollemniis cum puer obdormiret, sonus inundantium aquarum subito factus est, mulier autem territa et filii sui oblita cum reliqua multitudine ad ripam aufugit. Quae postmodum filii memor cum ejulatu maximo flebat et usque ad coelum lamentabiles voces dabat ac per littora clamans et ejulans discurrebat, si forte filii corpus a littoribus ejectum videret, sed cum in ea spes omnis deficeret, ad domum rediit et totum illum annum in fletu et moerore duxit. Post annum igitur aperto mari omnes anticipans ad locum concita venit si de filio forte aliquod vestigium invenire posset. Cum ergo ante tumulum s. Clementis se in orationem dedisset, surgens vidit infantem in loco ubi eum reliquerat dormientem. Aestimans autem eum esse defunctum, accessit propius, quasi collectura corpus examine, sed cum eum dormientem cognovisset, excitatum velociter spectantibus populis incolumem in ulnis levavit et ubinam per illum annum fuerit requisivit. Ille autem se nescire respondit si annus integer praeterierat, sed tantum unius noctis spatio se suaviter dormivisse putabat. Dann citirt L. A. Stellen aus Ambrosius in praefat. 935) Ms. þane. 944) l. drew. 956) Ms. as scho suld. 973) L. A. Refert Leo Ostiensis episcopus quod tempore quo Michael imperator novae Romae regebat

Ane ma be manis syne
þat makis god & mane to twyne:
For þai þat in þat Ile cane dwel
Myskennyt god & in syne fel,
Quhare-fore þat þai vnworthy (w)are
Sic benyfice to bruk forthyrmare.
& vthyre cause we wrytine fynd
Mycht be of se withdrawyne kend
þat þe sarrazanis in þe tyme
Of þe fel emperoure Martyne (!)
In dyspyt of þe cristine fay
Come eftyre quhare þe cors-sancte lay,
& þat fare kyrk dystroyt al —:
& ȝet mycht þat hapyne to fal
Fore þe cause of synnis wile
Of þame þat dwelt in to þat Ile. —
Fore, as byschape Leo sais ws,
þare come ane callit Philophus
Til þat towne, þat had to name
In to þat Ile Geogyame,
Vith his clerkis & pepule fel,
For to sek þe relykis lele;
& wakit & prayit sa lang þat þai
Fand quhare þa relikis lay,
& tuk þe body & it brocht
To sey sone, & þai for-ȝet nocht
þe ankyris quhare-with þat he
Before was castine in þe see.
& syne to Rome has þame brocht
With al þe Joy þat þai mocht,
& þare in honour cane þame lay,
Quhare god dois myraclis Ilke day,
& þare dewot folk þat ar leile
Of-tymys getis dowbyl hele:
In sawle & body, gyf þat þai
In clene lyf wil hyme pray.

XXII. Laurentius.

Lawrent vele þe name has tane
Of a fare tre callit lawrane,
þat wyntyre & somir ay is grene
& gud flowr has & clene;
Quhare-of mene wont war to mak
In ald tyme cronis for þe sak
Of victory þat gudmene wane,
& fore to crowne þame þar-with þane.
& alsa mychtty wertuise thre
Ar contenyt in þis tre:
In þe fyrst it brakis þe stane
þat man in bledyr ore nere has tane,

imperium, sacerdos quidam nomine Philosophus, qui ob summum ingenium a pueritia fuerat sic vocatus, cum Tersonam venisset et de his quae narrantur in hystoria Clementis, habitatores interrogasset, quia advenae potius quam indigenae erant, se nescire professi sunt. Siquidem miraculum marini recessus ob culpam inhabitantium jamdiu cessaverat et ob incursum barbarorum tempore marini recessus venientium templum destructum fuerat et archa cum corpore marinis fluctibus obruta erat, exigentibus culpis inhabitantium. Super quo miratus Philosophus et accedens ad civitaculam nomine Georgiam, cum episcopo et clero et populo accessit ad quaerendum sacras reliquias ad insulam, in qua aestimabant esse corpus martiris. Cum hymnis et orationibus fodientes divina revelatione invenerunt corpus et ancoram cum qua fuerat in mare projectum, et deportaverunt Tersonam. Deinde praedictus Philosophus cum corpore s. Clementis Romam venit et multis ostensis miraculis in ecclesia quae nunc dicitur s. Clementis, honorifice corpus collocatum fuit. (In quadam chronica autem legitur quod mari ab illo loco exsiccato a b. Cyrillo Moravorum episcopo Romam translatum est.) 1000) Ms. þat st. þa.

Vgl. L. A. Cap. 117; Barb. weicht von V. 151 an bedeutend ab. V. 1 ff.) L. A.: Laurentius dicitur quasi lauream tenens, quae est corona de lauro facta, quia olim de huiusmodi ramis victores coronabantur. Haec autem arbor est victoriae ostensiva, continua viriditate amoena, (odore grata) et efficacia virtuosa. (L. A. bezieht dann diese Eigenschaften auf L.) 9) L. A. Huiusmodi autem arboris efficacia est quia calculum frangit, surditati subvenit, fulmen non metuit; sic L. frangit cor durum, spiritualem reddit auditum, protegit a fulmine sc. sententiae reproborum.

& in it als is gud helpyng
To þame þat hurt are in heryng,
Alsa it has vertu & maucht
Fore to resyst agane fyre-slacht.
For-þi feryt it wel to be
Sancte Laurence cronyt with þis tre,
Fore he oure-come wel Decyum
& his tormentis al & sume,
& of mystrowand mony ane
He brak þe hartis hard as stane,
& he gaf spiritual heryng
To gere mene cnaw hewynly thing,
& he covryt & mad defence
Agane wykit mene & þare sentence.
& þare-fore me think wel his name *)

. . .

f. 149

Quhare þe emperoure cane ly,
& weryt hyme quhare he lay,
& fyne slepandly stal away,
& one þe morne sic sorow mad
As na wyt þare-of he had had.
þane al þe emperouris mene
Be price & prayere wane he þane,
& come to Rome but abad
& emperoure þare-of was mad.
& quhene þis zong Philipe herde
Quhow Decius with his fadir ferd,
In gret besynes & cure
He tuk his fadir gret tresoure
& to sancte Syxt þane lacht It
& to sancte Laurens, fore þare wyt,
To gyf to pure & haly kyrk —
Fore he wyst þai wald lely wyrk —
& fled away, fore dowt þat he,
As was his fadir, slane suld be.
þis Decius (be)thocht hyme þane
þat he had as a wykyt mane
Mwrth(r)yst his lord, for-þi fand he
Enchesone quhy þat suld be,
In case þat he persawyt ware;

*) An Bradlaw's Abschrift der jetzt fehlenden 4 foll. des Ms. fehlt die Vorderseite des fol. 149. L. A.: Laurentius martir et levita genere Hispanus a b. Sixto Romam deductus est. Nam, sicut dicit magister Johannes Beleth, cum idem b. Sixtus in Hispaniam profectus esset, duos juvenes ibidem reperiens, sc. Laurentium et Vincentium ejus cognatum, morum honestate compositos et in omni actione praeclaros, ipsos secum Romam abduxit, quorum alter, sc. Laurentius, secum Romae mansit, Vincentius vero in Hispaniam rediit et ibi glorioso martirio vitam finivit. Huic autem opinioni Johannis Beleth repugnat tempus martirii utriusque, nam Laur. sub Decio, Vinc. autem in juvenili aetate sub Dyocletiano et Daciano passus est; sed inter Decium et Dyocletianum fluxerunt anni c. XL et imperatores septem medii fuerunt, ut tunc b. Vinc. non potuerit juvenis exstitisse. Beatus autem Sixtus Laurentium suum archidyaconum ordinavit. Eodem tempore Philippus imperator et filius suus nomine Philippus fidem Christi receperant et christiani effecti ecclesiam sublimare plurimum nitebantur. Iste Philippus primus imperator fuit qui fidem Christi recepit, quem Origenes, ut dicitur, ad fidem convertit, licet alibi legatur, quod b. Pontius eum converterit. Regnavit autem a. M ab urbe condita, ut millesimus annus Romae Christo potius quam ydolis dedicaretur. Qui quidem annus M fuit a Romanis cum ingenti ludorum et spectaculorum apparatu celebratus. Erat autem Philippo imp. miles quidam nomine Decius in armis bellicis multum strenuus et famosus. Cum autem iisdem temporibus Gallia rebellaret, illuc imperator Decium misit ut rebellantem Galliam Romano imperio subjugaret. Missus Decius prospere cuncta gessit et ad libitum potitus victoria Romam rediit. Audiens imperator ejus adventum, eum altius honorificare voluit et eidem a Roma usque ad Veronam obvius ivit. Sed quia malorum mentes, quo magis se honorari sentiunt, eo amplius per superbiam intumescunt, Decius in superbiam elatus imperium coepit ambire et de more sui domini pertractare. Cum igitur imperator in stratu suo sub papilione quiesceret, Decius 71) papilionem latenter introivit et dormientem dominum jugulavit, exercitum autem qui cum imperatore venerat, ad se prece et pretio, muneribus et promissis attraxit et ad urbem regiam gradu concito properavit. 80) Audiens hoc Philippus minor extimuit et totum thesaurum patris et suum (ut ait Sicardus in Chronica sua) b. Sixto et s. Laurentio commendavit, ut, si ipsum a Decio interfici contingeret, thesaurum ipsum ecclesiis et pauperibus erogarent. (L. A. schaltet hier ein warum jene Schätze thesauri ecclesiae heissen.) Postea Philippus aufugit et se a facie Decii occultavit (senatus igitur obviam Decio processit et ipsum in imperium confirmavit). 90) Ne vero proditorie, sed zelo ydolatriae dominum suum occidisse videretur, christianos coepit crudelissime persequi, praecipiens illos sine ulla misericordia

Fore-þi al cristine mene wyd-quhare
Felloun(l)y he put to payne :
Fore mene suld wene he had nocht slane
His lord in tresone, but fore-thi
þat he delt mare with ydolatry.
Fore-þi mare felly be fare
He punyst cristine, & þe ware,
& thru his persecucione
Mony thowsand cristine fel done
& martirdome fore Criste has tane, —
Ymang þe quhilkis þis Philp (w)as ane.
Syne gert he spere with gret cure
Eftyre his lordis fyrst tresoure.

Thane was Syxt til hyme brocht,
A(s) mane þat mykil mys had wrocht,
& fore ydolatrie he was
& honouryt Crist & neuire-þe-les
He tane had halely þe tresoure
Quhare-eftyre socht þe emperoure.
& bad þe emperoure al-sone
þat in presone he suld be done
Til he for turment Crist forsuke f. 150
& gaf þe tresoure þat he tuk.
& quhene þai hyme to presone had,
Sancte Laurence folowyt but abad
& criyt : »fadyr, quhare gais þu
Bot ministeris? fore neuire to now
Was þu bot seruandis wont to mak
Sacrifice fore godis sak.
Ore quhat haf I dysplesyt þe
þat suld þu sacrify but me?
Ore has þu fundine ellis þat I
It to do be wnworthy
þat þu before lepnyt to me,
Of godis burd þe priwete?«
þane sancte Syxt cane til hyme say :
»Wenis þu I lef þe? na, dere sone, nay;
Bot fere mare martyre mone þu tak
þane I sal tak, fore Crystis sak.
Fore of me þe curse is sowne,
Fore I ame ald & feble, done,
Bot, fore þu zunge mane is & wicht,
þe fere mare trawale is þe hycht,
& fere mare Joyful wictorage
þu sal resawe syne to þi wage :
& quhene dais are gane thre,
Ine gret payne þu sal folow me.«
þane taucht he hyme þe tresowre
Al hale, þat I spak of before,
& bad he suld it halely spend
To powre folk, þame til amend,
& in þe oyse of haly kyrk,
Quhare mene ware besy in It to wyrk.
Sancte Laurens þane nycht & day
Poure mene to get presyt ay
& to þame departynge mad
As þai þat mast myster had.
Fore-þi of hyme now wrytyne is
Ine haly kyrk sic wordis as þis :
Departyt he & to powre mene gaf,
His rychtnes was oure þe laf. —
þe prefet þane Valaryane
þe byschape Sixt sone has tane
& to þe gret tempil (bad) hyme lede
Of Marce, offerande to mak in þat sted

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trucidari. In hac persecutione multa millia martirum corruerunt, inter quos et Philippus junior martirio est coronatus. 99) tilge mare. 106) Post hoc Decius de thesauro domini sui inquisitionem faciens, oblatus est ei b. Sixtus, tamquam qui Christum coleret et imperatoris thesauros haberet. Tunc Decius jussit eum in carcerem recipi, ut per illata tormenta Christum negaret et thesauros proderet. 110) tilge &. 118) B. autem Laurentius ipsum sequens post eum clamabat: quo progrederis sine filio, pater? quo, sacerdos sancte, sine dyacono properas? Tu nunquam sine ministro sacrificium offere consueveras. Quid in me displicuit paternitati tuae? numquid degenerem me probasti? experire certe utrum idoneum ministrum elegeris cui commisisti dominici sanguinis dispensationem. Cui b. S.: non ego te desero, fili, neque derelinquo, sed majora tibi debentur pro fide Christi certamina. Nos quasi senes levioris pugnae cursum recipimus, te autem quasi juvenem manet de tyranno gloriosior triumphus: post triduum me sequeris, sacerdotem levita. Deditque ei omnes thesauros, praecipiens ut ecclesiis et pauperibus erogaret. 137) & st. þe. 138) Ms. fore st. fere. 148) B. igitur L. christianos die ac nocte diligenter quaesivit et unicuique prout opus fuerat, ministravit. — Im Folgenden weicht die L. A. ganz ab, auch in der Folge der Begebenheiten, so folgt hier zunächst wie L. die Christen im Hause der kranken Wittwe besucht, die er heilt (s. V. 242—262), und die Heilung eines Blinden in einem andern Hause (263—282), dann erst das Martyrium des Sixtus

Or ellis his hed of to be strikine.
& as sancte Laurens þis has vittine,
He cr*i*yt one hyme, þat al my*ch*t here:
»Lewe me no*ch*t here, my fadyre dere,
Fore, as þu bad, I spendyt hafe
Nere al þe tresoure þat þu me gafe.«
þane tuk þai þe byschope in hy
&, fore he wald no*ch*t sacryfy
To Marce, þai strak his nek i*n*-twa.
& syne kny*ch*tis cane Laurens ta
& hyme betacht to Partone,
þane was þare a my*ch*tty tribowne.
þe quhilk of hyme present mad
To Decius but abad,
& in gret wreth Laurens has tane
& bethaucht hyme to Walariane,
& sad: »gere þu hyme sacryfy
To godis, & spere besyly
Quhare are þe hurdis þat has he;
& gyf he gruchis, luk he be
Sone slane!« þane Valeriane
Til Ypolyt has hyme betane.
& Ypolyt hyme franyt þane
Eftyre þe hurd, before leile mene.
Ymang þe quhilkis wes a payane,
þat Lucillus had to name,
þe quhilk sa had gret þat he
Had tynt his ee & my*ch*t no*ch*t se;
To quha*me* sad Laurens: »wil þu
Trew in Cryst & be baptist now,
I grant þe sicht.« þane answert he:
»I trew in Crist, & ydolis all
Here I forsak bath gret & smal.«
Sanct Laurens þane hy*me* baptist so*ne*,
& he Is sicht gat but howne;
& one hicht (þane) cane he cry:
»Blissit be Cryst, quha*me*-t(h)rou I,
þat blynd was, se I may.«
& mony blynd þat hard þis say,
Come to presone quhare Laurence
Stekit was, in Athenence (!),
& ry*ch*t sone þar þai þe sicht
Gat throu prayere to god of my*ch*t.

Ipolit, seand þis ferly,
To Laurens sad þane in*e* hy:
»Of haly kyrk schew to me
þe tresoure, quhare-euire It be!« f. 151
He sad: »gyf þu wil trew
In*e* Criste & be baptyste now,
þe tresou(r)e alsone sal þu se,
& lestand lyf als hecht I þe.«
þane sad Ypolyt hyme to:
»Gyf, as þu sais, þu wil do,
It þat þu bidis done sal be.«
þane sad Laurence: »here þu me,
In my bydyng do al & sume!
Fore ydolis are bot def & dume
& ma no*ch*t in ony thing helpe þe.
Fore-þi sone þu baptyst be!«
& gretand he baptist is þene,
& of his nyntene best mene.
Valareane syne gaf bydynge
Til Ypol*i*t, Laurence to bring.
& quhene þai bath come hyme before,
To Laurens sad he *with* schore:
»þi fel frawardnes do away
& quhare þe tresoure is, me say!«
Sad Laurens: »zit respyt gyf me
Of twa days ore of thre
& I sall schew þat tresoure tyt.«
Quod Valareane til Ypolyt:

(V. 155 ff.); die Marter des Laurentius ist weniger umständlich. Barbour benutzt eine ausführlichere Quelle. — 169) L. A. Tunc milites audientes thesauros Laurentium tenuerunt et Parthenio tribuno tradiderunt. Ipse autem eum Decio praesentavit (cui Decius Caesar ait: ubi sunt thesauri ecclesiae quos apud te cognovimus esse reconditos). Qui cum sibi non responderet, tradidit eum Valeriano praefecto, ut aut thesauros prodat et ydolis sacrificet aut diversis eum interire faciat suppliciis et tormentis. Valerianus autem cuidam praefecto nomine Hyppolito in custodiam eum tradidit, quem ille cum multis aliis in carcere reclusit. Dann folgt die Heilung des Lucillus. 174) & st. þat oder fehlen Verse? 201) Ms. þat st. þar. 203 ff.) ähnlich L. A. 203) Ms. felly. 209) Ms. tresone. 213) Ms. gyf st. It. 214—18) nicht in L. A. 215) in st. &. 220) l. nyntene of his, L. A. cum familia sua. Nach 220 fügt L. A. hinzu: Baptizatus autem ait: vidi animas innocentium laetas gaudere. Nach 222 fügt L. A. hinzu: Cui L. ait: ambulemus ambo pariter, quia mihi et tibi gloria praeparatur. 223 ff.) L. A. Ad tribunal ergo ambo veniunt et fit iterum quaestio de thesauro, L. autem triduo inducias petiit, quas Valerianus eidem sub Hyppolito custodia concessit. Dann folgt in L. A. blos: In hoc triduo L. pauperes, claudos et caecos col-

»I vndir þine vndirtakine
Ȝone space hyme granttis fore to bringe.«
Sante Laurens þane in to þat space
Mony begare gadryt has,
Halt, def, dume & blynd,
& all vthyre þat he mycht pure fynd,
Til Ypolit(is) house & hyde;
& fra þane nocht ellis ded
Bot sic mene socht quhare þai vare,
& gaf þame almone les & mare
As he saw þame nedyt til.
Syne come eftyre to þe hil
Of Belyne & þare fande he
Of cristine folkis a gret menȝe,
Of syndry folk þare hyd;
As sancte Sixt bad, he did
& gaf þame clething & money.
& fra þine (he) tuk þe way
Til a wedouyse house be nycht,
þat lele was & Syrgok hycht,
& with hyre þare fand he þane
Richt mony of crystine mene;
& al þare mystere he cane bet,
& syne sat done & wesch þare fete.

Befor hyme sat Cyr(i)ak
& coniuryt hyme for Cristis sak
His hand one hyre hed to lay,
Fore scho had seknes ine It ay.
þane his hand one hyre he layd
& in ferme treucht þir wordis sad:
»Ine þe name of god þu be
Waryst of þine infyrmyte.«—
& fra þine passyt he be nycht
Til a stret, Canarius hycht;
þare in þe house of Marcessy
He fand cristine gaderit mony.
þane fore pite cane he gret,
Syne sat done & wysch þare fet
& gaf þame part of þe tresoure,
As he til vthyre ded before.
& þare fand he a mane þat hicht
Trecentone, þat had tynt sycht:
þe quhilk gretand cane hyme pray
þat one hyme his hand he suld lay,
For he hopyt be godis mycht
& his prayere to gat his sicht.
þane Laurence handis one hyme lad
With tygland terys & þis sade:
»Jhesu Criste, of wyrgyne borne,
þat sicht gaf to þe blynd-borne,
Grant þe þi sicht.« & sone þane he
Gat þe sicht & wele cane se. —
Fra þine he come in (to) a place
Quhare thre & sexty gaderit was;
Ymang þame enteryt he be nycht
& fand a prest þat Justine hicht,
Quhame Sixt his master ordinyt had.
For-þi he kyst his fet but bad,
& he one hyme fel, ore he stynt;
þane athyre vthyre in armys hint.
Syne Justine let hyme alane,
& Laurens has a bassyne tane
Of vatir & wesche þe fet of all
(þat) he fand þare, gret & small,
& syne he wesche Justinis fet
& with his teris cane þame wet,
& requerit hyme for to pray f. 152
For hyme, & ȝed one his way. —
& quhene þat thre dais ware gane
In þe palace Salustiane
He come & Defium sittand
& Valerius with hyme fand.

Thane Decius cane til hyme say:
»Laurens, þu gattis na-wise delay,
Bot tel now quhare þe hurdis are
þat þu has heicht (vs) to declare!«
Sanct Laurence þane but abad
Al þe poure mene þat hyd he had
Before in Ypolitis Ine,
Ine to þat place he gart cume til hyme,
& sad with hey voice and clere:
»Lo sir, to þe I haf brocht here
Lestand tresoure þat ma nocht falȝe.«
Bot þat spek cuth nocht awalȝe,

legit et eos in palatio Salustiano coram Decio praesentavit dicens, ecce isti suud thesauri aeterni e.c. 242—8, 283—298 fehlen, 248—262 und 203—282 sind in L. A. früher (nach V. 151) kurz erwähnt. 234) l. begaris. 240) Ms. al mone. 243) Belyne st. Caelium? 251) Ms. þe st. he. 260) Ms. feyne st. ferme. 265) l. Narcissy, vgl. Ado's Mart. 272) bei Ado: Crescentio. 295) Ms. Justine. 314 ff.) L. A. weicht bedeutend ab, auch in der Art, Folge und Zahl der

For Walaryane hyme bad ine hy
To (his) fals godis sacryfy
& his wechcraf(t) haly fore-ȝet
Quhare-ine his treucht he halely set.
þane Laurens cane nyt opinly
Til fals godis to sacryfy.
Decius, nere woud, bad þat he
Dispolȝeit of his clathis suld be
& syne one his body bare
With scharpe schurgis dungyne sare;
& syne bad lyft hyme vpe, þat he
Of al paynis þe kynd mycht se;
With chenȝeis he gert bynd hyme sone.
& as he bad quhene al was done,
In þe tempil of Jouis sittand
He gert brynge hyme, bundyne fut & hand,
& *with* stafis gert hyme be beft,
Til na-thinge hale one hyme was left;
& Irne platis of fyre brynnand
Til his sydis syne þai band,
& eftyre syne *with* lompis of lede
He gert mene dynge hyme nere to ded;
& þar-eftyre gert hyme straucht
Ine til framis *with* al þare macht,
& syne *with* schorgis dungyne be,
þat gret sorow was to se. . . . .
»Nou ma þu, catefe, wel se
þat I þe victor haf of the,
Na of þe tresoure þat þu socht
Na of þi paynis gyf I nocht.«
þane Decius til his mene cane say:
»Hat Irne til his sydis lay
& als *with* stawis bet hyme wele,
þat tormentis now ma he fele!«
þane sayd sancte Laurens dewotly:
»Lord Jhesu Criste, haf of me mercy!
Fore, accusyt, I nyt þe nocht
Bot granttyt þe ine word & thocht.«
In þat oure a worthy knycht
To Laurens sad, þat Romane hycht:
»A fare ȝung mane be-fore þe stand
I se, *with* a schet in hand,
Clengeand þi hortis þat are sare.
þare-fore I pray fore godis ayre
þat me þu nocht leif, bot baptyse me,
Fore throw þe I treu saf to be.«
With þat he brocht a vatir-cane,
& Laurens hyme baptist þane.
& fra Decius þat wyst,
He gert hed hyme for-out fryst;
þat Ypolyt cane gret richt sare
& before al had granttyt þare
þat he had bene a cristine mane
Na ware Laurens þat richt þane
Bad he suld Crist ine hyme hyd
Til he hyme bad, quhat-euir betyd.

Thane Decius, fore Ire nere wod,
þame commawndit a-bout hyme stud,
With lompes of led to dynge hyme fast.
Bot vnourcumyne he cane ay last,
& sad: »lord Jhesu, þat dengnit þe
Fore oure sawfte to mane be
Fore til deliuer ws of thryldome,
Resawe me to þi kyndome!«
In þat houre, herand Decius,
A voyce of hewine þane sad þus:
»Ȝet paynis are aucht þe mony.«
þane Decius loud cane cry:
»Gud mene of Rome, wil ȝe here
Quhat solace þe feyndis here
To þis sacrylege makis now,
þat noþir wil ine godis trew
Na dredis ws na oure torment?
Wald nocht resone he ware schent?«
In to (a) frame þane bad he
Of now he suld extendit be
& als *with* schorgis beft be sare.
& sancte Laurence in þat sychtware
Blythly smylyt, quhare he was lad,
& to god sic wordis sad:
»Blyssit be god, fadir of Jhesu,
þat sic confort has gyfine ws now,
þat we na defert makis to hafe!
& for þi pyte I þe crafe
þat þu þis grace lene to þire mene

Martern. 317) tilge haly. 329) l. He in. 350—2) L. A. domine Jesu Christe, deus de deo, miserere mei servi tui, quia accusatus non negavi nomen sanctum tuum, interrogatus te dominum confessus sum. 353 ff.) ähnlich L. A. an anderer Stelle. 359) tilge me. 367) Ms. na st. a. 378 ff.) vgl. L. A. Tunc audiente Decio vox de coelo insonuit: adhuc tibi multa certamina debentur e. c. 389) Ms. fyance st. frame.

þat about standis here, ma kene
þat to þame þe wil emplese
þu gyfis grace, solace & ese.«
(Quhene) Decius saw, þe victory
þat he mycht nocht haf anerly
Of Laurens, bot dyspysit be;
þare-fore ȝet (mare) wrek hyme thocht he,
& gert louse hyme fra þe frame
& with Ypolyt be send hame,
Til he mycht get til his entent
Sume manere of new torment.
& one þe morne is he gane —
& tuk with hyme Valaryane —
To chawmyre of Olympyas,
þat house of bathine callit was;
& þare before as he thocht,
Gert sancte Laurens til hyme be brocht,
Syttand in stule of Jugment;
& þare al manere of torment
He gert bryngе & done be layd.
& to sancte Laurens þane he sad:
»þi sorcery do now away,
& of þi kine to me þu say!«
þane Laurens answert hyme:
»I ame of Spanȝe, as of kyne,
& in þis towne (wes) fosterit & tacht
In godis lay & baptysme lacht.«
Sayd Decius: »It is nocht sa,
For godis law þu wald nocht ta,
Fore thu na wil oure godis treu,
Na ȝet na tormentis dredis þu.«
Sad he: »sik hope haf I tane
Of god þat torment dred I nane.«
þane Decius hyme bad in hy
Til his godis to sacryfy,
»þat we spend nocht þis nycht in þe
With paynis hard.« þane answert he:
»þe nycht forsuth has na merknes,
Bot ay schenis in clernes.«

Decius þane gaf new byddynge:
His mouth with stanis for to dinge;
Bot he lofyt god as mare blith.
þane Decius commawndyt alsyth
A mykil rost-Irene to be mad
& Laurence bryne þare-one brad
Al nakyt, to he sacryfy
Til his fals godis þare in hy.
þane sad Lawrence: »of gud stewine
I me offyr to god of hewine
In sacrifice of swetnes;
Fore contryt spryt euir ȝet was
To my god thankful sacrifice.
Bot to þine be na wyse
Wil I bow; fore quhet(h)yre suld he
þat makis, or is mad, honourit be?
& als þu wreche vnhappy
Suld wit þat mare delyt haf I
Ine paynis, þat mare lykis me
þane met ore drink empleſs þe.«
Ȝet Decius til hyme cane say:
»Gyf þu has socht ſic ſwet fud ay,
Schaw ws ma þat trewis as þu,
þat þai fest ma mak with þe now!«
þane sad Laurens: »tyrand, parde
þou ar nocht worthy þame to se.«
þane Decius al fore wrak
A gryt fyre sone gert mak
Vndir þe rost-yrne, þat brint fast,
& salt & oyle þare-one gert cast;
& lourdanis mad þame al bowne
With scharpe forkis & hald hyme done.
þane sad Laurens: »now þu ma se
þat þi fel fyre refreschis me,
And to þe ay-lestand payne
It sal mynistere, nocht to layne;
Fore god wat I nyt hyme nocht,
Accusit, in word na in thocht,
& now one þe rost-yrne layd
I ȝeld hyme thank.« & als he sad:
»O ȝe warchis vnhappy,
Se ȝe nocht al opynly
þat ȝoure colis refreschis me?«
& þane (þai) þat þat sicht cane se

f. 154

390) now st. new. 399) to st. þat. 411 ff.) anders L. A. 414) Ms. callis. 420 u. v) Ms. Laurs. 433—8) L. A. Dixit ergo Decius: aut diis sacrificabis aut nox ista in te cum suppliciis expendetur. Cui C.: mea nox obscurum non habet, sed omnia in luce clarescunt. 437) þe st. my. 444) l. & brad? 455—464) ähnlich L. A. früher, vor.den Martern. 458 = empleſis. 460) Ms. swet sic. 470) & st. to? 471) vgl. L. A.: Disce, miser, quia carbones tui mihi refrigerium, tibi autem aeternum supplicium praestant,

Ferly ware forwondryt þane
þat he gert sa rost a quyk mane.
þane sad Laurens with gud chere:
»Lord Jhesu, I lowe þe here!«
& with þat wpe þe ene he brad
And to Decius he sayd:
»þe rostit syd turne vpe & ete,
& It at raw is turne & het!«
& þis sayand thankis he ȝald
To god, erand ȝonge & auld:
»Lord Jhesu, ay lowyt mot þu be,
Fore I ame worthy to haf entre
Within þe ȝatis of þi blysse«
& ȝauld þe spryt, sayand þus.

Qwene þis was done, þe way has tane
Decius & Valeryane,
þat red ware fore þare dedis,
& lewit þe cors apone þe gledis.
& in þe dawinge of þe day
Ypolyt tuk þe cors away
& wand It in clathis fyne,
& syne send word to prest Justine
How Laurens was rostit & ded
& quhow þat Decius þe sted
Lewyt fore schame, & Valeryane.
þane Justine come, ore he fane,
& with helpe of Ypolyt
þai (!) tuk þe cors in dule & syt
& to þe stret, callyt Tyburcyne,
þai tway It bare, ore þai wald fyne,
Quhare þe wedow dwelt Cyryak,
þat gret sorow þare-of cane mak,
& hyd It þare til þe nycht;
In a grawe, fore it al dycht,
þai hyd þe cors before þe day,
& syne gretand vent þar way.
& al þe crystine þat þare ware,
Fastyt þat day with hart sare,
Lowand god of al his lane,
& syne ilkane his vay is gane.

Laurens tholit his passione
Eftir Crystis incarnacione
Twa hundir ȝere aucht & fyfty. —
Of quhame a tale here tel wil I.
Gregore byschape of Torone sais
þat lytil tyme eftyre his days
It hapnyt þat a prest perchans,
Was dewot to sancte Laurens,
Thocht he wald a kyrk refresch
þat of sancte Laurens halowit vas,
þe quhilk sic ned had of mendinge
þat it was nere þe done-cummynge.
He fyrst þe wal gerrit amend,
& þe tymyre syne he fende.
& ymange vthyre was a tre
Quhare-of a balk mad suld be:
& It was schortare gret thinge
þane suld serue be his etlynge.
Quhare-of anoyt was he,
For he had nane vthyre tre.
þane to sancte Laurens cane he pray
þat, as he wont was to help ay
Al poure þat ware in to distres,
þat (he) sa for his halynes
Wald helpe þat þat tre mycht fil
þe wark as It was ordenit til.

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quia ipse dominus novit quod accusatus non negavi eum, interrogatus Christum confessus sum, assatus gratias ago. Dixitque hilari vultu ad Decium: Ecce, miser, assasti unam partem, gira aliam et manduca. 482) Ms. sicht saw c. s. 497 ff.) anders L. A.: Confusus Decius cum Valeriano abiit in palatium Tyberii, relicto corpore super ignem, quod Hippolitus mane rapuit et cum Justino presbitero in agro Verano conditum aromatibus sepelivit. Christiani igitur jejunantes triduo vigilias celebrarunt, mugitus dantes et lacrimas effundentes. Darauf folgt in der L. A. eine längere Kritik über die Zeit des Todes dieses Martyrs, der wahrscheinlich unter Gallienus, auch Decius minor s. Caesar (im Unterschied von Decius imperator) genannt, gelitten habe. —

Das erste der Miracula der L. A. fehlt in B. — 527 ff.) vgl. L. A.: Gregorius quoque Turonensis ait, quod, dum quidam sacerdos quandam ecclesiam s. Laurentii repararet et trabs quaedam nimium brevis esset, rogavit b. Laurentium ut, qui pauperes foverat, suae inopiae subveniret. Quae subito sic excrevit ut pars non modica abundaret: quam partem sacerdos minutatim incidit et multas inde infirmitates sanabat. Idem testatur b. Fortunatus. Factum est autem hoc apud Prioras castrum Italiae (quod quidam, dum dolore dentium premeretur, de illo ligno tangitur et protinus dolor fugatur — dieses letzte ist in jüngeren Mss. der L. A. beigefügt). 527) Ms.

& quhene he had þis prayer mad,
With hope þat he in Laurens had,
Callyt þe wrycht þane but hone
He gert mesoure þe tre sone:
& fand It mare be quantyte
þane to þe wark nedit be.
þe cuttinge þane þe prest has tane
& in smal pecis, ore he fane,
He smat & wypyt þame in þal
& as relykis held þame al: —
& eftyre his treucht sa þai ware:
For, quha twechit þat with ony sare,
It was mad hale but respyt
Of þis martyre be meryt.
Sancte Fortane beris to þis vitnes,
Sayand: In Ytale quhene he was f. 155
At þe castel of Boras, he
Saw a mane sa disesyt be
Of tuth-wark, þat he wald be ded
Erar þane sic lyf lange to leyd;
Syne fel swa þat eftyre was he
Twechit with þe forsad tre:
& gat sic hele of þat sare
þat he feld It neuirmare. —

Als þe sammyne Gregor tellis ws
At a prest, callit Sanctillus,
Sancte Laurence lowyt & honouryt mare
þane ony sanctis þat in hewine ware,
& to byge set al his cure
A kyrk, mad in honoure
Of þis martyr, bot Lumbardis had
Brynt it in were & wast mad;
þane gat he mene of craft to wyrk
& to reforme þis haly kyrk.
Sa wantyt he bred ine þat fare —
Quhare-of he had his hart rycht sare.
þis martyre þane with incre wil
He prayt helpe to send hyme til.
& as he stud one þis musand,
He saw percase one his a hand
In his awne hoyne, þat wes nocht het,
A laf quhyt as snaw be set;
þe quhilk, þo It ferly fare was,
It mycht nocht suffice nocht-þe-les
At a met bred to be,
As hyme thocht, to warmene thre.
þane þe martyris mycht sik was —
þat wald nocht þe wark suld cese —
þat he gert þe laf dais tene
Serwe plentuysly til al þai mene.
For-þi to god be lowynge,
þat for hyme did sa ferly thinge. —

Als in þe kyrk of sancte Laurens
Of Melane hapnyt þis chance,
As Vincent in his C(r)oniclis sais:
þar was a chelise ine his days
Of cristole fyne & sic bowte
þat farare mycht na-mane se.
þe quhilk one a hye-day,
Quhene þe prest þe mes suld say, ...
Bot rek(l)asly he let It fall
And brak quhyt in pecis smal.
þe dekine, þat was richt wa,
þe smal pecis vpe cane ta,
& one sancte Laurence altere
He lad þame with drery chere
& prayt sancte Laurence of his grace
To send hyme helpe ine to þat case.
þane mene mycht se gret ferly:
Hou þe pecis, þat þare cane ly,
Lape to-gydyr, & was farere
Chalyce þane before be fare.

megore st. Gregore. 535) Ms. gerst. 554) Ms. þat st. þane. 555) Ms. he st. þe. 560) l. þat tre? — 573 ff.) L. A.: Quidam insuper presbiter nomine Sanctulus, ut refert Gregorius in dyalogo, s. Laurentii ecclesiam a Longobardis incensam reparare volens artifices multos conduxit. Quadam autem die dum quod iis apponeret non haberet, praemissa oratione in clibano respexit et ibidem candidissimum panem invenit; sed cum vix ad unius prandii esum tribus personis sufficere videretur, L. artifices suos nolens deficere sic praedictum panem multiplicari fecit, quod in alimentum decem dierum operariis cunctis suffecit. — 601 ff.) L. A.: In ecclesia s. Laurentii apud Mediolanum, ut refert Vincentius in chronica, calix quidam crystallinus mirae pulcritudinis habebatur. Qui cum in quadam sollemnitate ad altare a dyacono portaretur, elapsus e manibus in terram cecidit et statim comminutus fuit. At dyaconus moerens fragmenta collegit et super altare ponens b. Laurentium exoravit et fractum calicem integrum et solidatum recepit. 605) l. bewte. Nach 608 fehlt ein Vers-

For-þi þis martyre we suld lofe,
þat sa mychty warkis cane prowe. —

I fand, a myrakle as I red
Of þe swet laydy þat Criste fede,
Of a felone Juge of dome,
þat Stewine was callyt & dwelt in Rome,
& gladly wald gyftis tak
& fals Jugment oft mak,
& nocht anerly in wardly thinge
Bot kyrkis als & spirituale thinge.
Of sic warkis ymang þe laf
Falsly cane he wyne & haf
Thre housis þat gewine ware
To vphauld sancte Laurens altere,
& a ȝard fra sancte Agnet
With falset (had) he wonnyne ȝet,
& hadine þame with violence
Fra haly kyrk, in fawt of fence.
& eftyre þat a lytil we
Sa hapnyt þis wrech to de
& to be brocht ine Jugment,
Quhare he na tyme had to repent,
& was accusyt stratly þare.
& sancte Laurens in þat sychware
Come & beheld hyme with dedyngne
& be þe areme cane hyme strenȝe
(þriis) rycht sayre and Increly.
With þat Angnes come nere-by,
& with hyr virginis in quantyte,
Bot scho wald nocht one hyme se.
þe Juge þane sic sentence gaf:
þat mane þat wald tak & haf
Vtheris (!) menis gud with iniquite,
With Judas traditore suld he be.
Sancte Preiect þane come but bad,
þat þis Stewine ine his lyf ay had f. 156
Honouryt in gret specialite
Quhene he did mast iniquite,
& he sancte Laurence & Agnet
Fore Stewine prayt with wordis swet,
& with þe helpe of oure laydy;
þat þai come to þe Jug in hy
& askyt grace fore his pyte
þat Stewine suld nocht sa tynt be.
þe Juge þane at þe prayere
Of þire fowre, I spak of here,
Granttit þat his saule in hy
Suld agayne til his body
Fore thretty days, til þat he
Of his synnis mycht clengyt be.
& quhene þai þis grace gottine had,
To Stewine þane oure lady bad
þat, for til helpe haf in þat ned,
He suld Ilke day say þe bed.
& quhene þe saule was suthly
Cummyne agane to þe body,
He fand his harme sa sare & wa
þat nere of wyt It gert hyme ga;
Fore It was lyk, quha had (it) sene,
Brulyt in a fyre to haf bene.
þane restoryt he Ilkane
þat with wrang he had tane,
& penance þane did werray;
& deyt one þe threty day
& passit to god, þat bocht hyme dere.
Bot ay his arme was sare but were. —
þare-fore me think, Laurence to wrath,

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paar. 617) Ms. mend. 621) Ms. hafe in lofe corr. 622) Ms. werkis? 623 ff.) L. A.: Legitur quoque in libro de miraculis b. virginis, quod quidam judex Stephanus nomine Romae erat qui munera libenter accipiens multorum judicia pervertebat. Hic tres domos ecclesiae s. Laurentii et unum hortum s. Agnetis violenter abstulit et ablata injuste possedit. Accidit autem ut moreretur et ante dei judicium duceretur. Ad quem L. cum nimia indignatione accessit et tribus vicibus brachium ejus diutissime strinxit et dolore nimio cruciavit. S. vero Agnes cum ceteris virginibus eum videre noluit, sed faciem avertit· 651) Tunc judex super eum sententiam ferens dixit: quoniam aliena subtraxit et munera accipiens veritatem vendidit, in loco Judae proditoris tradatur. Sanctus autem Praejectus, quem idem Stephanus in vita sua valde dilexerat, ad b. Laurentium et ad b. Agnetem accedens pro eo veniam precabatur. Illis vero et b. virgine pro eo orantibus concessum est ut ejus anima ad corpus rediret et ibidem XXX diebus poenitentiam ageret. Accepit insuper a b. virgine in mandatis ut psalmum Beati immaculati in via singulis diebus vitae suae diceret, cumque ad corpus rediisset, brachium ejus ita erat nigrum et adustum ac si hoc in corpore passus esset. Quod signum in eo exstitit quoad vixit. Mala igitur ablata restituens et poeni-

Al gud mene suld be rycht layth,
Bot serwe hyme bath nycht & day —
To quhame be Joy & honoure ay. —

Of þe emperoure als sancte Henry
Ane vthyre tale red haf I.
Thane with Radagunde his wyf
He had lange tyme led his lyf
In virginite, bath scho and he.
þe feynd, þat ay wil besy be
To tempt, þat þame twa had Inwy
& gert hyme fal In Jalusy,
Venand his wyf had mysdone
Vith a ȝunge knycht. þane but hone
Sic commawnment hyre he cane ma
þat for quetance scho suld ga
One ane heyt yrne brynnande —
As þane þe law was in þe land —
þe quhilk of lynth fyftene fut had.
& quhene scho had hyre redy mad
To pas þare-one with gud chere,
Hely scho sad, þat al mycht heyre:
»Lord Jhesu, as þu wat me
Of Henry ȝet vnwemmyt to be
& of al vthyre, sa I þe pray
þat I ma safly pas þis way.«
þe emperoure, þat schamyt was,
Gaf hyre a strak apone þe face.
þane sad a voyce til hyre ful clere,
þat al þat stud by micht here:
»Madyne, þu dred þe na-dele,
Fore Mary þe sal helpe ful wele.«
With þat þe yrne but rednes
Scho one ȝed, þat sa het was,
But ony skathe, as one cald lede. —
& quhene þe emperoure was ded,
Besyd quhare ane herymyt lay
Mony feyndis hyld þare vay.
His vyndow opnyt he in hy
& þat þe last þat come þare-by
He speryt quhat þai menȝe ware.
& he »a legione« sad »we are
Of feyndis, þat passis in hy
To þe ded of Cesare Henry,
Fore to se gyf he had ocht
Mysdone to god in word ore thocht.«
þe hermyt þane hyme coniuryt sone
þat alsa tyt as þai had done
He til hyme but mare delay
Suld cume & tel quhat þare did þai.
& he reparyt but lange tarynge,
Sayand: þai did þare na thinge;
»For, quhene we wald in skale put done
His ewil-consawit suspicione
þat he had of his wyf but skil,
& al vthyre ewil dedis til,
& ine (to) þe tothyre skale
His gud dedis ware al hale,
& we wend wele til haf þe mane: f. 157
Rostyt Laurence come furth þane
& a gret pot with erys twa
Of massy gold furth he cane ta
& in þat balance has he (it) done.
þane ourys vith þat vpe tycht sone;
& of þat massy pot ful tyt
I brak ane ere fore þare dyspyt.«
þat pot, he sad, wes a chalyce

tentiam agens die XXX migravit ad dominum. 661 u. 2 umzusetzen. 691) Legitur in vita imperatoris Henrici, quod, dum ipse et Konegondis uxor ejus virgines insimul permanerent, dyabolo instigante de quodam milite uxorem suspectam habens, super candentes vomeres XV pedum nudis pedibus incedere fecit, qua ascendente dixit: sicut me ab Heinrico et omnibus intactam novisti, ita adjuva me, Christe. Heinricus vero verecundia ductus eam in maxillam percussit, cui vox dixit: virgo Maria te virginem liberavit. Totam igitur candentem massam illaesa percurrit. 698) Ms. Jalusly. 715) Ms. chere. 722) Cum ergo Caesar obiisset, multitudo maxima daemonum ante cellam cuiusdam eremitae transibat, qui aperta fenestra interrogavit ultimum quinam essent. Et ille: legio daemonum sumus, qui ad mortem Caesaris properamus, si forte aliquid proprium in eo reperire possimus. 724) Ms. how mony. 734) Ms. als a tyt. 733) Adjuratus autem ut ad se redeat, rediens dixit: nihil profecimus, quia, dum falsa uxoris suspicio et alia mala et etiam bona in statera fuissent posita, adustus ille Laurentius ollam auream immensi ponderis attulit et, dum superasse videbamur, illa jactata, pars alia staterae sc. plurimum ponderavit: tunc ego iratus unam partem aureae ollae praerupi. Ollam calicem vocabat quem dictus Caesar ecclesiae Aystetensi in honore s. Laur. fieri fecerat, quem in speciali devotione habuerat; cui propter magnitudinem duae aures inerant. Repertumque est et imperatorem tunc

Mykil & fayre at (al) dewice,
þat þe emperoure gert ma,
þat fore þe wecht *had* erys twa,
& in a kyrk offeryt It
þat of sancte Laurens was halowyt.
þis hermyt send þane to spere
& fand al suth but ony were:
þat ded was þe emperoure
þat (samyne) day & in þat houre
Rycht as þe feynd sad hyme hare,
& of þe chalyce fand þe ere
Brokine þare & layd by.
þane gert þai þis notyfy
Til almene fere & nere,
Til excyt þame & til stere
To þis martyre dewot to be,
þat wele cane helpe quhare-euir wil he.—

Als recordis þis Gregore,
Quha*me*-of I spak now before:
þat quhilis his predecessoure
With besynes & gret cure
Nedlyns wald wyt quhare þe body
Of þis religiouse martyre cane ly
þane — þat was to þat ilke end:
Gyf ocht fawtyt, It til amend.
& as þai socht, sudandely
þai fand quhare þe cors cane ly;
& al þat a-bout stud þare,

Quhethyre þai leyryt ore lawit ware,
þat saw his body in þat sted,
Ine to fyftende days þai ware dede. —
þe cause cane I nocht tel of þus;
Bot sume mene sais he crabyt Is;
& als mycht hapnyt wele to be
þai ware nocht worthy hyme to se. —
Ymange al otheris als had he
Specialis (!) prewylege thre:
þe fyrst is: nane, bot he ane,
Vigil has neuire nane;
þe todyre: þat wtes, as z^{e} se,
Of al vthyre martirys (ane) has he,
As Martyne ymange confessoris
Has wtes, *with* al hourys;
þe thred is: fore he has regreß
In antemys, for he worthy vas
For his excellent passione
Of martiris til haf þe crowne
Next sancte Stewine þat cane tak
Martirdome for Cristis sak,
& Paule regres has þat wyse
Ine his antemys, as resone is,
For he ine preching al þe laf
Excedyt þat lyf cane haf.—
Of þis martir nocht ellis I say,
Bot hartly til hyme I pray:
Owt of þis lyf þat I ma twyne
But schame, det & de(d)ly syne.

obiisse et unam aurem calicis fractam fuisse. 750) Ms. veyt st. vith þat. 752) fore þare st. þare fore? 756) Ms. & st. had. 762) samyne fehlt im Ms. 768) Ms. & stil stere. 771) Refert Gregorius in registro, quod, dum praedecessor suus quendam ad corpus s. Laurentii cuperet meliorare et ubinam corpus esset, nesciret, subito corpus ejus ignoranter aperitur omnesque qui aderant, tam monachi quam mansionarii, qui corpus ejus viderant, infra X dies mortui sunt. 785—8) nicht in L. A. Dann folgt eine längere Betrachtung über die Grösse seiner passio (nach Marcellus und Augustin). Am Schlusse werden die Besonderheiten seines Officiums aufgeführt: Habet autem inter ceteros martires Laurentius tria privilegia quantum ad officium. Primum est in vigilia, solus enim inter martires vigiliam habet (L. A. fügt hinzu dass jetzt aber die Vigilien in Fasten umgewandelt seien, propter multas deordinationes, doch sei der Name geblieben). Secundum est in octava: ipse namque solus cum Stephano habet octavam inter martires, sicut Martinus inter confessores. Tertium est in regressionibus antiphonarum, quod solus ipse et Paulus habet, sed Paulus propter excellentiam praedicationis, ipse propter excellentiam passionis. 780) Ms. & þai. 786) is st. wes.

XXIII. VII Sleperis.

As we find wrytine in þe cred,
Gud cristine mene mone trew of ned:
Fra ded haf tane ws al awa
We ſal ryse one domysday
In þe ſammyne flesch we haf now;
þis is þe treucht þat we in trew,
& (þ)is of oure treucht is grond-wal —
þocht sume fulis be with-al
þat wil trew nane bot þat þai
Be verray prowe here ore ſe may;
Bot sich treuth has na med
þat kyndly ſckil profit of ned (!);
Bot (be) oure treucht ma we treu be skil
þat god ma do quhat-euir he wil.
As be a sampil I sal tel
Of flesche-rysinge hou befel,
þat mony wist be prowe of sycht,
For to conferme godis mycht:
In þe ſewine flepariſ as kid he
þat borne ware in Ephese. —
As haly wryt recordis ws,
Ane emperoure, callit Decius,
þat michty was of landis sere
& regnyt th(r)e moneth & a ȝere, f. 158
Fra Crist tuk flesche of oure lady
Twa hundir ȝere thre & fyfty;
To cristine mene he was fel fa
& but pyte gert þame sla
Quhare-sa mycht þai fundyne be.
Sa hapnyt a tyme þat he
Come to þe towne of Ephysy.
Quhare he gert byge ful richely
In þe mydis of þe cite
A tempil, rycht fare to se.
At his dewyse quhene It was mad,
He bad his badalis ga but bad
& gere þe puple of þe towne
One þe morne be redy-bowne
& come ilkane in þare degre
To sacryfy lyk as he,
His mawmentis til emples
Thru quhame he had honoure & es —
As he trewyt be mysknawine,
þat let hyme wyt na suthfast thinge.
& one þe morne but delay,
Rycht as he bad, sa did þay
& gert mene cume mony-wyſe
Til ydolis to do sacryfice.
& cristine mene þat come nocht þare,
Straytly gert he punyse but mare,
þame manefand ded in þat place
But respyt ore ony grace.
In sik dout ware þe cristine mene,
þat ine þai landis ware þene,
þat na frend durst vthyre knaw
Na þe fadir þe sowne, fore aw
Or dout It ware one þame tald
Cristis fereme treucht þat þai hald.

The sammyne tyme in þe cite
War sewine mene, in þare degre
In þe cuntre with þe best
Haldine & (þe) vorthyeste,
Riche, ȝunge, & wele tawcht,

Vgl. L. A. Cap. 101; Barbour weicht später vielfach ab. 1—20) Einleitung des Dichters. 2) Ms. t²w. 7) Ms. & is. 12) Ms. ſikil? 13) Ms. bot st. be? 20 ff.) L. A.: Septem dormientes in civitate Ephesi orti sunt. Decius autem imperator persequens christianos cum venisset Ephesum, jussit aedificari templa in medio civitatis, ut omnes cum eo miscerentur sacrificiis ydolorum. Cum ergo omnes christianos inquiri jussisset et vinctos aut sacrificare aut mori compelleret, tantus poenarum terror cunctis inerat quod amicus amicum et filium pater et patrem filius abnegabat. 58) l. foreine? 59) Tunc in illa urbe inventi sunt christiani septem: Maximianus, Malchus, Marcianus, Dionysius, Johannes, Serapion et Constantinus, qui hoc videntes nimis dolebant. Et cum essent primi palatii, sacrificia ydolorum spernentes in domo sua se celabant et jejuniis et orationibus vacabant, accusati igitur ante Decium statuuntur et comprobati veraciter christiani dato iis resipiscendi spatio usque ad reditum Decii dimittuntur, at illi patrimonium suum interim inter pauperes expendentes inito consilio in montem Celion secesserunt et ibi esse secretius decreverunt.

& Cristis treucht al had þai acht:
Fyrst Malcus, & Maxymyane,
Johñe, Denyse, Martymyane,
Sarapione, & Constantyne —
þer drew ful ewine in a lyne.
þire fewine þane soroful ware,
Seand þe paynis & þe care
þay tholyt þat wald deny
Til ydolis to sacryfy.
& for þai walde nocht Criste forsake
& sacrifice til ydolys mak,
& for þai dred fore ded be kyd,
Ine til a house þai þame hyd;
Quhare þai liffyt in fastinge,
Deuotly & in praynge.
Sa priwely was þis nocht done
Na þai ware wreyt alsone
Til Decius, & til hyme brocht.
& til peruert þame sone his thocht
Wes, & in mony wyse
To gere þame mak foule sacrifice.
& quhene þai wald bow na-way
Til hyme, fore ocht he do may,
He thocht þat he wald spare
To þame a lytil forthyrmare,
In hope þat he suld bow þare wil
& gere þame trew his godis til;
& for þat he was fare to fare
Of þe cyte vthyre-quhare,
He gaf þame respyt, til þat he
Come agane til þe cite.
& als sone as he was gane,
þe sewine al þare gudis has tane
& sald, & gafe largely
Til al þat pouere ware & nedy;
Syne of consent & of a wil
þai passyt nere-by til a hil
Of Celyone, & rest has tane
In a hol cowe vndir a stane,
To byd þare priwely,
Til þe wodnes ware gane-by
þat Decius in cristine mene
Ful fellely ȝet oysyt þene.
& as þai thocht, sa þai dyd,
& þare lange tyme ware hyd.
& of þare falowis Ilke day,
To by þare met, ane send þay,
Ine begaris wed, þat he mycht sa
Vnkennyt wel cume & ga. —
Quhene Decius agane was cummyne,
þe sewine fane he wald haf nomyne,
To strenze þame to sacryfy,
& fore þat cause gert þame espy. f. 159
þane Malchus, ane of þaime, was þare,
To by þare met, in þe sychtware:
& þat aspyit, & was agaste,
& til his falowys sped hyme fast
& tald þame fra tope to ta
Quhow Decius þame socht to sla.
Sary ware þai þane Ilkane.
Bot Malchus furth þe met has tane
& layd to þame, & þai cane ete,
To ma þame stark, comfort to get
To þat end, & ine entent
þe ſtarklyare to thole þe torment.
& eftyre met spek held þai
Of Cryst & til hyme cane pray:
& fel one slepe sudanedly.
& one þe morne wele ayrly
Sir Decius þame fast has socht,
& teyne was he fand þame nocht.
& sowne (þan) was tald hyme til

64) Ms. had st. hale? 71) Ms. wald þat st. þat wald. 91) Ms. fere? 98) Ms. nedly. 108) Diu ergo sic latentes unus eorum semper ministrabat et quoties intravit urbem, figura se mendici et habitu vestiebat. Cum ergo Decius in urbem rediisset et eos ad sacrificandum perquiri jussisset, Malchus minister eorum territus ad socios rediit et iis furorem imperatoris indicavit. Qui cum graviter terrerentur, Malchus allatos panes iis apposuit ut cibo confortati fortiores ad praelium redderentur. Postquam autem coenabant sedentes et colloquentes in luctu et lacrymis, subito, sicut Deus voluit, dormiverunt. 128) Ms. þat s. to thole to t. 132) Mane facto cum quaesiti fuissent et inveniri non possent et Decius doleret quod tales juvenes perdidisset, accusati sunt quod hucusque in monte Celion latuissent et sua christianis pauperibus erogantes in suo proposito permanerent. Jussit ergo Decius ut parentes eorum adessent et comminatus est iis mortem, nisi de iis dicerent quidquid scirent. Illi autem eos similiter accusaverunt et divitias suas pauperibus expendisse conquesti sunt. Tunc cogitans quid de iis faceret, nutu Dei jussit os speluncae lapidibus obstrui, ut ibi morerentur fame

þat þai ware ſculkand in þe hil
Of Chelyone, & quhou þat þai
To pouer had gefine þare gud away
& cristine treucht wald nocht forsak.
þane al þare kine he gert tak,
& sad þai suld de but mare
Bot þai tald hyme quhare þai ware.
þane ſet þai al þare payne
To sawſe þame-ſelfe, to be nocht ſlane;
þai sad: »of þame we wat nocht,
Na of þare ded na of þare thocht,
Bot at we here syndry say
þat þai haf put þare gud away
& gewine It to pouer, & gane —
Quhare-to, wyt haf we nane.«
Ȝet Cesare sa warly wrocht
& þai sewine sa ſlely socht:
& has gotine wittinge quhare þai ware.
þane thocht he þai suld nomare
Cristis treucht mantene na-wyse
Na let mene to mak sacrifice;
þane til his mene cane he byd
þat þai suld ga quhare þai þaime hyd,
& þe cawe mowth stope, sa þat þai
Suld neuire fra þine come away
Bot for hungyre de wrechly.
& his bydinge þai did in hy
& of þe cawe þe mouth of stane
Stopyt wele, or þai fane. —
& þis has sene Theodorus,
þat cristine ware, & Raphynus,
Quhou playnely þat he had wrocht
With þai sewine mene þat he had socht:
& wrat þar gestis in to led
& priwely þane in þat sted
Layd It ymange þe stanis gret,
In hope þat cristine suld It get. —

And fra deid was Decius,
þe fellone tyrand þat wrocht þus,
& his II generacione
& als al þat successione,
& runnyne was of tyme but were
Th(r)e hundir sewinty & sewine ȝere,
& þe thretytyd ȝere ewinely
Of Theod(o)sis seygnery,
þat was mast cristine emperoure
þat was ȝet one to þat oure:
Ful fele mene held þat herysy
Rysinge of flesch þat cane deny.
Bot þai þat ware gud cristine mene
Ful gret disputacione held þane
To confond þis gret errore.
& namely þis gud emperoure
Sa sorowful was fore þis ſtrife
þat he in sorow led his lyf,
Sytand in askis & gled in hare,
Putand away purpure & chare,
With wak fud, gretand ay
With mekil wa to god cane pray
þat noyus ſtryfe til debat
& to schaw hyme þe suthfast get.
þane god, þat is al merciful
& confortis þame al soroful
& helpis þame fra wa to wine
þat þare ferme hope wil set hyme Ine,
To þis emperoure cane ſe
Thru his inborne gret pyte,
& eftyr ded of flesch-rysinge
Scheu hyme suthfast taknyinge f. 160
In to þire sewine, I spak of are,
As I sal tel ȝou forthyrmare.
God steryt þe hart of a burches,
In Ephysy þat dwelland was,
A house to byge in (to) þat hil,

et inopia circumclusi. 141) Ms. be st. de. 162) Quod ministri quidem fecerunt et duo christiani Theodorus et Rufinus eorum martirium describentes caute inter lapides posuerunt. 173) Mortuo igitur Decio et tota illa generatione post annos 372 anno XXX imperii Theodosii pullulavit haeresis eorum qui negabant resurrectionem mortuorum, unde contristatus Theodosius christianissimus imperator, quia fidem tam impie agitari videbat, indutus cilicio sedens in interiori loco per singulos dies flebat. 180) Ms. Theodris. 191) Ms. chare, 192) hare. 195) l. abat? 197) Quod videns misericors Deus consolari lugentes et confirmare spem de resurrectione voluit mortuorum et thesaurum suae pietatis aperiens ita praedictos martires suscitavit. Misit siquidem in cor cuiusdam civis Ephesi ut in illo monte aedificaret stabula pastoribus suis. Caementariis speluncam aperientibus surrexerunt sancti et se invicem salutantes putabant se tantum una nocte dormivisse et praedianam tristitiam recordantes interrogaverunt Malchum qui iis ministraverat, quid de iis Decius decrevisset. At ille

þat gaynand ware his hyrdis til.
& as he thocht, sa has he done:
& quereouris gadryt sone
Stanis to wyne. & tid þat þai
Begane til hew quhare þire mene lay,
& of þe cawe þe entre fand,
& syne al opine let It stand.
þire sewine mene, þat I of mene,
þat in þe cawe sa lange had bene,
Ras vpe, as It was godis wil,
Ilkane vthyre spekand til;
& quhene þai saw þe dais lycht,
Wend þai had slepyt bot a nycht,
& fel þane in þe new carpynge
Of þe gret noy and pyne
þat, as þai wend, fore-owt more
þai tholit one þe day before;
& at Malchus of new cane frane
Gyf Cesare thocht þame to payne.
Sad he: »ȝystrewine wele lat,
Gyf ȝe think one, I tald how-gat
He thocht to put ws to torment,
Bot gyf we wil to hyme consent.«

Maxymyanus sad þane hyme to:
»God wat þat we wil nocht (sa) do.«
Ilkane vthyre þane confourt mad
In Cryst as þai gud cause had,
& bad Malchus he suld hyme taile
& pas to þe towne fore vitale,
Mare plentuisly be ony way
þane he did ȝistir-day;
& þai bad (þat) he suld spere
Quhat Cesare did, & lat þame here.
Fywe schillinge þane has he tane,
& one to þe towne Is he gane.
Bot ferly gret wondir had he,
þe gret stanis quhene he cane se
þat þe mouthe lyand of þe cowe:
þat gert hyme fast muse & gowe,
Ȝet þane lytil he rocht,
For vthyr-ways was set his thocht.
þane to þe ȝet of þe cite
With gret redure approchit he,
& lukit vpe & saw al-sone
Ane ymage of þe cors þare done.
& wenand þat he had gane wil,
Ane vthyre ȝet þane ȝed he til,
& lukyt vpe: & saw þare
þe sammyne takine he saw yare.
þat he had wil gane, hafand dout,
Passit al þe tow(n)e abowt:
& þe sammyne takine al-way fand
Abeoufe þe ȝettis ay ſtannand.
þane ferlyt he & wald nocht ryst
Til he agane come to þe fyrst,
& vmbethocht hyme ay be-twene
þat he in til a dreme had bene.
Bot at þe last he sanyt hyme,
& confort tuk, & entryt Ine,
& kiſt his hud done oure his face,
& held furth one to þe place
Quhare þai ſet þat þe bred cane ſel.
& herd þaime mony talis tel
Of Jhesu Crist & of oure cred,
& of Decius but ony dred.
þane was he wondryt al,
Fra he hard gret & smal

respondit, sicut dixit in sero: quaesiti fuimus ut ydolis immolemus. Ecce quod de nobis cogitat imperator. 213) Ms. did st. tid. 233) Respondit Maximianus: et Deus scit quod non sacrificabimus. Cumque socios confortasset, jussit Malcho ut emturus panes ad urbem descenderet et plures quam heri afferens panes, quae jussisset imperator, rediens nuntiaret. 242) Ms. hyme. 243) Tollens ergo Marcus quinque solidos de spelunca exiit et videns lapides miratus est, sed aliud cogitans parum de lapidibus cogitavit. Veniens igitur timidus ad portam urbis valde miratus est videns suppositum signum crucis, unde pergens ad alteram portam, dum idem signum invenit, ultra modum miratus est videns omnes portas signo crucis apposito et mutatam civitatem, signansque se ad primam portam rediit existimans se somniare. 247) Ms. cawe. 249) Ms. thocht st. rocht, 250) wrocht st. thocht. 260) Ms. towe. 267) Unde se confirmans et vultum operiens urbem ingreditur et veniens ad venditores panum audivit homines loquentes de Christo et amplius stupefactus ait: quid est, inquit, quod heri nemo Christum audebat nominare et nunc omnes Christum confitentur? puto quod haec non est Ephesorum civitas, quia aliter aedificata est, sed aliam civitatem nescio talem. Et cum interrogans audivisset hanc esse Ephesum, errare veraciter se putavit et redire ad socios cogitavit, accessit tamen ad eos qui panem vendebant, et cum argenteos protulisset, mirati venditores dicebant ad invicem quod ille juvenis

Spek þane of *Cr*iste sa opinly,
& ȝystyr*e*-day was na*ne* hardy
þat anys he durst ne*mmyne* þ*at* na*me*,
Of Decius for dout of blame.
þane sad Malchus: »gret ferly haf I
Gyf þat þis be Ephesy,
Bot erar*e* ane vthyr*e* cite,
Bygyt quhar*e* It was wont to be.«
Ful archtly þane *with* heldand hed
He speryt þat þame þ*at* sal(d) þe bred,
Quhat was þe name of þat cite.
Sad þai: »It is callyt Ephysy.«
Ȝet þane he tho*cht* he had gane wil,
& tho*cht* to turne his falouys til f. 161
& tel þame of þis gret ferly;
& no*cht*-þane (he) ȝed bred to by.
Of his purse he tuk money.
þe quhilk quhe*ne* þai saw, þai ca*ne* say:
»þis ma*ne* has fu*n*dine su*me*-kine hurd.«
& of þis sowne sprang*e* þe word,
& Malchus has sowne p*er*sawing*e*
þat þai of hyme had spekine.
þane Deciu*m* sar*e* cane he dred,
Wenand til hyme þai suld hyme led;
For*e*-þi he prayt þame þ*at* þai
Wald tak þe bred & þe monay
& lat hyme frely pase his gat
But taryinge or debat.
Bot euir*e* trewyt þai þat he
Wist quhar*e* sume tresour*e* hid suld be.

Thane one hyme þai handis layd
& til hyme syne þis þai sad:
»Be lawty þu telis ws now
Quhene þu art & quhar*e* þat þu
Has ſtolline þis tresour*e* or*e* reft,
þat sume emp*er*oure has here left,
& we ſal frendis to þe be
& cosele þi dede & þe.«
Malchus sa abaysit was & wil,
þat he ne wist quhat to sa þai*me* til.
& quhene þai saw he cuth no*cht* say,
þane handis one hyme ca*ne* þai lay
And bundine thru þe towne
þai drew hyme vpe & downe.
þane rane tyþandis wyd-quhar*e*
þat a ȝu(*n*)g*e* ma*ne* fundyne wes þar*e*
þat fele auld tresour*e* had fundyne
& for þat cause was led & bundyne.
þane gadryt mony, hyme to se.
To quha*me* ſadly ay sad he
þat he fand neu*ir* hurd na tresour*e*
Of king*e* na p*r*ince na emp*er*oure.
About hyme fast þa*ne* gowit he
Gyf he my*cht* ony þane se
þat ocht teyndir war*e* hyme til;
& nane he saw. þane lykit hy*me* Il,
& sad: »ȝistyrday in þis towne
Fele kine I had of renowne,
& þis day nane cane me kene,
Na I *k*ene nane of al þ*ir*e mene.«
þane wondyr*e* gret ferly had he
Of al þat he cane here & se. —
þane was þe byschape cu*m*yne þar*e*
& þe p*ro*consul in þat sichwar*e*,
& gert be bro*cht* to þame rath
þis Malchome & þis mony bath.
þane to þe kirk quhe*ne* þai hy*me* led,

antiquum thesaurum invenisset, Malchus vero eos ad invicem loquentes videns putabat quod vellent eum trahere ad imperatorem, et territus rogavit eos ut se dimitterent et panes et argenteos retinerent. 307) At illi tenentes eum dixerunt ei: unde es tu? quia thesauros antiquorum imperatorum invenisti, indica nobis et erimus socii tecum et celabimus te, quia aliter celari non potes. Malchus vero non inveniebat quid diceret illis. prae timore, illi vero videntes eum tacentem misso fune in collo ejus trahebant per vicos usque in medium civitatis et exiit rumor ad omnes quod quidam juvenis thesauros invenisset. 309) l. tell. 322) Ms. ai ȝug. 325) Congregatis ergo ad eum universis et eum mirantibus volebat iis satisfacere quod nihil invenerat, et circumspiciens omnes a nemine cognosci poterat et prospiciens in populum volebat cognoscere aliquem ne consanguineis suis, quos veraciter vivere putabat, et nullum inveniens stabat quasi insanus in medio populi civitatis. 332—8) Zus. 336) Ms. bene. þare. 339) Anders L.A.: Quod cum audisset s. Martinus ep. et Antipater proconsul qui nuper in urbem advenerat, mandaverunt civibus ut eum caute adducerent et argenteos ejus. Cumque a ministris traheretur ad ecclesiam, putabat quod duceretur ad imperatorem. Episcopus igitur et proconsul mirantes argenteos interrogaverunt eum ubi thesaurum incognitum invenisset. At ille respondit, se nihil penitus invenisse, sed de saeculo parentum suorum eosdem denarios

Fore Decius ful sare he dred,
Wenand he had bene þare
To sacrify as he dyd ayre.
þe byschope & þe proconsul
As þai þat sicht saw ferlyful
Of Malchus & of his mone,
þai askit sone quhene was he
& in quhat place he gat þe hurd.
þane answert he to þat word:
»In Ephysy, ſiris, was I borne
& myne eldris me beforne.
& þis mone my kine gaf me
Ȝestrewine lat in þis cite.«
þe byschape sais: »bryngę þi kine
þat þu sais dwellis þis towne. Ine,
þat þai witnes bere fore the.«
Bot quhene þare namis tald he,
Wes nane þat euire hard tel
Of ony of þame in red na spel.
þe byschape sad: »but were
þis monay is auld thre hundir ȝere,
& þu art ȝu(n)ge & sais þat þai
þe it gaf ȝistyrday?
& til oure monay It is nocht lyk, —
Quhas (!) menis þu ws to beswyk?
Fore of It figure & wryt
Ful wondyr auld semys of It.
Quhas wenis þu begylis (!) vs al,
& we wyse mene! þat sal nocht fal!
þare-fore but mare I commavnd þe,
þe suthfastnes þu tel to me!
Fore to paynis sal þu pas fel,
þe suthfastnes til (þat) þu tel.«

Thane Malchus fel one kneis done
Be-for þe gud mene of þe towne,
& þane pytuiſly cane pray f. 162
þat þai þe suth wald (til) hyme say:
»Quhare is Decius, tellis me,
þat Cesare was in þis cite?«
þe byschape sad: »myne sone dere,
In þis warld is nane but were
þat Decius Cesare is callit þis day,
Bot sik ane (was), we here wel say,
Gane syne threhundyre ȝere.«
þane sad Malchus: »myne swet sone dere (!),
Abaysit I ame & ferlys now
þat na-mane wil to me trew.
Fore-þi, dere ſir, folouyse me,
& al myne falowis ȝe sal se —
For þocht na fath to me ȝe gefe,
Ma fal, to þame ȝe wil be-lif —
& I sal haf ȝow þame til
Quhare þai sit, in to þe hil
Of Chelyone, & þane ma ȝe
Trew þame, gyf ȝe trew nocht me.
For I wat we ſewine fled away
Fra Decius, & ȝystyrday
To þis towne come he rydand lat,
& I fore rednes fled my gat.«
þe byschape vmbethocht hyme sone
& to þe proconsul sad but hone:
»A vysione þis ma be,
In þis ȝung mane god wil we se«....
þane passit þai furth but mare,
With al þe puple þat was þare,

habuisse. Et interrogatus cuius civitatis esset, respondit: bene scio quod huius civitatis sum, si tantum haec est civitas Ephesorum. Proconsul dixit: fac venire parentes tuos ut testentur pro te. Quos cum nominasset et nullus eos cognosceret, dicebant eum se fingere ut aliquo modo evaderet. Et ait proconsul: quomodo credimus tibi quod hoc argentum parentum tuorum fuerit, cum scriptura ejus habeat plusquam CCCLXXVII annos et sit primorum dierum Decii imperatoris et in nullo similes sint argenteis nostris? Et quomodo parentes tui ante tantum tempus fuerunt, tu vero juvenis vis decipere sapientes et senes Ephesi? Idcirco te jubebo legibus tradi, donec confitearis quid invenisti. 350) Ms. & st. þai. 368 u. 371) l. quhat. 370) Ms. semyt. 371) l. begyle. 377) Tunc procidens M. ante eos dixit: pro Deo, domine, dicite mihi quod vos interrogo, et ego dicam vobis quod est in corde meo: Decius imperator qui fuit in hac civitate, ubi nunc est? Episcopus dixit: fili, non est hodie in terra qui Decius nominabatur, imperator autem fuit ante longum tempus. Malchus autem dixit: in hoc domine ita stupeo et nemo credit mihi, sed sequimini me et ostendam vobis socios meos, qui sunt in monte Celio, et ipsis credite. Hoc autem scio quod a facie Decii imperatoris nos fugimus et ego sero vidi quod ingressus est Decius in hanc urbem, si tantum haec est civitas Ephesi. 388) Ms. swet sone dere st. dere sere? 399) Ms. þe st. we. 403) Tunc episcopus cogitans in semet ipso dixit proconsuli quia visio est quam Deus vult ostendere in juvene

& Malchus in þe byschopis hand.
& þe wryt closit in led þai fand,
With twa selis selyt rycht wele
Of siluir fine Ilke-dele,
Ymange þe stanis, & tuk It
& let þe puple se þe wryt,
& red þame al þat was þare-In.
þane ware forwonderyt mare & myne.
þai enteryt al þat mycht elyne:
& in þe cawe þai fand sewine
Sittand with facis mare clere
þane þe floure of a rosere.
þane knelyt al seand þat sycht
& lowyt god of his gret mycht.
þane send þai til Theodof(iu)me
þe emperoure & bad hyme cume
In al þe hast þat he mocht,
To se þe ferly god had wrocht
Ine his tyme. & he with þat,
Cled in hayre & one erd sat,
Gat vpe & sped hyme in al hy
To þe cyte of Ephysy;
þane come he to þe cawe & fand
þire sewine al sammyne þare sittand.
þe emperoure þane fel to þe grond
& Ilkane of þame in þat stownd
In armys he hynt & kyssit fele syth
Fore Joy: sa was he wondir blyth,
& sad: »I se ȝow now but wene
Self Lazare rycht as I had sene,
God rasit to lyf quhare he ded lay.«

Maximianus þane cane say
Til hyme: »trewis þat for þe
God has raysit ws, to lat þe se
þe thinge quhare-of þu had dout
& of al were to put þe owt:
God has ws raysit before þe day
Of þe gret rysinge, þat þu treu may.«
Quhene þis was sad, before al
þat þare ware, gret & smal,
Til erde þai lad þe hedis done,
As quha to slepe suld mak hyme bone,
& ȝald þe spryt, as god wald,
þat he resawit in his hauld.
þe emperoure ȝet fele one þame
& kyssit & gret, as mane fayne,
& lowit god þat sa mad clere
þe heresy þat mene in were.
þane command he mene to tak
Tresoure habundanly & mak
Ilkane of þame a fertre fere,
To lay þame in, as worthy vere.
& þat nycht apperyt þai
To þe emperoure, quhare he lay,
In vysione, & bad þat he
Rycht quhare þai lay suld lat þame be:
For rycht as þai al in erde lay
& of erd rysine ware þai,
þane bad þai þat sa suld he
Thole þame stil in erde to be, f. 163
Til god apone domysday
þame raysit agane owt of clay.

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isto. Perrexerunt ergo cum eo et civitatis plurima multitudo et ingressus est primo Malchus ad socios suos et post eum episcopus ingrediens invenit inter lapides litteras sigillatas duobus sigillis argenteis et convocato populo legit eas et audientibus et admirantibus cunctis, et videntes sanctos Dei sedentes in spelunca et facies eorum tamquam rosas florentes, procidentes glorificaverunt Deum, statimque episcopus et proconsul miserunt ad Theodosium imperatorem rogantes ut cito veniret et miracula Der nuper ostensa videret. 417) Ms. clyne? 419) Ms. sitt and. 427) Qui protinus surgens de humo et de sacco in quo lugebat, glorificans Deum venit a Constantinopoli Ephesum, et obviantibus ei cunctis ascenderunt simul omnes ad speluncam (et mox ut sancti viderunt imperatorem, resplenduerunt et facies eorum sicut sol), et ingressus imperator procidit ante eos glorificans Deum, et surgens amplexatus est eos et super singulos flevit dicens: sic video vos tamquam si viderem dominum resuscitantem Lazarum. 440) Tunc dixit s. Maximianus ad eum: crede nobis quod propter te resuscitavit nos Deus ante diem magnae resurrectionis ut credas indubitanter quod resurrectio mortuorum est. (Vere enim resurreximus et vivimus, et sicut infans est in utero matris non sentiens laesionem et vivit, sic fuimus videntes, jacentes et dormientes et non sentientes). 447) Et his dictis, videntibus cunctis inclinantes capita sua in terram, obdormierunt et tradiderunt spiritus suos secundum Dei imperium. Surgens autem imperator cecidit super eos flens et deosculans ipsos, et cum jussisset fieri loculos aureos, in quibus mitterentur, in ipsa nocte apparuerunt imperatori dicentes ut, sicut hactenus in terra jacuerunt et ex terra resurrexerant, ita eos

þe empe*r*oure na mare wald do,
Fra þai had spokine sa hyme to,
Bot gert portu*r*a þare þe story
Of þe fanct*is* þat þare cane ly —
þat standis ȝet & fal do ay
In mynd of þame til domysday.
& fume mene sais, þe empe*r*oure
Gert gilt þare bare *with* gret cure.
& al þe byschapis þat takine was
& p*r*esonit fore suthfastnes
Mantenynge agane sic heresy,
He gert deliu*er*yt be in hy;
& resurreccione gert þane
Preche of al ded mene,
& quha þe contrare wald defend,
To bryne in fyre he bad be send,
& ekyt wele þe cristine fay
Of his tyme til þe last day,
& now in hewine fore his gud ded
Gud reward has til his med.

XXIV. Alexis.

Qwhene euir ilke cristine mane
Of Cristis treucht gyf he ocht cane,
Trewis þat thre statis are sere,
In quhilkis almene sal apere —
þat euire tuk lyf & cristinedome —
Before god one þe day of dome:
Of matrimone othyre in þe stat,
Or contenens, as clerkis wat,
Or ellis of virginite,
þe quhilkis mast dygne is of þe thre.
þo matrimone mad god of hewine
& commawndyt to be kepyt ewine,
Betwix oure fore-fadir & his mak
Matrimone cane he mak
Befor þat mane had done syne,
& als þe place of welth *with*-Ine,
In paradyse, þe place but pere,
þare is blys & Joy but were.
& quhene god for ws come mane,
Borne he was of wedyt womane;
& wedyng honouryt he þat tyme
þat he turnyt vatyre in to wyne. f. 163
& þat wedinge plesyt hyme,
Fore ensampil I may bringe In
þat he in weding borne was
Of Mary, þe quene of grace.
& contynens als wele he lufyt,
As (be) syndry ma be prowit:
Fyrst be þat noble wyf Anna
þat callit was prophetissa
& treuly to god feruit ay
In þe tempil, nycht & day,
Foure schore of ȝere, forout sak,
& prophecy of god cane mak,
Sayand »forsuth, þis is he:
Thru quhame þe warld sawit sal be« —
Of Cristis byrth þe fourtyday
Of Criste þis word scho cane say
Quhene his mody(r) mad hire offerand
For hyme eftyr þe law of þe land.
& Symeone þat in wedoue-hed,
þat lange tyme þat his lyf cane led (!),
þocht he blynd was of gret elde,
With hartly eene ȝet he beheld
In tempil as þai brocht Jhesum,
& in armis sone hyme nome
& sad: »now, lord, lat pas in pece
Me, þat al tyme þi serwand was,

dimitteret, donec dominus iterum eos resuscitaret. 472) Jussit ergo imperator locum illum inauratis lapidibus adornari et omnes episcopos resurrectionem confidentes absolvi. Dann folgt noch die Zeitbestimmung. 472—6, 483 ff.) nicht in L. A.

Alexis habe ich bereits edirt in den Nachträgen in Herrigs Archiv.

Vgl. L. A. Cap. 94; Barb. hat abweichende Züge (so V. 346 ff.). Die etymol. Einleitung fehlt. V. 1—82 Einleitung des Dichters. 12) tilge þo? 41) tilge þat, 41) þat st. þar. 53) Das Leben

Fore myne ene now has sene þe hele
þat þu (has) hicht to Israel.«
Of contynens mony vthyre ma
Ensample mene ma tá:
As of Margret, of Scottis quene,
In widoued hyre lyf led clene,
& of þe noble wyf alsa
Of Rome, þat callyt was Paula,
Elizabet of Vnguery,
& als þe Magdelayne sancte Mary,
Sancte Petyre als, & sancte Germane,
& of vthyre sic mony ane;
Sume eftyre weding, sume eftir syne
þai wex chast, & hewine cane wine.
Bot to god þai emples mast
þat fra þe byrth lifit þane chast:
As Margret did, & Agatha,
Cecile, Katrine, & Lucya;
Bot in oure laydy is best prowit
Quhou wele virginite he lufyt. f. 164
For þe honoure of madynehed
Sancte Johne þe ewangelyst, we red,
Slepand apone Crystis kne
Was dygne his privete to se;
In Pathmos als þe angel brycht
Schawyt hyme ful sely sycht.
Fore in þame þat lifis chaste,
Makis restinge þe haly gaste;
For I trew þat god be
With maydined & with humelyte. —
& I zou a tale wil tel,
In Rome quhylume quhou befel
Of a mane, þir wertuise twa
Parfytly had & vthyre ma. —

In Rome a nobile mane was,
Eufamyane callyt, & his wyf Aglas;
& with þe emperoure mast dere
He was haldine, & but pere;
& he thre thousand mene had ay
Serwand hyme bath nycht & day,
In clathis of silk cledine were
& beltis of gold, costlyk & dere.
Merciful was Eufamyane
Til al þat he saw ned-begane;
Ilke day in his house had he
Of pure folk fufyt burdis thre,
& Ilke day þat oure of nowne
To pere hyme-self wald ſerue but hone.
& his wyf was of þe sammyne wil
Sic godlyk werkis to fulfil.
þai had na barnys þame betwene,
& þat gretly cane þai mene;
Fore-þi to god þai prayt sa zarne,
þat þat laydy consawit with barne;
Syne dyliuere was þat myld
Thru godis helpe of a knaf chyld,
Fare & quhyt, as vatir fame,
And had Alixes to his name.
& fra þine in to castyte
þai lufyt furth, scho & he.
& þat þare barne suld be na fowl,
þai set hyme ayrly to þe schule,
Artis liberalis for-thy
þat he suld cone, & philosophy.
& fra he come to fourtene zere, f. 165
A maydine, þat mycht be his pere,
þai socht, & fand of hys kyne
þe emperouris house withine.
þai maryt þame of gret nobillay,
Fore cummyne of mychty mene ware þai,
& gret fest at þe wedinge mad,
As þai þat warldly welthis had.
Bot as cummyne was þe nycht

der h. Margaret v. Schottland s. Pinkerton Vitae ant. ss. Scot. 72) Ms. with st. was. 81) Ms. þir oder þat? — 83) L. A.: Al. fuit filius Euphemiani, viri nobilissimi Romanorum et in aula imperatoris primi: cui tria millia puerorum assistebant qui zonis aureis cingebantur et vestimentis sericis induebantur. Erat autem praefectus Euph. valde misericors et singulis diebus in domo sua tres mensae pauperibus, orphanis, viduis et peregrinis parabantur, quibus strenue serviebat, et hora nona ipse cum viris religiosis cibum in timore domini capiebat. Cui uxor nomine Aglaes ejusdem religionis et propositi erat. 96) Ms. pore? 99) Cum autem filium non haberent, ad preces tamen suas dominus contulit iis filium, post quem ipsi deinceps in castitate vivere firmaverunt. Traditus autem puer liberalibus disciplinis cum omnibus philosophiae artibus ipse floreret et jam ad puberem aetatem pervenisset, puella sibi de domo imperiali eligitur et sibi in conjugem copulatur. 115) hys st. hy. 116) Ms. emperoure. 117—20) nicht ia L. A. 121) Venit nox in qua cum sponsa

& he & scho to bed was dycht:
Of fleschly lust he had na thocht,
Bot beyisit hyme how he mocht
Gere hyre consent to chastyte:
& lange sermone þare-of mad he
Til hyre, quhow scho suld god dred
& þare-of resawe gret med
In hewine eftyre þis brukil lyf —
»Fore al mone de, mane & wyf,
& sic as we are fundyne here
Before þe Juge we sal apere
& gyf reknyne þat Juge til
Of al dedis, gud & Il,
& fore oure dedis, nocht to layne,
Resawe oþire Joy or payne.«
& quhene he mad had lange prechinge,
He betacht hyre his gold rynge,
& syne his belt he schare in-twa
& betaucht hyre þe hed alsa,
Sayand til hyre: »my leif swet,
þire twa I gyf þe to kepe;
Fore-þi, my der, as þu lufis me,
Kepe þame, to god wil I þe se!
& here to hyme I þe betak,
As my lufyt warldis mak.«

Qwene þis was sad, he nocht bad,
Bot gold in fusione he with hyme had
& stal away al priwely,
& went hyme to þe se in hy;
& fand a schepe redy þare
To Leodaciane to fare.
þar-in he gat, syne passit he
To Edyſame to þe cite,
Of Cyrie in to þe land.

þare he of chance a ymage fand
Of Jhesu Cryst, oure lord dere,
But mannis handis mad, but were,
In sandale; & quhene he cane luk
One It, sic luferand he tuk,
þat he þare dwelt in body & thocht.
& al þe gold, he ydyre brocht,
He gaf to pure, & his clethinge
He gaf fore ware in weflynge.
In þat towne a kyrk was wrocht
Of oure laydy, & ydyr he socht
& in a kyrk-ȝard done sat he
Of begerys ymange gret pleynte,
& Ilke day thigyt his lyf-led
At þame þat passage-by þare mad.
& quhene þat he gat ony gud
Mare þane nedit til his fud,
He gaf It in gret hy
To beggeris þat sat hyme by.
& lange tyme he sat þare
As begare, of gud bare,
In fastynge, praynge, & in wak,
Pynand hyme-self fore godis sak. —
Now lef we hyme in begynge,
& of his fadir spek sume thinge,
þat, fra-tyme his sone went
Fra hyme þis wyse in tormente,
Contynualy he lifyt in wa;
Sa did his modyre, his wyf alsa.
For-þi his fadyre, þat was mychtty,
Of al-kyne landis in sere party
Send mene to sek his barne —
þat ware his ded gyf he suld tharne, —
& bad þame fore na cost spare
To sek hyme, quhare-sa-euir he ware.

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sua suscepit secreta silentia: tunc sanctus juvenis coepit sponsam suam in Dei timore instruere et ipsam ad virginitatis provocare pudorem; deinde annulum suum aureum et caput balthei quo cingebatur, sibi servanda tradidit dicens: suscipe hoc et serva, donec Deo placuerit, et dominus sit inter nos. 147) Post hoc de substantia sua accipiens ad mare discessit ascendensque occulte navem Laodiceam usque devenit indeque pergens in Edessam civitatem Syriae profectus est, ubi imago domini n. J. Chr. sine humano opere facta in sindone habebatur. 159—61) Zusatz. 162) Quo perveniens, omnia quae secum detulerat, pauperibus distribuit et vestimenta vilia induens, cum ceteris pauperibus in atrio Dei genitricis Mariae sedere coepit. 164) weflyng von wissel exchange, auch Georg V. 120. 167) a st. þe. 171) De elemosinis vero quantum sibi sufficere poterat, sibi retinebat, cetera vero aliis pauperibus erogabat. 175—8) Zusatz. 179) At vero pater de recessu filii plurimum ingemiscens per universas mundi partes pueros suos misit, qui eum inquirerent diligenter. Quorum cum aliqui ad civitatem Edessam venissent, ab eo cogniti, sed ipsi eum minime cognoscentes, eidem cum ceteris pauperibus elemosinas tribuerunt: quas accipiens Deo gratias agens dixit: gratias tibi ago domine, quia a servis meis elemosinam recipere me fecisti.

þane passyt þai in landis sere,
Sekand hyme fere & nere.
& quhene mony of þame had socht
& trawalyt fere & fand hyme nocht:
Sa hapnyt þat part of þa
Come to þe towne of Edissa
& passit-by quhare he sat.
& he of (þame) þare almouse gat,
& knew þame wel, & þai hyme nocht,
þocht þai besyly hyme socht.
þane thankit he god Increly
þat he had mad hyme sa worthy,
At his awne mene he mycht sa
Fra þame in begynge almus ta. —
þe seruandis al, þat furth went,
Fra þa na hyme fand, agane ar lent
& tald how þai tynt al þare trawal,
Fore hyme to sek mycht nocht awale.
His fadyre þane had mykil care,
& his modyre mykil mare:
For, fra þe day he zed of towne,
In care-bed scho lay (ay) done,
In mol & hayre & woful fude,
Zouland as half brawne wod,
Cryand one god ful dulfully
þat scho in sik wyse ay suld ly,
But confort ore Joy, fra þine,
Til scho hyre sone had gottyne.
þe-spouse þane til his modir sad:
»Allace, hard werd to me is lad,
þat þus has tynt myne warldis fere!
Neuir-þe-les, modir dere,
Sic lyf as ze tak, I sal ta
& neuire vthyre, for wel na wa.«
þane scho gret & handis wrange
& rayf hyre hayre & hyr self dange.
Quhay þat saw It & pyte had nane,
His (hart) was hardare þane þe stane.
& þane scho sad: quhat-euir befel,
þat but mak ay suld scho dwel
As turtur, til of hyre mak
Hyre hapnyt confort for to tak. —

Ande quhene Alixes sewintene zere
Had dwelt in þat kirk-zard þere,
Seruand god ful dewotly:
Ane ymage þane of oure laydy,
þat in þe kyrke was honouryt ay,
þis to þe sacristane cane say:
»Bringe in zoure powre mane þar-owt,
For he is worthy for to bruk
þe kynryk of al welth mast;
For in hyme restis þe haly gast,
& his prayere ful mony mendis,
þat befor god alsone ascendis.«
Bot zet quhene þe sacristane
Be þat had persawing nane,
To þat ymage prayt he
þat he þare-of mare wyse mycht be. f. 166
Til hyme grath takine gaf scho þane
Quhare-by he suld þat mane kene,
Before þe dure þat sat þare-owt.
& for hyre þe sacristane cane lout
& lowyt hyre as he wele aucht,
& sped hyme furth, as scho hyme taucht:
& brocht Alixes in til hy,
& tald til al quhou oure laydy
Of þat mane mad sa gret lowynge.
For-þi sone auld and zynge
Honouryt hyme sa gretly,

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205) Reversi autem pueri renuntiant patri quod nusquam valeat reperiri, mater autem sua a die sui recessus saccum in pavimento cubiculi sui stravit, ubi evigilans lamentabiles voces dabat dicens: hic semper in luctu manebo donec filium meum recuperavero. Sponsa vero ad socrum dixit: donec audiam de sponso meo dulcissimo, instar turturis solitaria tecum manebo. 198) Ms. almonse? 233) Cum igitur Al. in praedicto atrio XVII anno maneret in Dei servitio, imago tandem b. virginis, quae ibidem erat, custodi ecclesiae dixit: fac introire hominem Dei, quia dignus est regno coelorum et spiritus Dei requiescit super eum, nam oratio ejus sicut incensum in conspectum Dei ascendit. Cum autem custos de quonam diceret ignoraret, iterum dixit ei: ille qui foris sedet in atrio (!), ipse est. Tunc custos festinus exiit et ipsum in ecclesiam introduxit. 236) Ms. & ane. 242) Ms. of al wehl (?) welth. 244) Ms. aftendis. 252—4) Zusatz. 256) Quod factum dum cunctis innotesceret et ab omnibus venerari coepisset, humanam gloriam fugiens inde recessit et Laodiceam venit ibique navem ascendens cum in Tharsum Ciliciae vellet pergere, dispensante Deo navis a ventis pulsa in Romanum portum devenit. Quod cernens Al. ait intra se: in domo patris mei ignotus manebo

Fra þai hard (had) þis farly.
Bot he of mane lowe wald nane:
For-þi he fled hyne, or he fane,
Be þe ny*ch*t, sa p*ri*wely,
þat nane my*ch*t wit, þat was by. —
Bot, certis, now are fundine quhon*e*
þat in þat manere wald haf done,
Bot erare haf tane þe lowing*e*
For lytil cause, of auld & ȝyng*e*.
Sa dyd he no*ch*t, for þat he
P*ar*fyt was in humylyte
& fled wane-glore for-þi but hone.
& to Leodyce he sped hyme sone,
& þare a schipe he fand redy
To sayle, & in gat in to hy,
Of Tars of Cecile þat was bowne.
& as þai saylyt, a wynd fel done,
þe hawine of Rome agane þare wil,
Disponand god, had þame til.
& (as) Alixes þat cane se
þat of his purpos faylit he,
In hyme-self þane has he tho*ch*t
þat he vnkennyt dwel mo*ch*t
W*ith* his awne fadyre in til house,
& til nane oythir*e* be noyus
Na charg*e* nane vthyr*e* w*ith* his fud —
His fadire had sa mykil gud.
One þus purpos quhene he was sat,
His fady*re* sudanely he met
Fra þe p(a)lace hame gangand
W*ith* fele folk hyme folowand
þat serwyt hyme Ithandly.
Alixes one hyme (þan) cane cry
& sad: »þu godis seruand der*e*,
Me pour*e* pylgrame, I pray þe, her*e*,
& biddis þat I resawyt be
In to þi house p*ar*cheryte,
& w*ith* þe crumm*y*s ger*e* me fed
Of þi bred, sa þi sawle haf med
& as þu wald god had pyte
Of þi a sone, quhar*e*-euir*e* he be!«
Ȝet his fadire knew hym*e* na dele,
Bot his fadyre he knew ry*ch*t wele.
His fadyre þane com*m*awndit þ*at* he
Til his houiſe sowne led suld be,
& til a serwand gert hyme betak
To kepe hyme, for his sōnys sak,
& bad he suld haf met & clath,
& þat na-m*an*e did hyme lath.

IN his fadyre house he hy*m*e led,
& as pour*e* man*e* hyme cled & fed.
Quhar*e* he, forsuth, ny*ch*t & day
Ful Ithandly to god cane pray;
& his body ay torment he,
þat he to god suld thankful be,
Thru labore hard & fastyng*e*
& feble fud & als wakeing*e*.
Bot sume þat had his lyf sene,
Demyt þat he a sot had bene:
For*e* one na warldly thing*e* he tho*ch*t
Bot in god was al his tho*ch*t;
For*e*-þi quhylu*m*e p*er*sonis Il
Scornefully wald cu*m*e hyme til
& of þe weschel þe weschyng*e*
Ful oft one his hed wald fling*e*
& mykil ethine at hyme mak;
Bot al he tholyt for*e* Cr*i*st*is* sak
& neu*ir* for ony tribulnes
Spak he Il es (?), mar*e* ore les.
& quhene he sewintene ȝer*e*
His lyf (had) leyd in þat manere,
Al vtrely to þame vnknawine,
To syb or fr*em*myt or*e* to his awine:
He wyst be þe haly gast
þat of his ded þe terme in hast

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nec alteri onerosus ero. 625—71) Zus. 275) of st. to. 281) Ms. & st. in. 287) Patrem igitur a palatio redeuntem, multitudine obsequentium circumdatum, obvium habuit ac post eum clamare coepit: serve Dei, me peregrinum in domo tua suscipi jubeas et de micis mensae tuae me nutriri facias, ut tui quoque peregrini dignetur dominus misereri. Quod audiens pater ob amorem filii sui eum suscipi jussit et locum proprium in domo sua constituit et cibum de mensa sua tribuit et ministrum proprium delegavit. Ipse autem in orationibus perseverabat et corpus suum jejuniis et vigiliis macerabat, famuli autem domus ipsum multipliciter deridebant et aquam utensilium super caput ejus frequenter fundebant et multas injurias ei irrogabant, sed ipse ad omnia patiens valde erat. 289) Ms. & fra. place. 321) Ms. a p*er*sonis. 328) Ms. he hIl (?) es. 329) Septemdecim igitur annos in domo patris permansit sic ignotus: videns igitur per spiritum quod appropinquaret terminus vitae suae, chartam cum

Was nere. For-þi sone askyt he
At ane þat was his mast priwe
Pene, Ink, and parchemyne;
& quhene he saw lasare, syne
Wrat quhou he had left his wyf, f. 167
& al þe procese of his lyf
þat he had fere ore nere,
Quhare he was in placis sere;
& plyit þat bil, ore he wald leef,
& It closyt in his nefe.
& quhene þis was aldone,
To god he ȝald þe gast sone:
þat It resawyt worthely
With angel sange and melody. —
& one þe morne, þat sonda was,
At þe solempnite of þe mes
In þe kyrk a woyce cane cry
Fra þe hewine hely,
Sayand þire wordis, les na mare:
»Cummys to me, þat trawaland are
Or chargyt, al! & sowne sal I
Ȝou reward ful plentuisly.«
þane al þat hard þis gret wondyre,
Fel to þe ȝerd, þare facis vndyre; ....
Syne eftyr þe woyce cane say:
»Passis & sekis hyme but delay
In þe house of Ewfamyane!«
þane to sek hyme, mony ane
Passit til Ewfamy(a)nis hal;
Bot he sad þane to þame al
þat It cuth noght of hyme say.
þane come he furth þat seruit hyme ay,
& sad: »siris, It ma fall
It be he, þat ȝe sek all,
þat I seruit sewinetene ȝere
Of bydinge of myne lord now here,
þat deyt ȝistirday wele late.
Sa wel I knew hyme þat I wat,
Be pacience & penance sere
þat to god he suld be dere.«
Eufamyane þane to þe sted
Quhare he wes þane, ȝed, & fand hyme ded,
& saw his face brycht & clere
As (he) of hewine ane angel were;
& wald haf tane of his hand
þe wryt, þat he þare closyt fand;
Bot he mocht nocht be ony way.
þane passit he furth but delay
To þe kyrk, quhare at þe mes
Bath þe emperoure & þe pape wes —
þe tane of þame Archadius
& þe tothyr Honorius
Ware callit þane, & of Rome wes pape
Innocent. þane þire thre fut-hat
Ȝed til Eufamyanes In
With dred of god & entrit In,
& come to þe corse, quhare It lay,
& til It þus-gat cane say:
»þocht we synful wnworthy be,
þe gouernale ȝet tane haf we
Of haly kyrk & cristine land:
þare-for we pray þe, opyne þi hand
& lat ws se þat closyt wryt
& It þat wrytine is in It!«
þane þe pape come nere-hand:
& he hyme tholit vnlok his hand;
& tuk þe wryt, & he It rede
Befor þame al in (to) þat stede.

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atramento petiit et totum ordinem vitae suae ibidem conscripsit. 343—8) Zusatz. 349) Anders L. A.: Dominica igitur die post missarum sollemnia in sanctuario vox de coelo insonuit dicens: venite ad me omnes qui laboratis et onerati estis, et ego reficiam vos. Quod audientes omnes territi in facies suas deciderunt, (et ecce vox secundo dicens: quaerite hominem Dei, ut oret pro Roma). Quaerentibus illis et minime invenientibus, iterum dictum est: in domo Euphemiani quaerite. Requisitus ille (!) se nihil scire de hoc dicebat. (Tunc imperatores Arcadius et Honorius una cum pontifice Innocentio ad domum praedicti viri venerunt) et ecce minister Alexii ad dominum suum venit dicens: vide domine, ni ille peregrinus noster sit, quia magnae vitae et patientiae homo est. Currens igitur Euphemianus eum defunctum reperit et vultum ejus tamquam angeli rutilantem vidit voluitque chartam quam in manu habebat accipere, sed nequivit. Exeunte igitur eo cum hoc imperatoribus et pontificibus retulisset et illi ad eum intrassent, dixerunt: quamvis peccatores sumus, regni tamen gubernacula gerimus (et hic curam universalem regiminis pastoralis): da igitur nobis chartam, ut sciamus quae in ea scripta sunt. 376) tilge þane. 396) Ms. band. 399) Et accedens pontifex chartam de manu sua accepit et ille eam statim sibi dimisit, fecitque eam legi coram omni populo et multitudine et patre ipsius. At Euph. hoc audiens nimio dolore conturbatus obstupuit

& quhene þat þis had hard Ilkane,
Sa abaysyt was Eufamyane
þat for wondir in extasy
He fel done & lange cane ly
But strinthe ore word a gret space.
Bot quhene þat he ourcumine was
& one his sone beheld sadly,
Ful roydly cane he rayre & cry;
His clathis in ragis he rafe,
His wisage als, & al þe lafe,
þat pyte gret was for to se —
Ful rewfully hyme demanyt he;
& sa in þat passione
One his sone he ruschit done,
& criyt, as mane nere al wod:
»Ful wa is me, my dere sone gud!
Quhy has þu wrocht sik wa to me,
þat neuir ma recoueryt be?
þu has distrybulyt me but were,
Swet sone, þis foure & threty zere;
Bot endlas sorow now haf I
Ded þus to se þe ly!
Stafe of myne elde þu suld haf bene,
My ledare & my licht of ene —
Allace, lewe sone, þat I gat þe,
To se þe sycht I one þe se;
þat is my bale, but ony but,
For þu na word wil to me mut.
For-þi my lyf ay I mone leyde f. 168
But confort to þe tyme of ded.«
With þat his mene, al wald he nocht,
Has tane hyme & away has brocht.
VIth þat his modir, þat þus herd,
Out of wyt for wa scho ferd,

As a lyones come ful thra
þat mene had tane þe quhelpis fra,
& rawe þe clathis scho one bare,
& of hyre hed rawe þe hare;
Gowand to þe hewine sorow mad,
& to þe erde syne fel al brad.
Zet, of hyre sowne to get sycht,
Scho presyt faste; bot scho ne mycht,
For multytud of mene þat þane
War þare to se þat haly mane.
& þane sa hyly cane scho rare
Til al þat sa thik stud þare:
»Fore godis sak, gewis me entre,
Myne awne swet sowne to se
þat I cane with my papis fede,
Ful ofte quhene It was lytil nede;
For þat sume confort ma me do.«
& þat dede cors quhene scho com to,
Scho rafe hyre face & fel one It,
As wele nere owt of wyt,
& sad þane with sary chere:
»Quhy did þu þis, my sone dere,
þat of myne ene suld be þe lycht?
Ful butlas bale þu has me dycht,
Hafand, sone, na pyte
Of þe dyses & thocht of þe
In wondre wa & panys sere
Now al þire foure & threty zere,
& now has gotine neuir-þe-les
Il coweryynge eftyre lange seknes;
þu saw þi fadir & me alsa
Lyf Ithandly in dowle & wa
& for þi sak ay sorowful be:
& til ws wald neuir schaw þe;

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et factus exanimis resolutusque viribus in terram decidit. Cum vero aliquantulum ad se rediisset, vestimenta sua scidit coepitque canos capitis sui evellere, barbam trahere atque semetipsum discerpere ac super filii corpus exclamabat: heu me fili mi, quare me sic contristasti et per tot annos mihi dolores et gemitus incussisti? heu me miserum, quia te video baculum senectutis meae in grabato jacentem et non loquentem mihi, heu me qualem consolationem de cetero habere potero? 433—4) Zusatz. 435) Mater vero ejus hoc audiens, quasi leaena rumpens rete, scissis vestimentis ruens coma dissoluta ad coelum oculos levabat, et cum prae nimia multitudine sanctum corpus adire non posset, clamavit dicens: date mihi, viri, aditum, ut videam filium meum, ut videam consolationem animae meae et qui suxit ubera mea. Et cum pervenisset ad corpus, incumbens super illud clamabat: heu me, fili mi, lumen oculorum meorum, quare sic fecisti et tam crudeliter nobiscum egisti? videbas patrem tuum et me miseram lacrymantes et non ostendebas te ipsum nobis: servi tui injuriabantur tibi et sustinebas! Et iterum atque iterum prosternebat se supra corpus (et nunc brachia super illud expandebat, nunc manibus angelicum vultum contrectabat) osculansque clamabat: plorate mecum omnes qui adestis, quia per XVII annos eum in domo mea habui et non cognovi quia unicus filius meus esset, servi autem eum conviciabantur et

& quhene ony mys did þe til,
þu tholyt *with* debonar*e* wil! «
þane eftyre scho fel one hyme,
& þat ful oft, or*e* scho wald blyne,
& kyssit hyme *with* drery chere
& sad: »ȝe gud folk, þat ar here,
Gret, & compaciens haf of me,
In þis bale butlas þat yhe se!
For I haf (had) þer*e* fourtene ȝere
In my house my sone so dere,
& quhat he was I mysknew —
For-þi of my lyf I rew, —
His awne ser*u*andis oft seand
Bufet hyme fel & sar*e* *with* hand.
Alace, quha sal now gyf me til
Vater*e* Inuche to gret my fil,
My sorowful chek*is* for to wet?
For no*ch*t but ded my balis ma bet.«
VIthe þat hy*s* spouse co*m*e gud-spede,
Faſt murnande, in sorouful wede,
& sad: »Alace, þat I was borne,
Til haf sic lyf me beforne!
þat I sal *s*e þis bro*ch*t one bere
My blyse, my beld, my lef-ma*n*e dere,
Quhame-of I tho*ch*t ay to hafe
Solace & confourte our*e* þe lafe,
& now is lewyt desolat,
As waful wedow now, I wat;
Now is my meroure brokine smal,
& my gud hope tynt is all;
Eu*ir* my sorow groys, alace.«
& þai þa*t* stud in (to) þat place
& herd hyr*e* mak sic murnyng*e*,
Gret for hyr, auld & ȝyng*e*.

Thane Innocent, pape of Rome,
& þe twa emp*er*our*is* alsone
þat haly cors honorabily
Tuk vpe & lad one ber*e* in hy,
& one þare schulder*is* bath hy*me* rath
þe pape & þe emp*er*oure bare bath
One to þe mydis of þe way.
& fra þe puple (had) hard say
At þat mane was in stret bro*ch*t
Quhame al þe cite lang*e* had so*ch*t:
In Ilke syd þai gadryt owt,
To met þat sanct*e*, In to gret rowt.
& quhat sek mane þat twechit hy*me*,
His hele he gat in lith & lyme;
To blynd & def he gaf sy*ch*t & hery*n*g*e*,
& to dume men*e* he gaf spekine,
To sere halt he gaf fet,
& vthyr of lepyr*e* he cane bet, f. 169
Of ydrope & of parlesy
He heylyt syndry þare in hy,
& gafe þame wyt þat war*e* brawne-wod;
& til al þat abowt hyme stud,
þat my*ch*t hyme tweche, quhat Il þai had,
For-owt delay hale war*e* þai mad.
Thane þe emp*er*oure & pape but wene,
þat sa ferly wark*is* has sene,
þat haly cors bar*e* al thre,
For þai of hyme wald halowit be.
þar gret þai bryng*e* in gret qua*n*tyte
Gold & siluir*e* & skalyt be,

---

alapis percutiebant; heu me, quis dabit oculis meis fontem lacrymarum, ut plangam die ac nocte dolorem animae meae? 489) Sponsa vero ejus induta veste Adriatica cucurrit plorans et dicens: heu me, quia hodie desolata sum et apparui vidua, jam non habeo in quem conspiciam nec in quem oculos levem, nunc ruptum est speculum meum et periit spes mea! amodo coepit dolor qui finem non habet. Populus autem audiens hoc lacrymabiliter flebat. 489) Ms. hyre st. hys. 493) Ms. be st. se. 505) Tunc pontifex cum imperatoribus posuerunt corpus in honorato feretro et duxerunt in mediam civitatem et nuntiatum est populo inventum esse hominem Dei quem civitas tota quaerebat, et omnes obviam currebant sancto. Si quis autem infirmus illud corpus sanctissimum tangebat, protinus curabatur, caeci visum recipiebant, daemoniaci curabantur. Imperatores autem tanta mirabilia videntes coeperunt per se cum pontifice lectum portare, ut et ipsi sanctificarentur ab eodem corpore s. 511) Ms. & one. 533) Tunc imperatores jusserunt copiam auri et argenti in plateis spargi, ut turbae occuparentur amore pecuniarum et sinerent corpus perducere ad ecclesiam. Sed plebs amore pecuniarum sepositio magis ac magis ad tactum sacratissimi corporis irruebat, et sic cum magno labore ad templum s. Bonifacii martiris illud tandem perduxerunt; et illic per VII dies in Dei laudibus persistentes operati sunt monumentum ex auro et gemmis et lapidibus pretiosis,

535 þat, til folk ware It gaderand,
þai thru þe puple mycht be passand
& with þe sancte to þe kyrk wane.
Bot ȝet þe puple lewyt nocht þane
To pres, þe relyk to behald
540 þat sa gaf hele to ȝounge & auld.
& wittis wele, þai ware Irk
Or þai mycht brynge hyme to þe kirk,
þat in honoure halowit was
Of þe martir sancte Bonyface.
545 & dwelt þare with þat haly thinge
Sewine dais in to godis lowinge,
& þe mene-tyme sparand nocht
Of gret ryches þai gert be brocht (!)
A towme þat fare was for þe nanys
Of fyne gold & precius stanys:
Quhare in honoure þai cane lay
þat haly cors, þe sewint day
Of þe moneth of July.
þare-of sic fleure sprange in hy,
þat of balme & aromatykis al
It oure-passit bath gret & smal.
& he þe sewinetend kalend
Of August of his lyf mad end,
Fra-þat Criste oure flesche laucht
Thre hundir ȝere twenty & aucht.

XXV. Julian.

Qwene þat ȝunge mane I was,
I trawalyt oft in sere place,
Sic thinge in my ȝuthe to lere
Quhare-with myne elde I mycht stere,
5 & drew me to gud mene, parde,
þocht lytil þare-of be bydyne one me (!).
þe trawalouris þane custume had,
þat alday ȝed ore rad
& for trawale ware wery:
10 Quhene þai come til þar herbry,
& namely fra þai mycht It se,
Quhethyr þat It ware scho ore he,
Hat or hud tak of ore clath,
þe rycht fut of þe sterape rath,
15 & to sancte Julyane dewotly
A pater-noster say in hy,
In hope þat al gud herbry suld haf
þat in sik wyse It suld crafe.
Sic hope ine to sancte Julyane
20 þe traualouris þane had tane,
As mony mene ȝet are
þat sammyne oysis, here & þare.
Bot, for þat fele, ma þane ane,
Haly mene are callit Julyane,
I ȝarnyt to wyt quhilk was he
Mene socht ine sic necessyte:
& sa his story I fand al hale,
As til ȝow here tel I sall.
& of wthyre Julyanis sere
Mencione I sal mak ȝou here,
& als sume memor sal I ma
Of Julyane apostata —
For haly kyrke makis mencione
Als wele for Il, & for resone,
As of gud: for mene suld skere
þat þai ware to be Il or ware,
& be gud ensampil se
Sa gud or betyr for to be.
Bot þis mater I lefe hale
& here begyne wil I my tale.

Of th(i)re Julianis sume tyme
Ane byschape wes of Synomyne.
& sume mene sais þis Julyane

in quo s. corpus cum magna veneratione collocaverunt. De ipso quoque monumento ita suavissimus odor fragravit ut omnibus aromatibus videretur esse plenum. Obiit autem XVI cal. Augusti circa a. d. CCCXCVIII. 533) gret st. gert. 548) Ms. to st. of. l. vrocht.

Vgl. L. A. Cap. 30; die etymol. Einl. fehlt. V. 1—40 Einl. des Dichters. 6) Ms. lydyne? 41) L. A.: Julianus Cenomanensis episcopus fuit. Hic Simon ille leprosus dicitur fuisse quem

In*e* ȝouthed Symone had to name
& was mysale, bot-god hyme gafe
Hele of body & of sawle bath,
& syne of lyf wox sa honeste
þat Cr*i*ste hyme callyt til his fest
Quhar*e* þe Magdelane forgyfnes
Gat of hyr*e* sõnis, mar*e* & les;
& eftyre þe ascencione f. 170
Byschape was mad of Cynymone
Be þe apostil(is), for*e* he was
þane schenand in til halynes.
& vertuise lyf sa cane he led
þat he thre mene raisit fra ded,
& now w*ith* god is in to blyse.
& sume mene sais þis Juliane Is
He of quhame fele cane cry
Quhene þame ned*is* gud herbry,
For Cr*i*st w*ith* hyme herbry cane tak
& in his house fest cane mak. —

Ane vthyr*e* Julyane beforne
In Almayne (I) þar*e* was borne
Of nobil kine — bot his nobilnes
Of noble lyf ȝet mar*e* noble wes;
& sa al tyme desyryt he
For Cr*i*stis sak mart*ir* to be,
þat he hyme oferyt ay to þai
þat Cr*ist*is folk soc*ht* for to slay.
A tyrand was in þat tyme
þat fellone was, callyt Cr*i*spine,
þat send & bad sla Julyane,
For þat he cr*i*stindome had tane.
Fra Julyane p*er*sawing*e* had
þat he was soc*ht*, but abad
He steryt furth vnabasitly
& met þame at hyme soc*ht* in*e* hy.
þat strak of his hed in*e* haste,
& (brocht) to Ferole, þat he lufit mas*te*,
þat til hyme was falow der*e*,
& sad hyme: »tak ensampil her*e*
Of Julyane, þat wald noc*ht* trew
In*e* our*e* godis na to þame bow,
þat þu to þame sacr*i*fice mak,«
Or ellis sic ded he suld tak.
Bot he consent wald one na wyse
To mak þar*e* godis sacr*i*fice.
Ferol*is* hewyd þane in*e* hy
þai strak of in*e* gret felo*nn*y,
& mad a grawe & lad hyme in*e*,
& Julianis hewide w*ith* hyme.
Bot be p*roce*ſß of tyme our*e*-drywine,
Quhene pece to haly kyrk was gewine,
Of Vyone byschape, sanct*e* Maumert
In gret besynes sek gerte
Ferole, & fand hyme hale & clene,
Hafand his handis twa betwene
þe hed of Juliane, his fere,
Vnwe*mm*yt, al hale & fere,
Richt as It had þat Ilke day
Freschly bene lad in clay. —
& als amang m*er*walis ser*e*
Of þis Julyane þat men*e* were

dominus a lepra sanavit et qui dominum ad convivium invitavit; qui post ascensionem domini ab apostolis Cenomanensibus episcopus ordinatus est. Hic multis virtutibus clarus tres etiam mortuos suscitavit et postmodum in pace quievit. Iste dicitur esse ille Julianus qui ab itinerantibus pro inveniendo bono hospitio invocatur, eo quod in domo ejus dominus fuerit hospitatus. (Sed verius videtur esse alius J., qui sc. utrumque parentem ignoranter occidit). 48) hyme st. he. 59) of st. one? — 63) Fuit et alius J., de Alvernia genere nobilis, sed fide nobilior, qui desiderio martirii se ultro persecutoribus offerebat. Tandem Crispinus consularis misit ministrum et eum occidi mandavit: quod sentiens J. sponte foras prosiliit et quaerenti intrepidus se opponens protinus ictum ferientis excepit. 80) Cuius caput levantes ad s. Ferreolum socium Juliani detulerunt et eidem mortem similem minantur nisi protinus immolaret. 80) Ms. mad st. maste?; die Stelle ist verderbt. 89) Ms. Ferole. 87) Quibus cum assentire nollet, eum occiderunt et caput s. Juliani cum corpore s. Ferreoli in uno tumulo posuerunt, et post multos annos s. Mamertus Viennensis episcopus invenit caput s. Juliani inter manus s. Ferreoli ita illaesum et integrum ac si eadem die fuisset sepultum. 103) Inter cetera huius sancti miracula solet referri quod, cum quidam dyaconus oves ecclesiae s. Juliani raperet et pastores eidem ex parte s. Juliani prohiberent, ille respondit: Julianus non comedit arietes. Et ecce post modicum febre vehementissima perurgetur et invalescente febre, quod a martire incenditur, confitetur fecitque super se jactari aquam, ut refrigeraretur; sed statim tantus fumus et foetor de corpore ejus exiit ut cuncti qui aderant fugerent et ipse post modicum

Wont to record, at a dekine
For brynnand ȝarnynge gud to wyne
Of Julyanis kyrk þe ſchepe
Fra hyrdis refit þat þame suld kepe;
& þocht þe hyrdis in þe name
For-bad hyme of sancte Julyane
To do sic wrange, he sad þame þane:
»Sancte Julyane, þe haly mane,
In til his tyme wes na glotone
Na wont wes nocht to ete motone.«
Bot sic wykyt wordis of dyspyt
In þat dekine ware wengyt tyt:
For sa fel fewyre has hyme tane,
þat hyme wrocht grant, ore he fane,
þat Julyane hyme brynt sa faste;
þat he gert vatir one hyme caste,
Wenand þar-with hyme to refresch;
Bot his body sa stinkand wes
þat nane by hyme mycht be,
& in sic seknes syne deyt he. —
Of þis sancte Julyane in lowinge
Sancte Gregore tellis sic a thinge.
þane a housband agane oure lay
Telyt his land one sownday:
& he wenand best to do,
þe patyl his hand clewyt to,
þe muldebred quhene he suld rvk (?);
God sic wengeance on hyme tuk
For he wrocht one þe haly day.
þe tre til his hand clawe ay.
& quhene he had twa ȝere & mare
Askyt helpe at sanctis here & þare,
Succure na helpe gat he nane,
Til he come til þus Julyane;
Ine quhais kyrk quhene he mad
His prayere, but abad
He was deliueryt of þe tre
þat sa sorowful hyme mad to be. —

Jwlyane als wes ane vthyre,
þat had ane July til his brothyre,
& bathe þe brethyre ware haly.
& in þare tyme Theodosy
Wes empriour, & cristine fay
Honouryt & ekyt nycht & day.
Til hyme þane come þere breþir twa
& sic request til hyme cane ma
þat he defend þame wald of grewe
Hafand of hyme ſpeciale lewe
For to dystroy þe templis al
Of ydolis, bathe gret & smal,
& kyrkis mak of lyme & stane
Dewotly in to Crystis name.
þe emperoure, þat was haly,
þar request granttyt þame ine hy,
& in ekyne of þare entent
þare-one gaf þame his patent
þat, quha-euir ware traweland
By þat sted, þai biggand,
þai suld helpe þame for to do
Or of þare gudis gyf þame to,
& þat þai vndone nocht lewyt
Vndir tynſal of þare hewyd.
Julyane þane & his bruthyre,
Godis wark willand furthyre,
A kyrk mad in a place ner-by
þat callyt was Gaudeamyny;
& be þe poware þat þai had
Diſtrenȝeyt al þat passage mad
Othyre to helpe þame to wyrk

exspiraret. 105) Ms. went. 107) Ms. Julyane. 118) Ms. wrocht st. worth. 125) Cum quidam rusticus, ut ait Gregorius Turonensis, in die dominica arare vellet, protinus contractis digitis manubrium securis cum qua vomerem mundare volebat, ejus dextrae adhaesit, sed post duos annos in ecclesia s. Juliani ad ejus preces curatus est. 131) = mouldboard. — 143) Fuit insuper alius Julianus frater b. Julii: hi duo fratres ad Theodosium imperatorem christianissimum venerunt petentes ut templa ydolorum ubicunque invenirent, destruerent et Christi ecclesias aedificarent. Quod imperator lubenter faciens scripsit ut omnes iis debeant obedire et eos in omnibus sub poena capitis adjuvare. 160) his st. þis. 164) Ms. & st. or. 168) Ms. will and. 167) Cum igitur b. J. et Julius in loco qui dicitur Gaudianum, ecclesiam fabricarent et cuncti transeuntes eos in opere ob imperatoris imperium adjuvarent, contigit ut quidam cum curru inde transitum facerent, qui dixerunt ad invicem: quam excusationem praetendere poterimus ut liberi transeamus et in opere isto non occupemur? Dixeruntque: projiciamus unum ex nobis in plaustrum supinum et eum pannis cooperiamus dicemusque quod hominem mortuum in vehiculo habemus et sic liberi transire poterimus. Arripientesque hominem unum in plaustrum projecerunt eique dixe-

Ore gyf þar gud, gef þai ware Irk.
Sa hapnyt in þat fychware
Mene with a cart forby to fare,
þat wyst þai brethyre pouare had
To distrenze al þat passage mad
To gyf þare gud or þar trawale;
For-þi þame thocht It suld awale
To fynd sume effonze for-quhy
þai mycht frely pase forby:
& consel þane tane haf þai
Of þare fawlouys ane for to lay
In to þe kart, dede as he ware,
& sa purches by fre to fare.
þane byd þai hyme stil ly þare,
As lange before ded he ware,
& coueryt hyme with clathis clene
þat, þai sad, suld ger hyme feme;
& held one, til þai come nere
Quhare þai gud mene wyrkand were.
Sancte Julyane & sancte July
þane one þame hely cane cry
þat wald (haf) eschapyt with sic gyl,
& sad: »frendis, a-bydis a quhyle
And helpis ws þis wark to do,
Or of zoure gudis gyfis ws to!«
& answert þa lurdanys
With he woyce al þat anys:
»We pray zow thole ws pas nobly,
For here a ded cors we cary,
& we haft (vs) hyme til haf
Til sume haly place, hyme to grawe.«
Sancte Julyane þane sad one he:
»My gud brethyre, quhy left zou le?«
þay answert þane & sad: »sir, nay;
It is suth þat we say.«
& he sad: »eftyre zoure suthfastnes
It fal til zou mare & les.«
& þai ful blyth þare get cane ga
þat þai war eschapyt sa.
& quhene þai passyt ware away,
One hyme þat in þe cart þare lay
þai callyt lowd; bot he wes stil.
Sa at þe last þai come hyme til
& put one hyme & callit be name
& sad: »ryse vpe, mane, for fchame,
& helpe to sped ws in oure way!«
Bot stil he wes; þane cane þai say:
»Wil we al þis day cry,
As dede þis mane wil ly.«
þe clathis of hyme þane haf þai tane:
& fand hyme ded — þane mad þai mane.
Sic dowt þane & sik hidwifnes,
þat þis hard, tuk, mare & les,
þat na-mane durst lesine make
To þai sanctis, for dout of wrak. —

Yhete in þis story find we ane
þat als wes callyt Julyane, f. 172
þat fadyr & modir bath fleucht
His vnwitting — þat wrocht hyme wocht.
þis Julyane wes of nobile kene
& had mykil warldis wyne.
& hapnyt hyme in zouthhede
þat he a day til hwntis zede.
& quhene he had socht oure þe land,
A gret hart & fare he fand;
þane Julyane rycht besyly
Folouyt þis hart al anerly.

runt: tu sile et oculos claude et quousque transierimus, quasi mortuus jace. 189) Cumque hominem tamquam mortuum cooperuissent et usque ad famulos Dei Julianum et Julium venissent, dixerunt ei servi Dei: filioli, parumper subsistite et nos in hoc opere modicum adjuvate. Qui responderunt: non possumus hic stare quoniam hominem mortuum in plaustro habemus. Quibus s. J. dixit: ut quid ita mentimini, filii? Et illi: non mentimur domine, sed sic est ut loquimur. Et s. J. dixit: secundum veritatem dicti vestri ita vobis contingat. 211) Et illi boves pungentes pertransierunt cumque procul pertransiissent, accedentes ad currum coeperunt collegam suum vocare ex nomine dicentes: surge amodo et stimula boves ut celerius transeamus. Cum autem nullatenus se moveret, eum pulsare coeperunt dicentes: ut quid deliras? surge et stimula boves. Sed cum nullatenus ille responderet, accedentes discooperuerunt eum et mortuum invenerunt, tantusque timor ipsos et ceteros invasit ut nullus de cetero famulo Dei mentiri auderet. — 228) Fuit etiam alius Julianus, qui utrumque parentem nesciens occidit. Cumque is J. juvenis ac nobilis quadam die venationi insisteret et quendam cervum repertum insequeretur, subito cervus versus eum divino nutu se vertit eique dixit: tu me insequeris, qui patris et matris tuae occisor eris? Quod ille audiens vehementer extimuit et, ne sibi forte contingeret quod a cervo audierat, relictis om-

& sa at þe laste þat best
Turnyt a-gane & mad areste
& sad: »quhy chasis þu me swa,
Wykyt mane, þat þi fadir (sal) sla
& als þi modir of þi hande
Sal de be dynt of bytande brand?«
Quhene þis was sad, he was sary
& dred þai wordis gretumely
þat þe hart had sad hyme til.
For-þi he dresyt hale his wil
To lewe þe land al priwely;
& as he thocht, he dyd in hy.
þane one his way sone zed he
Furth in (to) a fere cunctre,
Sa nane hyme knew, na he nane.
Fore-þi arest þare has he tane;
With his seruice to wyne gud þane
He thocht, sene he was manly mane.
þane to þe prince of þe cunctre
Sone he socht; & quhene þat he
Wyst quhare he wes & with hyme met,
Rycht curtasly he has hyme gret
& sad: »sir, & it be youre wil,
Lele seruice I wald mak zou til
& at youre wil tak of zow fe.«
þe prince sad: »welcume þu be!«
& hyme resawit thankfully
& gret gyftis gef hyme in hy.
þane þis Julyane, þat was wicht,
Sa wele in palace & in fycht
Enplesit his prince, þat he hyme mad
Knycht: sic luf til hyme he had,
& gert hyme wed, & a zung lady,
þat had castel and syngnory.
Sa þat he worth (a) mychtty mane
Thru gud & prowes þat he wane,
& lang tyme led gud lyfe
& gat fare barnis one his wyfe. —
Bot his fadyre in þe mene-tyme
& his modir in mykil pyne
Lifit, fra þa þare barne tynt,
Fore þai cuth noþir cese na stynt
To sek hyme bath fere & nere;
þo þai of riches mychtty were, —
Bot þare-of na-thinge þai rocht,
Bot al lewyt & þare sone socht,
Waferand fra place to place.
Til þat It hapnyt (þame) one case
To þat castel ayrly to care
þat þare sone aucht, & syne his ayre.
& þat mornyñge Julyane was
Gane to þe feld, hyme to refres,
Vnhaply in þe fychware,
Lytil before þat þai come þare.
& sone þe laydy had þame sene
& saw þame honest folk & clene,
& franyt quhat þare willis ware
& quhat þai socht þat tyme þare. . . . .
Fore scho had hard hyre husband tel
Al hale þe case as It befel;
þame resawyt scho tendyrly
&, fore þai ware ful wery,
Scho gert þare fet be dycht fyrste,
Syne lad þame in a bed to reste
& bad þame slepe & mery ma,
Fore scho wald to þe chapil ga.
& sa scho dyd & lewyt þame stil
Slepand soft at þare wil.
& as þis thinge done was,
Julyane come fra his solas,

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nibus clam discessit, ad regionem valde remotam pervenit ibique cuidam principi adhaesit, et tam strenue ubique et in bello et in pace se habuit quod princeps eum militem fecit et quandam castellanam viduam in conjugem ei tradidit et castellum pro dote accepit. 246) Ms. but st. be. 273) Ms. & a. 277—8) Zusatz. 279) Interea parentes Juliani pro amissione filii Juliani nimium dolentes vagabundi ubique pergebant et filium suum sollicite quaerebant; tandem ad castrum ubi J. praecrat, devenerunt. Tunc autem J. a castro casu recesserat. 283) Ms. fare? 295) Quos cum uxor Juliani vidisset et quinam essent inquisivisset et illi omnia quae filio suo acciderant enarrassent, intellexit quod viri sui parentes erant, ut puto quia hoc a viro suo forte frequenter audierat. Ipsos igitur benigne suscepit et pro amore viri sui lectum iis dimisit et ipsa sibi alibi lectulum collocavit. Facto autem mane castellana ad ecclesiam perrexit. Nach 298 fehlen mehrere Verse. 309) Et ecce J. mane veniens in thalamum quasi uxorem suam excitaturus intravit et inveniens duos pariter dormientes, uxorem cum adultero suo, silenter extracto gladio ambos pariter interemit. Exiens autem domum vidit uxorem ab ecclesia revertentem, et admirans interrogavit quinam essent

& forwenyt *to* his wyf
But areste come be-lyf,
Trewand þane foroutyne wene
þat scho in hyre bed had bene.
With þat þe curtynge vpe he wauit:
& twa-lyand has persawyt,
þat he mysknew, fore þai ware hyd.
þare-for gret sorow til hyme tyd,
For he wend It had bene sume mane f. 173
þat had his wyf defowlyt þane.
For-(þi) of Ire he was sa hat
þat he al resone had forȝet,
& in þat wodnes, ore he stynt,
A scharpe swerd owt he hynt,
þane fadir & modir in þat sted
In his wodnes he slew ded.
& as þe ded doñe was,
þe ȝunge laydy come fra þe mes,
& fand hyre lord wrath wondirly;
þane þe cause speryt scho in hy.
Bot quhene he had hiß wyf sene,
Gret wondir put away his tene,
& sad til hyr: »I pray þe, say,
Quhat ware ȝone twa in myne bed lay?
For I trewit it had bene a fere
þu had þane me fore mare dere.«
þane til hyme smyland scho sad:
»þai twa, þat þare-(in) I lad,
Ȝoure fadyre & ȝoure modir are
þat fare has socht ȝou with hart sare;
þar-fore I beysit me til es
þame in althinge & to ples.«
Fra þat he (had) hard þis tale,
His wit he tynt nere for bale
& in to swonynge fele as ded;
& scho one hyme fel ine þat sted.
þane watir one þame mene cane caste,
& þai oure-come at þe last.
þane has scho hyme in armis tane
& sad til hyme: »my dere lemmane,
Quhat amowit ȝou þis to fare?
Tel me, & na-thinge with me spare!«
þane sad he: »my laydy gud,
Quhat wondir is þocht I be woud?
In hart haf I sa mekil wa
þat my-self me byrd to sla,
Preysand with fortone for to stryf
& now has put bath of lyf
Fadir & modir felloun(l)y!
Allace, þat euire borne wes I,
For to be callit þe wykiste
Fra suth to north, fra est to weste —
For of my ded sa cruele
þe warld sal neuire cese to tel.
Allace, I thocht nocht fore to thryfe,
With fortone quhene I begane to strife;
I gaf na treucht þat It suld be
Suth, þe hart (had) sad til me,
& now fulfillyt has in dede
þe thinge þat I sa sare cane dred;
þare-fore I lewyt kithe & kyne,
& ȝet þis wrak is falline In.
þare-fore fare wele, systir swet,
For with þe sal I neuire met,
Bot ay (sal I) nycht and day
Til Jhesu Criste, þat (al) mychtis may,
My pennance tak — & rew of me!«
þane wes gret pite fore to se
How his wyf hyme in armis hynt,
Gretand sa fast þat scho na stynt,
& sad til hyme: »swet lord dere,
Quhat, wene ȝe to lewe me here?
Na, forsuth, It beis nocht swa,
Bot quhare þu gais, I sal ga
& wa with þe thole als wele
As euire I tholyt welth ore wele,
& of þi pane partenare be
As I of Joy has bene with þe.«
A new dysese þane cane he tak
Seand his wyf sic sorou mak,

illi qui in suo lecto dormirent, at illa ait: parentes vestri sunt qui vos diutissime quaesierunt, et eos in vestro thalamo collocavi. 311) Ms. of st. to. 327 u. 388) Ms. he st. þe. 343) Quod ille audiens paene examinis effectus amarissime flere coepit ac dicere: heu miser quid faciam? quia dulcissimos meos parentes occidi. Ecce impletum est verbum cervi, quod dum vitare volui, miserrimus adimplevi. Jam vale soror dulcissima, quia de cetero non quiescam donec sciam quod Deus poenitentiam meam acceperit. 378) Cui illa: absit, dulcissime frater, ut te deseram et sine me abeas, sed, quae fui tecum particeps gaudii, ero particeps et doloris. 389—92) Zus. 393) Tunc insimul recedentes juxta quoddam

Na hyre purpos he change ne mycht
Nobir for prayere na for mycht.
þane passyt þai furth wauerand,
A gret reuire til þai fand,
Quhare-In fele drownyt ayre & lat,
For þare was nobir bryge na bat.
þane he & scho þat mychtty ware
Of gold & siluir wald nocht spare,
Bot ane hospytale mad but were
One þe bank of þat riuere,
Quhare-ine al þat had nede
þai herbryt wele & cane þame fede;
& al þat wald þe vatir pas —
For he mekile mane & stark wes —
Quhene þai come nycht ore day,
He bare þame oure but delay.
& with als in chastyte
Dewotly lifyt his wyf & he.
& quhene þai lange had led sic lyf
Thankful to god, he & his wyfe, f. 174
It hapnyt hyme al wery
Ine til his bed a nycht to ly,
Quhene sa gret falline wes þe snaw
þat nane mycht þe zerd knaw,
& wele gret was þe frost with-al.
About mydnycht he hard ane cal
Ful pytuisly one hyme be name
& gretand sad: »ryse, Julyane,
& oure þis watir þu bere me
þat in poynt is to perysst be!«
þane Julyane na dwellinge mad
Bot furth he rane but a-bad:
& fand a zunge barne ine þat stede
þat fore cald nere wes ded;
For he wes myssele & sare seke,
& Ilke bale cane vthyre eke:
þat Julyane hyme bethocht
þat he þe watir pas wald nocht
With þis chyld, til he warmyt ware.
For-þi sone he hynt hyme þare
& to his ostel has hyme borne
& mad a fyre sone hyme beforne.
Bot, fore na fyr he mycht mak,
þe child na kyndly het cuth tak.
þane for dowt þe barne suld spil,
He mad a bed & bare hyme til
& happyt hyme ful tendirly,
& wele lange tyme let hyme ly.
& quhene cummyne wes þe day,
Julyane come quhare he lay.
& fand hyme zet lyand clede
As he had lad hyme in his bede;
He bad hyme ryse, fore it wes day,
Gyf he had hast of his way.
þe chyld semyt þane fere mare clere
þane is þe sowne in myd-zere,
þat wes befor al myflary
& gret seknes ful vgly;
For of his face come a leme
As It had bene a sone-beme.
With þat he passit ful rath in hewine,
& til his hoste sad in swet stewine:
»Gud Julyane, god has send me
To confort & to say to þe
þat þi pennance sa thankful Is
þat he til the al hale þis myse
Forgyfine has quyt & fre;
& alsa bad me sa to þe
þat þu fowne, & þi folow bath,
Sal til hyme cume ine hewine ful rath,
Quhare ze sal bruk þe gret blyse
þat he (h)as grantyt til al his,
& namely for þu set þi wil
Til herbry al þat come þe til.

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magnum flumen, ubi multi periclitabantur, quoddam hospitale maximum statuerunt, ut ibi poenitentiam facerent et omnes qui vellent transire flumen, incessanter transveherent et hospitio universos pauperes reciperent. 407—8) Zus. 407) l. with-al? 409) Post multum vero temporis media nocte, dum J. fessus quiesceret et gelu grave esset, audivit vocem miserabiliter lamentantem ac Julianum, ut se traduceret, lugubri voce invocantem: quod ille audiens concitus surrexit et jam gelu deficientem inveniens in domum suam portavit et ignem accendens ipsum calefacere studuit. Sed cum calefieri non posset et, ne ibi deficeret, timeret, ipsum in lectulum suum portavit et diligenter cooperuit. 429) Ms. his. 435) Ms. spiel, corr. 439) Post paululum ille qui sic infirmus et quasi leprosus apparuerat, splendidus scandet ad aethera et hospiti suo dixit: Juliane, dominus misit me ad te, mandans tibi quod tuam poenitentiam acceptavit et ambo post modicum in domino quiescetis. Sicque ille disparuit et J. cum uxore sua post modicum plenus bonis operibus et eleemosinis in domino requievit. —

For-þi þai at in name of the
Askis herbry, sal herbryit be
& be wele esyt at þe lest,
Suppos þai haf noc*h*t plesand fest.«
þe angel þa*ne* of his sycht
Wanyst. & he w*ith* al mycht
Lowyt fast god of his boun*te*
þat let hyme sa his angel se.
Sanct*e* Julyane þa*ne* & his wyf
To god led þai sa thankful lyfe —
þat þar*e* dedis sa wele ca*ne* ſter*e*
þe lytil tyme þat þa lif(it) her*e*:
þat one a day & in ane hour*e*
þai deyt, & til our*e* saweour*e*
Sa que*m*ful, þat, ryc*h*t (as) þai twa
Has tholyt her*e* bath wele & wa,
Sa to-gydyr*e* he þame broc*h*t
Til his gret blyse þat falis noc*h*t:
þe quhilk for*e* his debonar*e* wil
He grantyt ws al to cu*me* til. —

Ande as dewot mene has delyt
Of gud me*ne* for*e* to red & wryt,
Ensampil gud of þame to ta:
Of wykit mene þai suld alsa
þe wykitnes her*e* tald þa*me* til,
To restrenze þame fra Il,
Sic wykyt dedis for to do.
For, þoc*h*t I now haf tald zu to
Of thre (!) Julyanis gud,
Of þe ferde Julyane, as I vndirſtud,
I sal tel, of his wykytnes,
þat fulsume til al gudme*ne* wes.
þis Julyane wes noc*h*t haly,
Bot Il & ful cf trechery.
& in þe tyme of his zouthede f. 175
In til lete*r*atour*e* sa wel he sped,
þat for*e* fals feinzet halynes
In lytil tyme he monke mad wes —
For he resemblyt for*e* to be
Worthy & gud; bot zet he
Wykyt wolfe wes withine
& heylyt in a lame-ſkine,
Sa þat fele dissawit he,
Sa semand gud ma*ne* (for) to be. —
Ymange vthyr*e* wes a wyf
þat wend he war*e* sa gud of lyfe,
As a doctor*e* sais, þat scho
Thre gret poytt*is* broc*h*t hyme to
Fillyt of gold to þe hals,
& þar*e*-a-beoufe scho had layd als
Askis, þat gold to conſele;
& for scho wend (þat) he war*e* lele,
To þat traytour*e*, monk*is* befor*e*,
Scho deliu*e*ryt þat tresour*e*,
Trowand he myc*h*t be-gylyt be —
For þe gold scho let hyme noc*h*t se;
Bot noc*h*t-þane be-for wytnes
þe poytt*is* scho opnyt noc*h*t-þe-les
& let hyme se þat þar*e* wes noc*h*t
Bot ask*is* — for sa scho thoc*h*t
To ger hyme hyr*e* gold kepe wele
& of þe pr*o*fyt na-thing*e* fele.
þis monk þane þe poytt*is* has tane
&, fra þe wyf hir way has gane,
He had þame til a pr*i*we stede,
&, for þai hewy war*e* as lede,
þame to pr*o*we þane prewit he:
& fand þame ful of gold al thre.
þe gold til hyme þane tuk he sone
& askis in þe pyt has done
& cou*e*ryt & mad þame clene,
As he w*ith*-In had noc*h*t þame sene.
Sone eſtyr*e* had þe wyf to do

465—8) nicht in L. A. 467) Ms. best? 469) Ms. of (?) þane of. 485—96) Einl. 492) Ms. new. 497) L. A.: Fuit et alius J., non quidem sanctus sed sceleratissimus, sc. Julianus apostata. Hic J. prius fuit monachus et magnae religionis simulator. Quaedam autem mulier (ut refert Joh. Beleth in Summa de officio ecclesiae) habens tres ollas plenas auri, aurum illud in orificiis ollarum cinere, ne appareret, operuit et praedictas ollas Juliano, quem sanctissimum hominem aestimabat, coram quibusdam monachis servandum tradidit, quod autem aurum ibidem esset, non aliter indicavit. J. igitur ollas accipiens et tam copiosum aurum ibidem inveniens, totum illud aurum furatus est et ollas implevit cinere. Post aliquod tempus cum mulier depositum suum requireret, ille ollas cum cinere sibi reddidit; cum vero aurum requireret, convincere illum non potuit, quia de auro testes non habuerat, quoniam monachi, coram quibus hoc sibi tradiderat, nil in iis nisi cinerem viderant; et sic aurum obtinuit, cum quo Romam fugit, et per illud aurum sequenti tempore Romae obtinuit consulatum;

With hyr gold, & come hyme to
& askyt (of) hyme þe tresoure
þat scho gef hyme to kepe before.
Sad he þane: »deme, gladly«,
& þe thre poyttis brocht in hy.
& scho, besy for to se
Hyr gold, temyt þe poyttis thre:
& askis in þame euir-ilkane
Scho fand, bot gold (þare-in) was nane.
& askyt hyme quhare he had done
Hyr gold, þocht askis ware a-beone.
þane sad he: »deme, ar ȝe woud?
Lowyt be god þat gud mene stud
Befor, quhene ȝe þe poyttis brocht
& þame opnyt, & saw rycht nocht
In þa poyttis bot askis ware —
& rycht sa, deme, lo þame þare!
& had nane þe suth sene
Bot we twa, ȝet wald sume mene deme
þat It ware, deme, as ȝe tel;
Bot lowit be god rycht fare, þane fel
þat I gudmene to witnes had!«
þis þe wyf sa abaysyt he mad
þat scho had noþir twnge na tutht
To say hyme þat he sad nocht sutht,
Bot held hyre stil & hyre way ȝud;
& sa he brukyt al þe gud —
For of þe gold wes witnes nane,
Bot of þe askis þame-alane. —
Sone eftyre þat the wey he nome
With his gold & come to Rome,
& seculare clethinge cane one ta,
& sa become »apostata«.
& with flichtis & with gret gyle
Sa has he wrocht in lytil quhyle,
& with þe gold þat he þane had,
þat he consule of Rome wes mad;
& sa gouernyt þat dingnyte
þat syne emperoure mad wes he. —
& for he wes parfytly
Infourmyt in to sorcery
In his ȝouthed, he til hyme drew
Al þame þat in þat craft he knew.
& one a day wes lefit alane,
Quhene his master to feld wes gane,
& in a buk of þat science
Red, a-gane his mastere defence:
þane before hyme cane apere
A multytud of fendis sere,
þat blak ware & ful vgly;
For-þi he mad one hyme in hy f. 176
A takine of þe croyce, fore dout
Of þame: & þai sowne flaw owt.
& quhene his master come hame,
þis tald hyme fow(n)e Julyane.
& (he) sad hyme: »lewe sowne, in wast
Leris þu þis crafte: for alþir-mast
þat takine þe feyndis sckiris
& of þare mycht & purpos merrys,
For þai lewe It & douts bath,
& quhene þai se It, fleys rath.« —
For-quhy, quhene þis Julyane
Of þe emperoure þe stat had tane
& wist þat with sorcery
He mycht nocht wyrk quhare corce ware by,
& þat craft hyme had helpyt sa
þat he wald na-wa It for-ga
Bot in quhat-kyne thinge he had to do
þe feyndis helpe he askyt þare-to:
Fore he wyst (þat) þai ware red
For þe croice, þare-for he bad
þe croice in al place to distroy,
& to al cristyne mene to do noy, —

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deinde in imperium sublimatus est. 577) Qui cum instructus esset a pueritia in arte magica et multum sibi placeret, magistros inde plurimos secum habebat. 581) Die autem quadam, sicut in hystoria tripartita habetur, cum adhuc puer esset, et recedente magistro suo solus remansisset et adjurationes daemonum legere incepisset, ante eum maxima multitudo daemonum instar Aethyopum nigrorum advenit. Tunc J. hoc videns et metuens, signum crucis protinus fecit et omnis multitudo daemonum evanuit; qui cum magistro suo revertenti, quid sibi acciderit, retulisset, dixit ei magister suus: hoc signum crucis maxime daemones odiunt et timent. 585) Ms. þame. 594) Ms. lew leris. al þi st. alþir. 595) Ms. sakiris st. sckiris skaris. 599) Sublimatus igitur in imperium huius rei memorans cum per artem magicam operari vellet, apostavit et signum crucis ubique destruxit ac christianos, in quantum potuit, persecutus est, putans quod aliter daemones sibi minime obedirent. 602a) Ms. þare st. ware. 613) Ms. & na. 615) Descendens J. in Persidam, sicut legitur in Vitis patrum,

For vthyr-ways he trewyt nocht
þe feyndis helpe til awale ocht
Na ȝeyt til obey ocht hyme til
Na his purpos til fulfil.
þat tyme quhene Julyane
In þe land of Pers wes gane,
In »fadrys lyfys« as we red:
A fend he callyt til hyme gudsped
& bad hyme in þe west sone fare
& bryngę word quhou it wes þare.
þis feynd þane fast one his way
Sped hyme furth nycht & day,
Til (he) of chance come til a place
Quhare (þat a) monk lugyt wes,
þat lyfyt in deuocione,
In fastinge and in oracione;
& sa gud his preyere wes
þat þe feynd mycht na forþir pas,
Bot come agane to Julyane
& answere he brocht nane.
þane sad Julyane til hyme sone:
»Quhare has þu bene? quhat is done?
& quhy duelt þu sa lange away?
Al hale þe suth to me þu say!«
& he þane til hyme cane tel
How a monke gert hyme duel
& letyt hyme to pas forby:
He prayt god sa inkyrly;
þat he tene days bydand wes
To se gyf þe monk wald ceß
Of his prayere, bot he wald nocht:
»þar-for agane to þe I socht,
For sa prayt þat monk Increly
þat I mycht na-way pas hyme by
Na in þi erand a-valȝe,
Bot has tynt hale myne trawele.«

Julyane sad: »þu trew me
þat I sal wele rewengyt be
Of þat wikyt monk publy,
Quhene I cume þare, sekyrly.«
þe feyndis hicht hyme þane þat he
Hale victore of Pers suld be.
Sephystasus (!), a tyrand, þane
Has speryt at a cristine mane
Soroful: »quhat venis þu
þat þe wrechis sone dois now?«
& he cane answere hyme oñe-ane:
»A grawe I mak to Julyane.« —
As in þe story of sancte Blase
Of þis tyrand mene wrytyne has:
Of Carnotense byschope Albert,
þat wes a mane of gret disert,
Sais: Quhene þis tyrand mad repare
To þe cite of Cesare,
Of Capodose in þe cunctre,
Sancte Blase hyme met, treuand þat he
Suld þane ameis his fellone wil
Cristine mene þat he had til,
& of bere-bred mad hyme presand —
For vthyr wes nane in þe land.
Bot fore dedenȝe þane Julyane
Tholet his presand nocht be tane,
He sad: dispyt he dyd hyme gret
þat til hyme (he) send sik met;
& for his bred he send hyme hay,
& til hyme strutly cane /ay:
»þe fud of bestis vnresonabile,
To mane til et nôcht delytabile,
þu has ws send; for-þi send we
Sic-lyk fud aganys to þe.«
Sancte Blase answert but het
& sad: »we haf send þe sic met

misit daemonem in occidentem ut sibi inde deportaret responsum, cum autem daemon ad quemdam locum venisset, per decem dies ibi immobilis stetit, quia quidam monachus ibi die ac nocte orabat; et ei sine effectu regresso dixit J.: quare tantum tardasti? Qui respondit: sustinui per decem dies publicum monachum, si forte ab oratione cessaret et transire possem, cumque non cessaret, prohibitus sum transire et redii nihil agens. Tunc indignatus J. dixit quod, cum illuc veniret, vindictam de illo monacho faceret. 624) Ms. þis monk. 639) Ms. bydans. 651) Cum ergo de Persia victoriam sibi daemones promitterent, sophista suus dixit cuidam christiano: quid putas, nunc facit fabri filius? Et ille: sepulcrum parat Juliano. 656) l. wrichtis. Ms. de is st. dois. 659) Dum igitur (ut in hystoria s. *Basilii* (!) legitur et Fulbertus, Carnotensis episcopus, testatur) Caesaream Cappadociae devenisset, s. Basilius eidem occurrit et quatuor panes hordeaceos pro munere ei misit, at J. indignatus eos recipere contemsit et pro panibus sibi foenum misit dicens: pabulum nobis irrationabilium animalium obtulisti, recipe quod misisti. 676) Ms. cafy st. say? 681) Respondit Basilius: nos quidem quod comedimus, tibi misimus, tu vero dedisti nobis unde bestias tuas nutris.

As oure-self has, þu sal trew; f. 177
þocht þu hay sendis ws now
Quhare-of þi bestys þu feydis;
Mene se wele may, þu god nocht dredys.«
þane Julyane, þat wes wrath,
Sic answer has mad rath:
»Quhene I haf wonnyne al Pers,
þis cite hale I sal revers
& mak It for to bere corne,
As mene has sene here-beforne (!);
Sa sal It dystroyt be,
þu, Blase, in dyspyt of þe.«
Sancte Blase had na noþir wane
Bot to þe kyrk þat nycht is gane,
To pray god hyme succure (to) send
& fra þe tyrand hyme defend
þat til dystroy þe land has thret.
Sa fast þat nycht he has gret,
þat oñe slepe he fel sene:
& a multytud of angelis has sene
& in þe mydis of þai stand
A laydy far & auenand
In̄e a trone with blyth wlt
& sad to þame þat stud about:
»Sancte Mercure sone to me cal ȝe,
To rewenge my sone & me
& smertly dicht hyme for to sla
Ȝone Julyane apostata,
þat has sclanderyt myne sone & me
Thru his pride & Iniquite!«—
A lytil befor þat Mercure,
þat wes knycht of gret honoure,
þis Julyane for cristine fay
Gert slay: þat in þe kirk þane lay. —
Sancte Mercure þane ras hastely
at þe bydinge of þat laydy,
& his armys has hynt sone,
þat to kepe in þe kirk ware done,
& armyt hyme & held his way
To þe ost quhare Julyane lay:
& did his dewoure worthely,
As hyme had bydine þat laydy.
þane waknyt Blase & tuk kepe
Til þat he had sene ine slepe,
& rase & passit but delay
To þe grawe quhare Mercure lay:
& myssit his body; & he socht
His armis: & he fande (þame) nocht.
þane askyt he þe facristane
Quha þai armis away had tane.
»For suth, sad he, fir, I no wat;
Bot here þai ware ȝystrewene lat,
Quhar þay ware wont for to be
Euir sene þai ware tacht to me.«
Sancte Blase fra þat place come away.
& one þe morne quhene It wes day,
He come & fand þare þe body
& spere & armis al bludy.
þane come a mane in þat sychware,
Quhene sancte Blase þis saw þare,
& tald hyme: Quhene Julyane
In to þe oste his rest had tane,
þar come sone a strange knycht,
Horsyt & armyt wele at rycht,
& strak þe sted with spuris sa
þane thru þe ost he cane ga
& of al þe knychtis thru þe ture,
Til he come til þe emperoure,

Ad hoc iratus J. respondit: cum Persas subegero, hanc urbem destruam et arabo, ut farrifera magis quam hominifera nominetur. 690) Ms. rehers. 695) Sequenti nocte vidit Basilius in ecclesia s. Mariae in visu multitudinem angelorum et in medium eorum quandam feminam in throno stantem et adstantibus dicentem: vocate mihi cito Mercurium, qui Julianum apostatam occidat, qui me et filium meum superbe blasphemat. Erat autem Mercurius miles quidam, qui ab ipso Juliano pro fide Christi fuerat interfectus et in eadem ecclesia erat sepultus. Statimque s. Mercurius, ubi cum armis suis quiescebat, quae ibi servabantur, adfuit et jussus ab ea in proelium se praeparavit. Expergefactus itaque Basilius ad locum ubi s. Merc. cum armis suis quiescit, ivit et monumentum suum aperiens nec corpus ibidem reperit nec arma invenit. Tunc custodem, an asportaverit, inquisivit, ille vero cum juramento affirmabat eadem arma vespere ibidem fuisse, ubi perpetuo servabantur. 718) Ms. & st. at, 720) & st. þat. 723) Ms. deworne st. dewoure. 726) Ms. seme (seine?). 732 u. 663) Ms. þat st. þai. 737) Inde igitur Bas. recedens et mane illuc rediens invenit ibidem corpus ejus et arma et lanceam sanguine cruentatam, et ecce quidam de exercitu rediens dixit: cum Julianus imperator in exercitu moraretur, ecce quidam miles ignotus cum armis suis et lancea veniens et calcaribus urgens equum, audaci mente Julianum impetiit et lanceam fortiter vibrans ipsum valide per medium perforavit et subito abscedens nusquam comparuit. Ipse vero J. dum

& strak hyme in þe brest rycht
With a scharpe spere at al his mycht,
þat he his hart clawe in-twa
& (hyme) to þe erde bakwart gert ga;
Quhene þis wes done, sa wanyst he,
þat na-mane eftyr cuth hyme se.
þane Julyane, þat wes but ded,
His neful tuk of his blud red
& kyst It vpe agane þe lyft,
Sayand sic wordis of vnthryft:
»þu has oure-cummyne, of Galylee,
I grant þu has oure-cummyne me.«
With þai wordis, as worthy ware,
He deyt, & lefyt wes þare,
Nocht put in erde, for al his mene.
& (mene) of Perce sone come þane
& flew hyme & his skine hame bare
To þare kynge; & he but mare
Vndir his feit (it) layd but let,
Quhene he in kingis sege wes sat. —
To þis Julyane wil nane pray,
Na nane prayere for hyme may.
Bot þe todir thre pray we
þat þai wil oure beld be;
& namely to þat Julyane
þat for gast has þe angel tane,
þat he for ws mak sic prayere
þat we ma hafe gud herbry here
& syne in hewine herbryt be,
Amen amen, parcheryte.

XXVI. Nycholas.

IT is herde of sanctis sere, f. 178
þat seruit god til þai ware here,
þat for þar dedis eftyrwarde
He mad to þame hewinly rewarde;
Bot mar did he for sanct Nycholas
Ine þis warld til þat he wes;
& quhat parele man war in sted
Be sey or land þat mystere had
& had ferme hope ine Nicholas,
To be helpyne be his purches:
Ine his lyknes god wald apere
& gyf þame helpe ine þare mystere —
In lyknes of þat haly mane
God did sa mykil for hyme þane.
For-þi, deuocione to eke
Of þame þat hyme for heile wil sek,
I wil declare his story,
In haly wryt as It fand I. —
Sanct Nicholas of þe cite
Wes cytysane of Patere,
& cumyne wes of noble kyne,
þat ay besy ware hewine to wyne.
Ephyphanius his fadir was,
His modir Plamya (!) but les;
þe quhilkis ine floure of youthede
Sanct Nicholas gat, as we rede,
& fra þine in chastyte
Led þai ay þar lif, bath scho & he.
þe fyrst day þat Nicholas
Of his modir borne was

adhuc spiraret, sanguine manum suam implevit (sicut dicitur in hystorta tripartita) et in aera projecit dicens: vicisti Galilaee, vicisti; sicque in his vocibus miserabiliter exspiravit; ab omnibus autem suis insepultus relinquitur et a Persis excoriatur et de corio suo regi Persarum substratorium efficitur. 769) Ms. ſeit?

Von dem Cap. 3 der L. A. weicht B. vielfach im Einzelnen ab und benutzt eine andere Quelle; die Narratio V. 609—741 fehlt. 19) L. A. Nicolaus civis Paterae urbis, ex divitibus et sanctis parentibus originem duxit. Pater ejus Epiphanes, mater vero Johanna dicta est. Quem cum primaevo juventutis suae flore genuissent, deinceps caelibem vitam duxerunt. 28) tilge þai. 29) Hic prima

& ine water to wesch lad syne,
(He) stud alane in þe baſſyne
One his fet but helpe of mane —
To wyrk myracle sa he begane.
& for to schaw þat he suld be
Of abstinence, fra þane he
To suk bot anys one þe day (!)
His modir pape wont wes ay
Na one fryday bot anys wald he
þe nowrys suk, for ocht mycht be.
Ine his credil, ore he cuth crepe,
þus he be-gane to god seke,
& held furth ay in þat trace —
Sa wes he ful of godis grace.
& fra he pasyt tendyre elde,
þat he cuth ga & hyme-self weld,
His abstinence ay ekit he,
Al fleschly lustis for til fle,
& for to gang in hewynly way
He forsyt hyme, nycht & day,
& vthyre barnis wantones
Lewyt ay, quhare-euir he wes.
His fadir þane, þat saw he wes
Habil to cume to gret grace,
Gret informe hyme besyly
Ine liberale hartis sutely
Of Grece ine (to þe) nobile land,
Quhare philosophy wes ryngand.
& quhene vtheris to playine ȝed,
As course askyt of ȝuthed,
þane wald he to þe kyrk hyme sped,
Godis word to here & red;
& þar-one (he) wes besy ay,
& noþir ine gammyne na ine play. —
& quhene þat his fadir wes ded
& his modir, he ine þare sted
Brukyt þare possessione
þat þai hyme lewit in fusione.
þane he thochtful & besy was
Hou he mycht sa gret riches
Spend, bot nocht in lof of mane,
Bot of god; þane he be-gane
Til helpe þe pure, þat ware nedy,
With met & drynk & herbry.

Sa hapnyt þane percace:
His nytboure, þat mychtty was
& duelt nere quhare duelt he,
To fal in (to) sic pouerte
þat skantly had he þe lyf-lad;
Ȝet þane thre douchteris he had,
& mary þame wald nane þane
Fra in pouerte fel þis mane,
þo mene before of he parage
þame askyt ine to maryage.
þis poure mane wmbe-thocht hyme
Hou he his.lyfinge suld wyne
Throu his douchteris; þare-for thocht he
To þe brodale send þaime al thre
& of þe gud þai mycht wyne
Led his lyf, þocht it ware syne;
Fore ȝung þai ware & fare of face.
Bot fra þis west sancte Nicholas,
He had gret dule of þat myschefe f. 179
& thocht he wald þame relefe:
& of gold a gret quantyte
Has tane & in a clath band he,
& to þat manis house is gane
Ine þe nycht hyme-al-ane
& in a wyndow, quhare þis mane lay,
He kest þe clath, & held his way.
þane þe mornynge quhene he rase

die dum balnearetur, erectus stetit in pelvi. 35) Anders L. A.: Insuper quarta et sexta feria tantum semel sugebat ubera. Factus autem juvenis, aliorum devitans lascivias, ecclesiarum potius terebat limina et quidquid ibi de sacra scriptura intelligere poterat, memoriter tenebat. Parentibus vero defunctis cogitare coepit qualiter tantam divitiarum copiam non ad laudem humanam sed ad Dei gloriam dispensaret. 37) l. one wensday. 55) gret st. gert, wie 146. 70) Ms. fe st. he. 75) Tunc quidam contermineus suus satis nobilis tres filias virgines ob inopiam prostituere cogitur ut sic infami eorum commercio aleretur. Quod ubi sanctus comperit, scelus abhorruit et massam auri panno involutam in domum ejus per fenestram nocte clam jecit et clam recessit. Mane autem surgens homo massam auri reperit et Deo gratiam agens primogenitae nuptias celebravit. Non multo post N. simile peregit opus. Quod rursus ille reperiens et in laudes immensas prorumpens, vigilare proposuit, ut sciret quis esset qui suae inopiae subvenisset. Post paucos etiam dies duplicatam auri massam in domum projecit: ad cuius sonitum ille excitatur et fugientem insequitur talique voce alloquitur: siste gradum teque aspectui ne subtrahas meo, sicque accurrens

& in þe wyndow fundyne has
þis gold, he thankit god fel-syth;
His heldast douchtyre þane al-swyth
He wedyt wele & worthely.
Bot ȝet sancte Nicholas ine hy
A noþir nycht did as before
With syk a sowme of gold ore more;
& þane þis mane but abad
Gret lowynge to god mad
& his oþir douchtyre sone þane
He maryt with a mychtty mane.
He t(h)ocht to wak & besy be
For til get knawlage & to se
Quha It wes helpyt hyme sa.
& ȝet sancte Nicholas cane ta
Doubile sa mykil gold as are
& lad it (þar) as dide he ayre,
& his way syne cane fare
& left þe gold lyand þare.
þane of þe noys of his fet
He waknyt þane nocht fast cane slepe,
& sone gat vpe & folouyt fast
& Nicholas knev at þe last,
& prayt hyme for godis sak,
To spek with hyme, abad to mak.
His fet with þat ine hand he hynt
To kis; bot sone he hyme stynt
& bad hyme ryse & do nocht swa,
& his gatis hame cane ga
& bad hyme nocht tel he dyd hyme gud.
þane athyre one hame ȝed.
þane he his ȝongast douchtir wedit wel,
& hyme-self wele led Ilke dele
With al þe laf & sa wele wrocht
þat al his tyme he wantyt nocht.

Sone eftyre hapnyt for to de
þe worthy byschope of Mirre.
þane (bischapis) sere come to þat towne
Because of þe eleccione
Of a new byschape to ma.
& ymange othyre ane of þa
Wes of sa gret autoryte
þat þai wald do þat at bad he.
þis byschape þane of sic mycht
Gret þe clergy walk þat nycht
Ine abstinence, god to pray
þat þai mycht a gud mane purway.
To þat bischope a voice cane say
þat nycht befor þe day
& bad hyme, to þe kyrk-dure gā in hy
& þare behald besyly
Til hyme þat fyrst come, quhat he ware,
& ȝet þe voice sad forthyrmare
þat Nicholas suld be his name,
& bad swne he suld be tane
& byschape mad of þat cite,
For þar-to worthiest wes he.
þe bischape (one) þe morne but hone,
As þe voice bad, has done.
þane Nicholas come (hyme)-alane
To þe kirk-dure: & hyme has tane
þe byschap & his name sperit has.
& he sad til hyme: »sir, Nicholas.«
þe byschape Joyful þane brocht hyme in hy
To þe place of þe clergy,
& sad: »lo, gud mene, þis Is he
þat god wil here byschape be.«
þane al consentyt þare-til
& mad hyme byschape of a wil,

Nicolaum cognovit; mox humi prostratus osculari volebat pedes ejus, quod ille refutans exegit ne eum quamdiu viveret, publicaret. 122) Ms. þame, 123) falouyt. 132) l. ȝud. 133—6) nicht in L. A. 133) Ms. þis. 137) Post hoc Mireae civitatis defuncto episcopo convenerunt episcopi, illi ecclesiae de episcopo provisuri. Aderat autem inter eos quidam magnae auctoritatis ep., ad cuius electionem omnium sententia dependebat. Cum igitur cunctos jejuniis et orationibus insistere monuisset, nocte illa vocem audivit dicentem sibi ut hora matutina fores ecclesiae observaret et quem primum ad ecclesiam, cuius etiam nomen esset Nicolaus, venire conspiceret, ipsum in episcopum consecraret. (Hoc ergo aliis revelans episcopis admonuit ut omnes orationibus insisterent et ipse pro foribus excubaret.) Mirum in modum in hora matutinali quasi a Deo missus ante omnes se agebat Nic., quem apprehendens ep. dixit: quod tibi nomen est? Ille (ut erat columbina simplicitate plenus, inclinato capite:) Nicolaus, inquit, (vestrae sanctitatis servus). Quem in ecclesiam ducentes licet plurimum renitentem in cathedram collocarunt. Ipse autem eandem, quam prius, humilitatem et morum gravitatem in omnibus sectabatur, in oratione pervigilabat, corpus macerabat, mulierum consortia fugiebat, humilis erat in omnes suspiciendo, efficax in loquendo, alacer in exhortando, severus in

Suppos he consentyt nocht
Bot gane-sad al þat he mocht.
& eftyr held þe sammyne meknes
þat he had ore he byschap wes,
Ine thewis ſaddare þane wes he ere,
Wakyr & in Ithand prayere,
His body waikly he fed,
& wyfyne company ay fled,
Blyth ine til admonestynge
& awful ine to chast(is)ynge. —

IT is sad, þus Nicholas
Ine þe conſil of Vicene wes.
& þat tyme mene hapnyt be
Ine gret parele ſted ine þe se.
þai criyit þane: »Nicholas, to god dere,
Gyf al be suth we of þe here; f. 180
Send ws helpe þat þus ar sted!«
& vnese þis sad þai had,
Quhene ane ine his lyknes
Aperit to þame þat sa red was,
Ganand dry-fwt one þe se,
& sad to þame: »ze callit one me«;
þane, þame to helpe, or he fane,
þe schipe be þe sterne has tane.
þane cesit þe storme sa bald,
& þai to land come, as þai wald;
& til his kyrk zed but abad
To thank hyme at þame helpit had.
& alsone as þai hyme se,
But kennynge fand: »zone is he«,
& sad: »ſir, ze sawit ws now,
þare-for lowing we gyf god & zu.«
& sad he: »soñis, thank(is) me nocht,
Bot thankis god þat al has wrocht,
& zoure ferme treucht & his mercy;
For na lowing þare-of ask I.« —

Eftyr sowne hapnyt to be
A gret hungir in þat cuntre,
þat wes sa fel & sa angry
þat vnese mycht mene get to by.
þe byschape þane god cane pray
þis to remed. & he herd say
þat in þe hawine schipis gret
Ware arywit, chargit with quhet,
Be tempest þat þame ydyr brocht.
& he to þame sone has socht,
To þere folk þat sa cane fale
þane askit he þame to sel vitale
A hundre medreiis at þe lest
Of Ilke schipe at his request.
Sad þai: »fadir, we dare nocht
þis quhet ſel we here brocht,
For of Constantyne ine þe cite
To þe emperoure garner mone we
& gyf cunt redy be tale
Of mesuris of þis quhet hale.«
þane swetly to þame cane he pray:
»Dere soñis, do as I zu say!
For I hicht zu in suthfastnes,
Of god ze sal haf na les
Of quhet a corne þane nov haf ze,
Cume quhare ze sal dischargit be.«
þane his request cane þai fulfil,
For þai mycht nocht sa na hyme til.
& þis done, þai sailyt but bad
Quhare-to þare trifte wes mad,

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corripiendo. 181) Fertur quoque (sicut legitur in Cronica quadam), Nicolaum Nicaeno interfuisse concilio. Quadam autem die dum quidam nautae periclitarentur, ita cum lacrymis oraverunt: Nicolae famule Dei, si vera sunt quae de te audimus, nunc ea experiamur. Mox quidam in ejus similitudinem apparuit dicens: ecce assum, vocastis enim me. Et coepit eos in antennis et rudentibus aliisque juvare navis armamentis; statimque cessavit tempestas. Cum autem ad ejus ecclesiam venissent, quem nunquam ante viderant, sine indice cognoverunt. Tunc Deo et sibi de liberatione gratias egerunt, quod ille divinae misericordiae et eorum fidei, non suis meritis attribuere docuit. 181) l. þis. 202) god & st. to. 207) Quodam tempore totam provinciam Nicolai fames validâ perculit, ita ut omnibus deficerent alimenta. Audiens autem vir Dei naves onustas tritico portui applicasse, illuc statim proficiscitur rogans nautas ut saltem in C modiis per quamlibet navem fame periclitantibus subvenirent. Cui illi: non audemus pater, quia mensuratum est Alexandriae, oportet in horrea imperatoris nos reddere. Quibus dixit: facite nunc quod dico et vobis in Dei virtute promitto quod nullam minorationem habebitis apud regium exactorem. Quod cum fecissent, et eandem mensuram quam Alexandriae acceperant reddidissent ministris imperatoris, miraculum referunt et Deum in suo famulo laude attollunt. Frumentum autem secundum uniuscuiusque indigentiam vir Dei

& þar*e* þe quhet deliu*er*yt hale
In qua*n*tyte, mesur & tale
þat þai at Alysand*ir* had tane.
þar*e*-of þai vond*er*yt Ilkane,
& þis m*er*wale tald in hy
Til al þat þar*e* war*e*, opynly
þat god be his s*er*uand had done.
& þe byschepe þe quhet alsone
Wysely has dep*ar*tyt þane
Eftyr as nedyt ilke mane;
þat þai twa ȝer*e* had of þat quhet
Ynuch til sed & til ete.
& na*n*e suld ferly one þis;
For til ws be Cr*i*st hycht is:
»Quha-sa trewis in*e* to me,
Sik wark as I do, do sal he.« —

IN þe land quhar*e* sanct*e* Nicholas
Wes byschape, ald custu*me* wes
Of ful folk (þat) þar*e* dwelland war*e*,
For til honour*e* mawment*is* ser*e*,
& namly þe ymag*e* of Dyane:
In quhais worschipe carl*is* had ta*n*e
A mekil tre *with* bra*n*chis brad
& syndry rit*is* vnd*ir* mad
As of *payaȝn*(i)s and custu*m*mance
Til et, drink, syng & dance.
Bot þe byschope ger(t) lat be
þat fals custu*me*, & als þe tre
Maugre þaris gert str*i*k in*e*-twa.
& þar*e*-of wes þe fend ful wa
& tho*ch*t to rewengit-be
Of þe byschope: for-þi mad he
Ane oy*n*me*n*t, þat Diaton*e* hicht,
þat wat*ir* & stane to bry*n*e had my*ch*t;
& hyme tran(s)fourmyt, or he fane,
In lyknes of a ȝu*n*g womane
Semand relygiouse for*e* to be,
& in a ſkaf a-pone þe se
Sayland, has met m*en*e þ*at* bone wes
For to sek to sanct*e* Nicholas.
»I pray ȝu, sad scho, in mynd haf ȝe,
Gyf it no*ch*t noyus to ȝu be,
My lytil gyft of þis oy*n*ment
Ȝe tak w*ith* ȝow & myne entent
þar-w*ith* fulfil, as cu*m*yne ar ȝe
To þe cite of Myrre:
þat is, þat ȝe ōyne gere be al (!)
þe wallis of þe byschapis hal.«
Ȝa, sad þai sone þar*e*-til,
Myskennand hyr*e* or hyr wil.
A lytil schepe sone haf þai sene
Charg*it* of men*e* honest & clene;
Amang þa*m*e þane þar ane wes
In althing*e* lyk to Nicholas:
þat one þame callyt & askit quhat scho,
W*ith* þame spak, had bro*ch*t þa*m*e to.
Q*uod* þai: »scho has brocht
A boyst of oyle, & ell*is* no*ch*t«,
& at scho to þame sad, tald þai.
& to þame swetly ca*n*e he say:
»It is þe felone fend Dyane
Fra quha*m*e ȝe haf þat oyle tane.
& to pr*o*we þat it sa be,
Cast it owt in þe se!«
& has he bad, sa haf þai done:
& It a fyr*e* mad alsone
þat broynt þe wat*ir* & lo raſyt.

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distribuit, ita ut miraculose II annis non tantum ad victum sufficeret, sed ad usum seminis abundaret. 219) Ms. medreus? v. madder. — 253) Cum regio illa ydolis deservisset, prae ceteris nefandae Dyanae simulacrum populus coluerat adeo ut usque ad tempus viri Dei nonnulli rustici praedictae religioni exsecrabili deservirent ac sub quadam arbore consecrata Dyanae quosdam ritus gentilium exercerent. Ac vir Dei praedictum ritum de omnibus finibus expulit ipsamque arborem praecidi mandavit. 261) Ms. yapaȝns. tilge and? 266) Iratus ex hoc hostis antiquus oleum Mydyaton, quod contra naturam in aqua et lapidibus ardet, confecit seque in formam religiosae feminae transfigurans quibusdam ad virum Dei navigantibus in quadam saginula obviavit, sicque affata est eos: mallem ad sanctum Dei venire vobiscum, sed nequeo; rogo ergo vos ut hoc oleum ad ejus ecclesiam offeratis et ob mei memoriam aulae ejus parietes linatis, et statim evanuit. 287) Et ecce aliam cernunt naviculam cum honestis personis, inter quos erat simillimus s. Nicolao, qui sic ait illis: heu quid mulier illa locuta est vobis vel quid attulit. Illi autem cuncta per ordinem narraverunt. Quibus ille: haec est impudica Dyana, et ut me verum dicere comprobetis, oleum illud in mare projicite. Quibus projicientibus ingens ignis in mari succenditur et contra naturam diutius in mari ardens conspicitur. Venientes igitur ad servum Dei ajebant: vere tu es ille qui nobis in

þane ware þe schipmene rycht abaysit,
Sic wondir quhene þai se
As fyre a-gane kynd bryne þe se.
With þat þe schipe, þai saw þare,
Wanyst a-way — þa ne wist quhare.
Bot sa þai failyt furth & land has sene
& hawynit, quhare þai wald haf bene;
& na duellinge mad ine ony place
Til þai come to sancte Nicholas
As before a-wouyt had þai.
þane sammyne til hyme cane þai say:
»Sir, of oure lyf we thank þe hale«,
& tald hyme þane al þe tale
One þe sey quhow þame tyd
& quhat merakil he þame kyd
& sawyt þame quhene þai nere schent
Ware be þe fende & his buſchment;
»þare-of lowynge we ȝeld þe here,
For þu art godis seruand dere«.
Quhene þe byschope herd þis talde,
Thang to al-mychtty god he ȝaulde,
þane bad he þir mene rychtyse be
& send þaime blyth to þare cunctre. —

Sene cane sume folk assay
Of Rome þe emperoure to verray.
& sic were to gere ſtanchit be,
þe emperoure send princis thre:
Vrsum, Apolynene, and ane
Of þay men callit Negociane,
Worthy princis al thre,
Has mad þame bone to pas þe se.
& as þir folk ware sayland best,
þar fel one þame a gret tempest,
þat draf þame to Adryak,
Fore ony defence þai cuth mak.
& quhene þus it hapnyt wes
& It had hard sancte Nicholas,
He ȝed to þame & to rehet
He callit þame blythly to þe met,
In hope þat þai suld gere mene lewe
Ine to þe land to stele ore refe.
& as he best chere had mad
To þer mene he with hyme had,
þe consul of þe land þat tyme,
Fore gyft corrumpyt & wynnyne,
Thre sakles knychttis had gert ta
& bad mene suld soñe þame sla.
& quhene sancte Nicholas þis herd,
With þire thre princis furth he ferd
& one he come to þe ſted
Quhare þe knychttis suld thol ded;
& fand þame bundyne al thre
To be hedyt ſet one kne,
& þe basare with scharpe brand.
Bot he hyme sowne gat be þe hand
& smertly has It fra hyme tane,
& þame losyt, or he ſane,
& ȝed with þame to þe pretore.
& þocht þe ȝet wes before
Sparyt, with strinth he enterit In.
& þe consul agane hyme
Rase & hailiſt hyme honorabli.
He sad agane dyspytuisly:
»Brekare of law, þu godis fa,
þat wranguisly wald mene sla,
Hou durst þu, wrech, sa (bald) mak þe
In oure vysage fore to se?«
He held hyme þane ſtil ay
& tholyt it (þat) he wald say.
& quhene he had flytyne his fil f. 182
& saw þe consul hald hyme ſtil,
Sobryit hyme & at þe request

mari apparuisti et a dyaboli insidiis liberasti. 309) tilge bot sa. 323—6) nicht in L. A. 327) Per idem tempus cum quaedam gens Romano imperio rebellasset, contra eam imperator tres principes: Nepotianum, Ursum et Apilionem misit, quos portui Adriatico ob ventum contrarium applicatos b. N., ut secum comederent, invitavit, volens ut gentem suam a rapinis compescerent quas in nundinis exercebant. 345) Interim dum Sanctus abesset, consul corruptus pecunia tres innocentes milites jussit decollari. Quod ut vir s. audivit, rogavit principes illos ut secum illuc usque gradu concito properarent, veniensque ad locum ubi decollandi erant, invenit eos poplite flexo et facie jam velata et spiculatorem ensem super eorum capita jam vibrasse. 350) Ms. band st. bad. 358) At N. in lictorem audacter se ingessit et gladium de ejus manu eminus propulit innocentesque solvens eos incolumes secum duxit. Illico ad praetorium consulis properat et fores clausas vi reserat. Mox illi consul accurens salutavit eum. Aspernens hoc s. dixit: inimice Dei, legis praevaricator, qua temeritate praesumsisti tanti conscius sceleris vultum aspicere nostrum? Quem postquam plurimum objur-

Of þa princis þat ware honest
He for-gef his mâtalent
Til hyme, þat wes sa penitent.
þai princis þane had his blyssine
Tane mekly, ore þai wald fyne,
To þe emperoure come agane
þare nedis sped & na-mane flane:
þat þame resawit t(h)ankfully.
& sume mene þare-at had inwy: . . . .
þat to þe emperoure þame wreyt
Felloun(l)y & one þame leyt,
Sayand: þai part had al thre
Of crime of ourt maieste.
þane quhene þe emperoure þis herd,
As wod of wit nere he ferd,
& but knawlage of cause or profe
Quhet(h)yr it wes (les) ore it wes suth,
He gert sone thrynge þame in presone
& bad þat at nycht but ransone
þai suld be slane but mare delay.
þis quhene þe gyelere herd say,
He come to þame, þat in merknes
Lay & in stokis bundyne wes,
& sad: »allace quhat haf ze done
þat but dome mon de sa sone?«;
þane to þame he cane discoure
þat to þame sad þe emperoure.
Fra þis þai hard, þai mad care
& wrange handis & gret rycht sare,
As mene of helpe þat hope had nane.
þane hyme vmthocht Negociane
One quhat wis sancte Nicholas
þai thre mene, þat to ded demyt was,
Deliueryt & brocht fre away;
Fore-þi his falouys he gert pray
To sancte Nicholas þat he
Intercessoure for þame wald be
þat god wald saufe þame in þat ned
Fra du(l)ful ded þat þai cane dred,
& mad þare increly prayere.
& sancte Nicholas cane apere
To þe emperoure Constantyne
þat nycht in slepe & sad hyme syne:
»Quhy gert þu zone princis ta
Wranguisly & wald þame sla?
Wykit mane, ryse & byd þat þai
Be fre deliuerit, to pas þare way!
& gyf þu ne dois, I sal requere
God agane þe to gere stere
Fellone batal, & sal sone fal
& met be to bestis al.«
þe emperoure sad: »quhat art þu,
Sa hardy þat durst here cume now
In my p(a)lace to manance me
þis tyme of nycht?« þane sad he:
»Forsuth, Nicholas is myne name
& byschape alsa is at hame
Of Myrre, þe gud cite,
þat here (þ)is warnyng makis þe.«
Eftyr þat he aperyt in hy
To þe prefet, quhare he cane ly,
& sad: »wykyt mane, ware na woud!
Quhy has þu for þis warldis gud
To felone ded of innocent
Conspyrit & gyfine þi consent?
Ryse sone & se þai lofyt be!
& gyf þu ne dois, I warne þe:
Wormys of þi body sal sprynge

gasset, ad preces tamen illorum ducum poenitentem benigne recipit. 377) l. mawtalent. 379) Recepta benedictione imperiales nuntii iter peragunt et impios sine sanguine hostes subdunt redientesque ab imperatore magnifice sunt recepti. Quidam autem eorum felicitatibus invidentes, praefecto imperatoris prece et pretio suggesserunt ut eos apud imperatorem de laesae majestatis crimine accusaret. Quod cum imperatori suggessisset, ille nimis furore repletus eos incarcerari praecepit ac sine aliqua interrogatione illa nocte eos occidi mandavit. Nach 384 fehlen Verse. 388) ourt = hurt. 392) les fehlt; tilge it wes nach ore. 396) Quod cum a custode didicissent, sciderunt vestimenta et gemere amare coeperunt. Tunc unus eorum, sc. Nepotianus, recolens quod b. N. tres innocentes liberaverat, exhortatus est alios ut ejus patrocinia flagitarent. Quibus orationibus s. N. nocte illa Constantino imperatori apparuit dicens: cur illos principes tam injuste comprehendisti et morti sine crimine addixisti? Surge velox eosque quantocius dimitti jubeto. Si non autem, ero Deum ut tibi suscitet bellum, in quo tu corruas et bestiis abus fias. Cui imperator: qui es tu qui hac nocte palatium meum ingressus talia audes loqui? Cui ille: ego sum N., Mireae civitatis episcopus. Sic et praefectum similiter terruit per visum dicens: mente et sensu perdite, cur in necem innocentium consensisti? perge cito et eos liberare stude; si non autem, corpus tuum vermibus scaturiet et domus tua citius destruetur. Cui ille: quis es tu qui nobis tanta mi-

& to schameful ded þe brynge,
þat al þi menȝe hal sal se,
& syne al þai distroyt be.«
þane sad he: »quhat art þu þus
Is cumyne here to mannance ws
þis tyme of nycht in oure palace?«
þane answert hyme sancte Nicholas:
»Wyt þu me byschope for to be
Of þe gud cite of Myrre.
& bot þu do as I þe say,
I sal pas now but delay
& to þe emperoure sal tel
Hou þu as tratoure fers & fel
Fore gredynes ine þi cunctre
Slais lele & lattis thefis be
& peruertis lele Jugment
Agane þe emperouris entent.«
þane sad þe enperoure (&) êpertus (!):
»Haly fadir, rew of ws,
& ȝone mene fre we sal þe gyfe f. 183
& fra þis day neuir mane grewe
þat þi helpe askis nycht ore day.«
With þat he wanyst sone away
& abaysyt lewyt þe emperoure
. . . . . .
& one þe morne quhene it wes day,
Athyr of þame cane vthyr say
Quhat vysione þai had sene.
þane ordanyt þai þame betwene
þa innocentis to lat pas fre,
& sone send eftyre þame thre
& speryt be quhat sorcery
þai þame trawalyt ferlyfully
þat nicht in slepe. & þai sad nay,
þat sorcery nane cuth þai
Na cause mad nocht for to de,
þocht mene one þame lykyt to le.
þe emperoure þaime franyt þane
Gyf euir þai had sene sik mane
þat mene callit sancte Nicholas
& als wes byschape of þe place
Of Myrre. & þane al þai thre,
Quhene þai hard þis name nemmyt be,
Hevyt þar handis to þe hewyne
& lowyt god with blyth stewyne
& prayt god, for his gret grace
& þe meryt of sancte Nicholas,
To sawe þame sa hard stad.
þane quhene þe emperoure speryt had
Of þat byschape hale þe lyf
& his meraklis, þat ware ryf,
& þai haf tald hyme, he cane say:
»Passis one quytly away,
& lovis god & sancte Nicholas
þat has ȝou helpyne of his grace!
Of oure Jowelys als tak ȝe
& berys hyme, & sais þat he
Set me nomare in sic effray
Bot for me & myne empyre pray!«
þane sowne þai princis thre
Socht to þe cite of Myrre,
& with þe byschape sone cane met,
& mekly knelyt til his fet
& sad: »suthly, sir, we kene now
þat haly seruand to god art þu
& honouris hyme & lufis bath«;
With þat þai tald hyme al þe wath,
Hou þai war put ine (to) presone
& flane suld haf bene but ranzsone,
& hou þat to þe emperoure
He aperyt and þe êperture
& þame in slepe sa fleyt he

naris? Scito, inquit, me esse Nic. Mireae civitatis episcopum. 441) Ms. þat st. þai 453—468) nicht in L. A. 454) Ms. þu st. I. 461) & fehlt. Ms. êpertus, st. pretur, wie 514; der Vers ist wohl in zwei aufzulösen. Nach 468 fehlt ein Vers. 469) Utrisque evigilantibus statim mutuo sua somnia pandunt et pro illis incarceratis continuo mittunt. Quibus autem imperator: quas magicas artes nostis ut tantis nos illudatis somniis? Cui responderunt, se non esse magos nec mortis sententiam meruisse. 472) Ms. þane o. þane þai. 480) Tunc imp.: nostis hominem cui nomen est Nicolaus? At illi audito hoc nomine manus extenderunt ad coelum, rogantes Deum ut eos s. Nicolai meritis a praesenti periculo liberaret. Et cum imp. totam vitam ejus et miracula didicisset, dixit iis: ite et Deo gratias agite qui vos ejus precibus liberavit; sed et de nostris eidem afferte gaudiolis, rogantes eum ut ulterius mihi minas non inferat, sed pro me et regno meo ad dominum preces fundat. 503) Post paucos dies praedicti viri ad Dei famulum se prosternunt dicentes: vere famulus Dei es, vere cultor et amator Christi. Cumque sibi omnia per ordinem retulissent, ille elevatis in coelum manibus immensas Deo laudes retulit ac bene instructos principes ad pro-

»þat deliuer*yt* be hyme ar*e* we;
& bad vs pray ȝou for*e* his sak
Ȝe wald of þir*e* Jowelis tak
& for hyme pray & for his landis«.
þe byscepe þane hewit his hand*is*
& thankit god of his gud dede,
þat wil his ser*u*andis gyf sic med;
& syne þer*e* men*e* infourmyt he
In*e* laute, treucht and cheryte,
& bad þame thank god, & hy*me* noc*ht*,
þat he sic mer*a*klis for hy*me* wroc*ht*,
& gef þa*me* sene his benysone;
& þai to pas has mad þame bone. —
God ferlyful is in his sanctis,
þat blyssis þa*me* & in þa*me* blissit is,
& suthly blissit in*e* sanct Nicholas,
To quha*me* he gef sa gret grace
& sa gret vertu in*e* hyme wroc*ht*
þat it war*e* wond*ir* to be thoc*ht*;
þat, þo he in*e* his bysch*o*pryk
Dwelland wes quyk & body-lyk,
Quhar*e* ony war*e* herd sted o*ne* land or se,
Trastand thru hym*e* to helpy*ne* be
& wald dewotly til hy*me* pray
To helpe þame in sic effray:
In sic forme god wald aper*e*
& succur*e* þame in*e* þat myster*e*.
For-þi to god be Joy lestand,
þat sa rewardis his serwand;
& blyssit be he þat sa wel dyd
þat god sic werk*is* for hy*me* kyd. —

Syne hapnyt It eft*ir*ward,
Quhe*ne* god hyme ȝeld wald mar*e* rew*a*rd,
þat he in siknes sa can*e* fal
þat his strinthis falȝet al.
& quhene he had p*er*sawyng
þ*at* it sa ner*e* was his endyng*e*,
Ful increly þane cane he pray f. 184
To god & psalmis al-sa sa.
& quhene he for his sone had bene
In prayer*e* lang*e*, þ*a*ne has he sene
Angelis come. & he but bad
Bowit þe hewid & syne he mad
þe takyne of þe croice verray,
& syne þe thretyd psalme c*a*ne say
Til (to) þe vers cu*m*myne was he
In manus tuas domine,
& w*ith* þat tuk þe sacrame*n*t
Of godis body in gud entent,
& blissit his brethyr*e* & ȝald þe gest;
þe angelis þa*ne* his sawle i*n* hast,
þat þar*e* aperyt, in*e* handis has tane
& had til hewyne, or þai fane;
Eftyr*e* godis byrth, as trew we,
Thre hu*n*d*ir* ȝer*e* fourty & thre.
þar*e* wes hard a ferly thynge:
þat angelis hey in hewine ca*ne* synge.
þe clergy þa*ne* mad dule & car*e*,
As me*ne* þat dissolat lewit war*e*.
Ȝet lewyt þai noc*ht* for-þi
Bot hyme ent*ir*yt worthely.
Quhar*e* at his hewid oyl ryc*ht* clere
Sprang & for seknes ser*e*
Ȝaf hop & but, & at his fet
Sprank a wel of wat*ir* swet,
& of his body oyle cane sprynge,
þat helful wes til al sar*e* thinge.
& til his kyrk succedyt þane
In*e* word & wark a worthy man*e*;
Quha*me* syne wikyt men*e* for inwy
Fra his sege put falsely:
& þane þe oyle cesit to springe,
Til þai þe byschop (agane) can*e* brynge:
þane It sprange as it did er*e*.
& lange tyme eftyr*e* w*ith* gret were
þe Turkis thru in(i)quite

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pria remisit. 529—540) Zusatz. 537) Ms. & quhar*e*. 542) sic st. his. 547) Cum autem dominus vellet eum assumere, rogavit dominum (ut angelos sibi mitteret), et inclinato capite angelos ad se venire vidit et dicto psalmo: In te domine speravi, usque: In manus tuas e. c., tradidit spiritum, a. d. CCCXLIII, ubi coelestium melodia audita est. Qui dum sepultus fuisset in tumba marmorea, a capite fons olei et a pedibus fons aquae profluxit et usqe hodie ex ejus membris sacrum resudat oleum valens in salutem multorum. Successit autem ei quidam vir bonus; qui tamen de sede sua ab invidis est depulsus. Quo ejecto oleum fluere desiit, sed eo revocato protinus emanavit. Post multum vero temporis Turci Miream urbem destruxerunt, XLVII vero milites Barenses illuc profecti quatuor monachis sibi astantibus tumbam s. Nicolai aperuerunt ossaque ejus in oleo natantia in urbem

Distroyt þe towne of Myrre.
þane eftyre þis þare come in hy
Knychtis of Barre wele fourty
& fand ȝet ine þe gret (?) cite
Foure ald monkis: þat let þame se
þe towme quhare-in sancte Nicholas
Wes lad þe tyme he ded was;
þe knychtis opnyt þe towme & fand
þe banys vare in oyle fletand;
þane gert þai (þame) with þame be
Borne to þe towne of Barre:
In gret worschipe quhare þai are
& hele & helpe gyfis til al sare.
& mad wes þe translacione
Of Cristis incarnacione
A thousand auchty ȝere & sewine —
Fore-þi be Joy to god of hewyne. —

Ande eftyre þat sancte Nicholas
To þis warld ded wes,
Hou god had hyme ine dante
Be merwalis sere þane schawit he.
Of quhilkis ane here wil I tel,
Hou til a prioure þat It befel
Of sancte Crucis kyrk but dout,
þat þane as now wes vndirlout
To þe Abbay of Cheryte
In worschipe of oure lady fre.
Quhen wyse clerkis & dewot
Had mad þe story & þe note
Of þis crys (!) þat was mychtty,
It wes ful fare spred sone ine hy
& songyne & sad in mony place
Ine honoure of god & Nicholas.
þe dewot brethyre þane ine hy
Of sancte Crocis priory
þat story fane wald haf oysit,
Sene nane wes (þat) It refusyt;
Bot ȝet durst þai nocht do It,
Fore dout þat þare prioure suld wit.
þare-for mekly þai cane hyme pray
þat he wald lewe þame to say
þe story of sancte Nicholas,
þat oure-alquhare oysyt was.

Bot fcort answere to þame mad he
& sad: it suld nocht oysit be,
Fore he wald nocht ine his kyrk
þat þai sic nowelry suld wirk,
Bot bad þame do as þai did are —
& as for þane þai gat nomare.
þane þai ourdraf & held þame stil,
In hope ȝet to wyne his wil.
Sone eftyre a nothyr day f. 185
þai come & cane hyme mekly pray
þat he wald lewe þame to synge
Ine honoure & ine lowynge
Of sancte Nicholas þat story.
& he answert angrely,
With wordis of reprowe, þa(t) þai
Suld neuir lewe haf It to say,
& blamyt þame for þai ware thray,
& bad þame one þare gettis ga,
Sayand he wald be na way
Ony new story thole þame say
þat þane befar lykare ware to be
Warldly sange and vanyte
þane thinge þat suld deuocione
Inbrynge or ȝet contricione,
& þarfor let he þame wele wit
þat ine his kirk suld neuir It
Be oysit, for ocht (þat) mycht be.
& quhene his brethyre þis came se,
Anoyt (þai) ware & held þame stil,
For þai mycht do nomare þare-til.
Sone eftyr hapnyt to be
Of sancte Nicholas þe solempnite,
Quhen al þe cunctre dewotly
Sad or sange his new story.
& þire brethir dises cane haf
þat þai no durst do as did þe lafe,
Bot þe story til al commowne
þai sange with deuocione,
Of ewinsange & eftyr syne
Ine houre of mydnycht & matyne.
& quhene þai matynis had done,
Agane þai went to slepe alsone,
As to þare estat afferyt
& to þare reule alsa aperyt.

Baream detulerunt, a. d. MLXXXVIII. 549) Ms. reward? 588) agane fehlt im Ms. 589) Ms. þane þane. 595) Ms. gat st. gret? — 609—741) Diese interessante Erzählung fehlt in L. A. 621) Ms. crys st. saynt oder Nicholas. 675) Ms. þat st. þai. 741 ff.) kürzer L. A.: Vir quidam ab uno

& þare prioure ymange þe lafe,
þat wend gud rest for til haf,
Apone his bed mad hyme to ly.
& sone aperyt rycht mychtfully
& ine gret wreth sancte Nicholas
& speryt quhy he sa hardy was
To let his brethyre to þat day
His story for to syng or say;
&, as ine gret wrecht, but mare
He hynt þe prioure be þe hare
& rukyt hyme of his bed ine hy
& traylyt hyme ful angrely
Oure al þe floure here & þare,
Gyfand hyme mony dintis sare,
Syngand þis antemê distinctly
Ay noyt to noyt til hyme sadly
Al out »O pastor eterne«,
& with þat ay dingnand was he
þe sad prioure with handis sare:
þat mycht nocht do bot reufully rare,
Criand ay mercy ful fast.
Til al his brethyre at þe last
Of slepe waknyt, quhare þai lay.
þai ware set in sic effray
Quhene þare prioure sa roydly
þai hard rare & sa pytusly,
þane past þai fast, quha best mycht sped,
Til hyme, þat sted wes in þat ned:
& fand þai hyme ded nere-hand
& noþir mycht stere fut na hand.
þane had þai ferly of sic fare
& askyt hyme quha brocht hyme þare.
Bot he wes set ine sic effray
þat he had na word to say,
Bot lay stil as he ware ded.
þane tuk þai hyme vpe of þe sted
& one his bed lad hyme softly.
þare a lange tyme he cane ly
In langoure & of hele in were;
Bot at þe last be (þe) prayere
Of sancte Nicholas, þat was þane
Wele rewengit of þat mane,
God rewyt of hyme & gef hyme hele.
þane cane he til his breþir mele:
»Lo, breþir, be-hald and se
Hou sancte Nicholas has me
Fore my dure hart nere-hand slane
& put me in þis mekil payne,
Be-cause I wald thole ȝu na-way
His new story synge na say.
Bot now I pray ȝu increly
þat ȝe wil oysit dewotly
Fra hyne furth & ensampil ta
Of me in hart to be nocht thra
Worschipe and honoure to do f. 186
To god & al his halowis to.« —
& had I tovme here-one to dwel,
Mony ferly cuth I tel
þat god wrocht for sancte Nicholas
For mony mane in syndry place;
Bot I haf ado ellis-quhare,
For-þi I byd here no langare.

Bot, had I lasare & space,
I wald tel hou sancte Nicholas
Merwalis wrocht eftyr his disces,
þat wondirful & mony wes.
Bot, þocht I lasare now haf nane,
I sal ȝet byd, til tel ane
Of þe gret merwalis þat he dyd,
þat now is in þe warld wele kyd.
It befel, as we red,
A cristine mane to haf sic ned
Of warldis gud, þat nere he
Ine poynt wes disparyt to be.
For at cristine mene he socht
To get helpe, bot he gat nocht;
For-þi til a Jow is he gane
& at hyme consel has he tane,
& sa fere his complaynt mad
þat þe Jow of hyme pyte had
& sad: »frend, mycht I þe lewe,

Judaeo quandam summam pecuniae mutuo accepit, jurans super altare s. Nicolai, cum alium fidejussorem habere nequiret, quod, quam citius posset, sibi redderet. Tenente autem ille diu pecuniam Judaeus eam expostulavit, sed eam sibi reddidisse affirmat. Trahit ergo eum ad judicium et juramentum indicitur debitori. Ille baculum cavatum quem auro minuto impleverat, secum detulerat, ac si ejus adminiculo indigeret. Volens igitur facere juramentum Judaeo baculum tradidit reservandum. Juravit ille quod plus igitur reddiderit etiam quam deberet. Facto juramento ba-

Myne wil ware gud þe to relewe
With creance quhare-with þu
Mycht help þe, gyf I mycht trew
þat þu as lele mane wald quyt me
þe gud þat I suld creance þe.«
þane cane he to þe Jow say:
»Sir, purte me ine sic assay
Has set þat na-mane wil for me
Borcht na detoure noþir be.
Bot wald þu in þis place
For me tak borch sancte Nicholas?
For to þe one his autere
þe gret ath sal I swere
þat I sal leyly pay to þe
þe gud þat þu sal lene to me.«
Til hyme cane þe Jow þane say:
»Of Nicholas I haf hard ay
Gret (&) ferlyful bounte;
For-þi til hyme & to þe
I wil assure in þis ded,
Sene þat I se þe haf sic nede,
& hyme to borcht tak for myne gud.«
With þis þai one sammyne zud
To sancte Nicholas oratore,
Til þai his autere come before.
Quhare þat cristine mane tuk in hy
þe ymage þare tresonably
& þare-one swere but mare delay
þat he suld treuly til hyme pay
þe gud he lent hyme in þat place,
& in borch drew sancte Nicholas.
þe Jow þare-of held hyme content
& a gret sowme þe cristine lent,
One certane cunnand hyme to pay
His gud a-gane at certane day.
þe fals mane þe gud has tane
In þis wyse & one is gane.
& þar-with warnyst (he) hyme sa
þat of a penny he mad twa,
& ekyt þus his warldis gud,
& þat lykine it with hyme stud.
& quhene þe certane tyme wes cumyne
To quyt þat he of lang had wonnyne,
þe Jow askit, as wald lawte,
þe gud agane to payt be.
Bot þane þe cristine mane vnwise,
Blyndyt threu gret cowatise,
Nyt his det al wtrely.
þare-of þe Jow had gret ferly,
& gert cal hyme ine Jugment
To prowe his lane þat he lent.
þe fals mane þane hyme vmthocht
þe Jow hou he begil mocht:
& mad a staf, þocht it wes fyne,
Lange & gret, & a hole withine,
& eke It put of quantyte (!)
þat fra þe Jow borouyt had he.
& quhene þe day cumyne wes nere
þat he ine Jugment suld apere,
He tuk þat staf & with hyme brocht,
As he of gold þat na-thing thocht,
& enteryt sa in Jugment
As wilful mane, in Il entent. f. 187
& quhene þe Jou had tald his tale,
þe wykit mane it nyt alhale
þat he euir ony gud hyme lent.
Bo(t) for þe Jow þane his entent
Nocht mycht prowe, þe Jug þane
þe athe gaf to þe cristine mane
Til a-quyt hyme, þat he nocht tuke,
Be his ath apone a buke.
& quhene he þe ath suld swere,
þe staf þat he ine hand cuth bere
He betacht to þe Jow to kepe
& suore hyme mane, is il to eke,
þat he mare gold til hyme tacht
þane before til hyme acht.
þe Jow þane persawyt nocht
þe falset þat þis mane wrocht.
þe quhilk, fra he mansuorne hyme had,
Tuk his staf & mad na bad,
& fane wes þat he had swa
Begylyt þe Jow; þat wes wa
& sad: »quhy has þu, sancte Nicholas,
Begylyt me ine þus wyis
Quhene for my gud I borch tuk þe?

culum suum repetiit et Judaeus ignarus astutiae eum sibi reddidit. 793) Ms. certand. 799) Ms. þis. 802) Ms. quht. 807) Ms. ded. 821) Ms. befor st. bot for. 851) Rediens autem qui fraudem fecerat in quodam bivio oppressus somno corruit, currusque cum impetu veniens eum necavit et plenum baculum auro fregit et aurum effudit. Audiens hoc Judaeus concitus illico venit cumque dolum

þare-for, bot þu rewenge me
Of hyme þat me begylyt now,
Fra þis day sal I neuir trew
þe meraklis þat mene sais of þe,
Na with þi god þu mychtty be.«
þane as þis fals mane hame cane ga,
Sic wil of slepe hyme cane ta
þat in þe mydis of þe way
Nedlyngis to slepe he done lay.
& oure hyme, þat sa cane ly,
A cart, chargyt rycht hewy,
Maugre þe mene oure hyme drawe:
þat slew hyme self & brak his staf,
& of it schot þe gold sone.
þane ydyre rane mony but ony hone,
þat of þis cafe wonderit fast;
& ȝet þe Jow wes nocht þe last
& saw his gold hale vnhyd.
þane sone þe Juge cane hyme byd
Tak his gold. bot he wald nocht;
Sa mykil pyte þane hyme thocht
Of þat catyfe þat lay dede
Of lyf & saule in þat stede:
þane sad þe Jow: »sancte Nicholas,
þat here þi powre wele kithit has
& as lele borcht freit has þe
& þe suth mad knawine be,
Pray to god þis mane now
Be refuſcit: & I sal trew
Ine suthfast god & haly kirk,
þat for þe wil sic werkis wyrk.«
& quhene he þis request (had) mad,
He þat was ded rase but bad,
& lowit ȝod of his gret grace
& syne eftyr sancte Nicholas,
At quhais prayere god hyme lent
Lynt & space hyme to repent;
& his falset confessit al
Hou he had done, to gret & smal.
& þus þe Jow gud cristine mane
Be-come, & al his gudis þane
For Cristis sak (he) delt away
& led gud lyf til his enday. —

Añe vthyre tale ȝet wil I teł
Of a Jou hou it befel.
þat of sanct Nicholas has sene
Sa mony wondris wrocht but wene
For þame þat oþire ware sek or sare,
Ine watir or land othyre-quhare:
Ane ymage of hyme gert he mak
& ine his In syne for his sak
Gert set ine to (a) priwe place.
& quhene hyme hapnit per-case
þat he fra hame othyre-ere ȝud,
He wald til hyme be-tak his gud,
& þane, quhene he ȝed his way,
Lyk sic wordis wald he say:
»Lo, Nicholas, I þe betak
Here al my gud to ward & wak,
For I wat þu kepe It may
Fra al Il baþ nycht & day.
For-þi I wil þu wit: gyf I
Myse ocht of It, þu sal It by
One þi body dere Inuch
With wandis, þat are scharp & tucht.«
& lange tyme þis þe Jou ded.
Til one a tyme it betyde f. 188
Hyme pas with his chafare
Fra hame: & thefis þare
Come & al his gud has tane,
Outane þe ymage hyme-alane.

vidisset et a multis ei suggereretur ut aurum reciperet, omnino renuit, nisi, qui defunctus fuerat, ad vitam b. Nicolai meritis redderetur, asserens se, si hoc fieret, baptismum suscepturum. Continuo qui defunctus fuerat, suscitatur et Judaeus in Christi nomine baptizatur. 88a) l. lynth. 88γ) Ms. duelt. 88δ) L. A. Quidam Judaeus videns b. Nicolai virtuosam potentiam in miraculis faciendis, imaginem ejus sibi fieri praecepit, eamque in sua domo collocavit; cui res suas, cum aliquo longius abiret, cum minis commendabat, haec vel similia verba dicens: ecce Nicolae, omnia bona mea tibi custodienda committo et nisi omnia bene custodieris, ultionem expetam de te verberibus et flagellis. Quadam igitur vice dum ille abesset, fures adveniunt, cuncta rapiunt, solam imaginem derelinquunt. Judaeus autem rediens et se spoliatum videns imaginem alloquitur talibus vel similibus usus verbis: domine Nicolae, nonne in domo mea te posueram, ut res meas a latronibus servares? cur hoc facere noluisti et latrones quare non prohibuisti? Igitur dira tormenta recipies et pro latronibus poenam lues, sicque damnum meum in tuis recompensabo tormentis et furorem

& quhene þe Jou hame wes cumyne
& fand his gudis a-way nummyne,
To þe ymage cane he say:
»Quhy is my gud þus away
þat in ȝemsel I þe lefte
& let þe wit þu suld be befte,
& þu it tholit a-way be tane?«
þar-for þe ymage, or he fane,
With wandis dange felloun(l)y.
& in þe sammyne tyme tyd ferly
To þa thefis þe gud stal:
Departand it ymang þame al,
Sancte Nicholas to þame aperyt
Bla & bludy, & þat þame speryt
Quhy suld he sa be dycht
For þare mysded & þar plicht,
& hyme vnhelyt & sad þame to:
»Hou mykil is wrocht me, lo!
& þus demaynyt, as se ȝe now,
For gud þat ȝe tuk fra þe Jou,
& þus as ȝe se me has beft
& na hale hyd one me left!
For-þi treuly, bot ȝe but hone
Amend þe skath (þat) ȝe haf done
To þe Jou, & hyme restore
þe gud ȝe tuk fra hyme befor:
I sal pray god þat ȝe sal be
Sone hangyt one (a) galou-tre.«
þane speryt þai quhat he wes.
Sad he: »I ame Nicholas,
Byschape quhylume, seruand of Crist,
& at his Bares is my bewyst.«
Quhene þai þis had herd & sene,
Abaysit þai ware al-bedene
& hyme requeryt for þame to pray,
& hecht þat þai suld but delay
Amend þe myse (þat) þai had done.
þane wanyst he away sone,
& þai þe gud agane ȝald
To þe Jou, & hyme taulde
Hou þai his gudis sa stal
& ymange þame delt it al,
& hou sancte Nicholas de Bare
To þame come ine þat sychware
& hou he bludy wes & bla,
& quhat he sad til þame alsa.
þe Jou for mercy þane þai crawe,
& he þane gladly þame for-gawe;
& þai forhicht mare to steile,
(&) become gud mene and lele.
þane þe Jow ryf has mad
þis merakile, & but bad
Wes baptist & fra þane
Led thankful lyf to god & mane.

A gud mane quhylume (had) a ſcolere
(To) fone þat þane cane lettir lere;
& þis mane for his sownis sak
Euir-Ilke ȝere a fest wald mak
In honoure of sanct Nicholas
Til al scoleris þat nere hyme was.
Sa one a tyme he gert purway
A-pone sancte Nicholas day
A mangery with glad chere,
& til It callit he frendis sere.
& as þai fet ware to þe met,
þe fend, oure fay, come to þe ȝet
In lyknes of a palmere

meum in tuis refrigerabo verberibus et flagellis. Accipiens ergo Judaeus imaginem dire eam verberat direque flagellat. 926) Mira res prorsus et stupenda: Dividentibus furibus quae rapuerant, Sanctus Dei tamquam in se verbera recepisset, apparuit, haec vel similia dicens: cur tam dire pro vobis flagellatus sum? cur tam crudeliter verberatus? cur tormeuta tot passus? ecce quomodo corpus meum livet! ecce qualiter effusione sanguinis rubet! pergite citius et cuncta reddite quae tulistis, alioquin Dei omnipotentis in vos ira desaeviet, ita ut scelus vestrum in medium publicetur et quilibet vestrum suspendium patiatur. Ad quem illi: quis es tu qui nobis talia loqueris? Et ille: ego sum Nicolaus, servus Jesu Christi, quem Judaeus ille pro rebus suis quas tulistis, tam crudeliter flagellavit. Territi illi ad Judaeum veniunt, miraculum referunt, ab eo quid imagini fecerit audiunt, cuncta reddunt, sicque et latrones ad viam redeunt rectitudinis et Judaeus fidem amplectitur salvatoris. 937) & st. þat. 948) tilge his. 971) L. A.: Vir quidem pro amore filii sui litteras addiscentis festum s. Nicolai annuatim solemniter celebrabat. Quadam igitur vice pater pueri convivium praeparavit et multos clericos invitavit. Venit autem dyabolus ad januam in habitu peregrini petens eleemosynam sibi dari. Jubet quantocius pater filio ut det eleemosynam peregrino. Properat puer, sed peregrinum non inveniens insequitur abeuntem. Cumque ad quoddam compitum pervenisset, apprehendens

& callit fast one þe portere
& prayt hyme to þe lord to ga
& ask hyme met. & he did sa.
þane his sone, þat befor hyme stud,
He send til hyme with plesand fud.
Bot, or he to þe ȝet wes cumyne,
A-way þe feynd his gat has numyne.
& þe chyld hyme folouyt fast;
Sa he abad hyme at þe last
At a get-ſadlis & he hyme hynt
& weryt hyme, or he stynt.
þane þis auenture, þat befel,
A mane til his fadir cane tel;
& he with gret dowle & wa
To þe ded ðors sone cane ga
& brocht it hame but abad
& in his chawmir it lad,
& for dole lud cane rare
& of his hed rugyt þe hare f. 189
& gret, þat pyte wes to se,
& »was« oft sad, »wa is me,
Dere sowne, for þis soroful cace!
Bot quhou has þu, sancte Nicholas,
Quyt me þe honoure at I dyd
For hyme, þat þis case is tyd,
& sic reward has mad to me
For þe gret worschipe I did þe!«
& quhene he chyd a quhil had fast
With sancte Nicholas, at þe last
þe child his hevid becuth to stere
& sone rase vpe, hale & fere,
& lange tyme lifyt & gudmane was
& ay seruit sancte Nicholas;
& sa did als his fadir ay
For þis merwal til his ded-day. —

IT was anys a mychtty mañe
þat mykil warldis gudis wane,
& had na barne with his wyf
To bruk his land eftir his lyf;
For-þi he prayt sancte Nicholas
Ful increly to purchas
Sic grace of god at he mycht haf
oþir a madyne-barne or a knaf,
To bruk his land & be his are —
For barne to get he had dispare;
& to sancte Nicholas he mad
A wow: gyf he a knaf-chyld had,
þat he a colpe of gold fulfyne
He suld gere mak & brynge hyme syne
Sancte Nicholas to þine altere (!),
Fra þat his fone mycht ocht hyme stere.
þane sa wrocht sancte Nicholas
þat til hyme sone borne þar was
A knaf-chyld at dewyse:
þat wox & worth rycht wyse.
& quhene he come til eld parfyt,
His fadir thocht he wes quyt
Of þe wou he mad sanct Nicholas,
Thru quhame (god) had lend hyme þat grace,
& a fare cowpe gert mak.
. . . . . .
þe quhilk til hyme empleysit sa
þat he wald na-wyse it forga,
Bot til his oyse apply(i)t·It —
Sa was he blyndit in his wit —
& bad ane vthyr mad suld be
To haf with hyme oure þe se.
Quhene þat wes done, he mad hyme ȝare
To sancte Nicholas to fare,
& his sowne with hyme cane ta,
& þire cowpis bath alsa.
& as þai ware in þe se sayland,
His sone he has gert tak one hand
þe fyrst-mad of þe cowpis twa

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dyabolus puerum, eum strangulavit. 995) Quod audiens pater vehementer ingemuit, corpus tulit, in thalamo collocavit coepitque prae dolore clamare et dicere: fili dilectissime, quomodo est vobis? Sancte Nicolae, haeccine est merces honoris quem vobis tamdiu exhibui. Et cum haec et similia diceret, statim puer quasi de somno evigilans oculos aperuit et surrexit. 1008) Ms. it st. is. — 1029) L. A.: Vir quidam nobilis rogavit b. Nicolaum ut sibi filium a domino impetraret, promittens se filium ad ecclesiam ejus ducturum et scyphum aureum oblaturum. Filius igitur nascitur et ad aetatem perducitur et scyphus fieri jubetur. Qui dum sibi valde placeret, suis eum adaptavit usibus et alium aeque valentem fieri praecepit. 1033 u. 4 umzusetzen. Nach 1045 fehlt ein Vers. 1054) Ms. þare st. þire. 1050) Navigantibus itaque ad ecclesiam s. Nicolai jubet pater filio ut in illo scypho quem primo fieri fecit aquam sibi afferret. Puer autem cum vellet haurire cum scypho,

&, for to brynge hyme watir, ga.
þane as he oure þe burd cane lout,
þe coupe & he bath fel out;
þe ways sowne hyme wesch avay.
þane wes hard, I treu, to say
Quhat sorou & quhat care
þe fadir mad, þo na but ware.
Nocht-þane þe wou þat he
Had mad, (he thocht) suld haldine be.
& quhene þat he come percase
To þe kirk of sancte Nicholas,
He tuk þe secund coupe in hand
& one þe altare fore offerand
It set; — bot It was sone away
Castine furth but delay.
Bot sone agane þe coupe he fet
& one þe altere he it set;
Bot it wes farrere castyne þane.
þare-of wondryt mony mane.
Ȝet þe thryd tyme he mad
Offerand; bot þe coupe but bad
(Wes) farrer castine mykil space.
þane þe puple þat þare was
For-wondryt ware les & mare.
þane þe chyld ine þe sychware
Come, with þe fyrst coupe in hand,
& þare-of mad offerand,
Hale & fere as he na wath
Had feld, & þe coupe bath,
& tald þame quhou, quhene þat he
Wes castine out in to þe se,
Sancte Nicholas come sone þare
& sawit hyme fra al sare
& brocht hyme þare — bot he ne wist hou.
þane þe puple cane kneis bou,
Thankand god þat wes nocht Irk
Sa for his confessoure to wirk.
þane his fadir, þat blyth was, rath
Mad offerand of þe coupis bath
To sancte Nicholas, þat swa
Had brocht hyme out of mykil wa;
& passit hame, his sone & he,
To þare awne at-oure þe se.—

Als of ane vthir mane I red,
þat worthy wes in word & ded,
& bocht fele landis & nane sauld;
Bot he had nane ayre þame to wald.
Til It betyd hyme of case
Be meryt of sancte Nicholas
A knaf-barne with his wyf to haf,
Quhare-eftyre he cane mykil craf;
»A-deo-datus« (he) gef tonname
þis barne, þat wes of godis lane.
& þane þis cheld wox & wel thraf
& vertouyse was a-beofe þe laf.
þane for sancte Nicholas sak
His fadir in his place gert mak
A fare chapel & honest,
& ilke ȝere gert mak gret fest
One sancte Nicholas day.
Bot þis fare place oure nere-hand la
To þe landis of Agarenis,
þat ware ful cruel Sarreȝenis;
þe quhilk þis barne tuk & band
& with þame led in (to) þare land,
& to þare kinge þai mad presand
Of hyme, þat wes sa awenand.
þe quhilk resawit hyme thankfully
& betaucht hyme his coupe in hy,

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in mare cecidit et statim disparuit. Pater autem amare flens nihilominus votum suum perfecit. 1066) Veniens igitur ad altare s. Nicolai cum obtulisset secundum scyphum, tamquam projectus cecidit de altari; cum autem eum elevasset et super altare iterum posuisset, rursus de altari longius est projectus. Mirantibus omnibus ad tam grande spectaculum, ecce puer sanus et incolumis advenit primum scyphum suis gestans manibus, narravitque coram omnibus quod, quando in mare cecidit, statim b. Nicolaus affuit et eum illaesum servavit. Sicque pater ejus laetus effectus utrumque scyphum b. Nicolao obtulit. 1069) Ms. fare st. fore. 1075) Ms. ferrere? 1095) Ms. blyf. 1101) L. A.: Quidam vir dives meritis b. Nicolai filium habuit quem Adeodatum vocavit. Hic Sancto Dei capellam in domo sua construens omni anno festum ejus solemniter celebravit. Erat autem locus ille situs juxta terram Agarenorum. Adeodatus ergo quadam vice ab Agarenis capitur et in servitutem regis eorum deputatur. Sequenti anno dum festum s. Nicolai pater ejus devote celebraret et puer scyphum pretiosum tenens regi assisteret, recolit suam captionem et parentum dolorem et gaudium, quod in domo sua ea die fiebat, coepitque altius suspirare. Quorum suspiriorum causam dum rex minis extorsisset, ait rex: quidquid tuus N. agat, tu hic nobiscum

To *ser*ue hyme of his drynk.
& þar*e* he dwelt, þo hy*me* far*e* think,
Til a ȝer*e* wes cu*m*yne ner*e*-hand.
Bot (s)til his fad*ir*, þat ha*me* duelland
Wes soroful for his sōnis sak,
At he wes wont, ȝet gert he mak
A gret fest for sanct*e* Nicholas.
& one his day hapnyt of case
þe chyld to stand befor þe king*e*
& of þat fest to haf mēnyng
& hou he was w*ith* fais tane;
þane in his hart he mad mayne
& sichit sar*e*. For þat þe king*e*
Of þat thing*e* had p*er*sawing*e*
& speryt at hy*me* quhat hy*me* amowit
To mak sic doule — for he hy*me* lufit.
Bot þe barne was lath to tel.
Ȝet þane þe king*e*, þat was fel,
Hale þe suth gert hy*me* say
Quhat Joy at hame wes þat day.
þe king*e* was wrath & swor*e* on*e* hicht:
»þo Nicholas do al his my*ch*t,
Ȝet sal þu her*e* w*ith* me byd.«
A ferly gret hapnyt þat tyd:
A fellon*e* wynd com*e* don*e* son*e*
& al þe palace has vndone
Quhar*e* þe king*e* set at þe met,
& sodanly þe chyld has set
Be-for þe chapel-dur*e* at ha*me*
W*ith* coupe in*e* hand al-alane,
His fad*ir* & frendis al
Sytand at met in*e* to þe hal
One sanct*e* Nicholas day.
& quhen*e* his fad*ir* þat her*d* say,
He wes sa Joyful, þ*at* na-ma*ne*
þe teynd of It tel cane.
Lord, of þa*me* al sanct*e* Nicholas
Was lowit, þat war*e* *in* þ*at* place,
þat to þis m*er*akle ca*ne* tak ten*t*
Hou þat barne in*e* a moment
Was liftyt fra sa far*e* a place
Be v*er*tu of sanct*e* Nicholas!
To quha*me* be honour*e* & lowing*e*
Of mar*e* of les, of auld & ȝing*e*,
Our*e* al þis warld, be land & se,
& euir*e* al tyme — sa mot It be.

XXVII. Machor (al. Mauritius).

Dieses Stück ist bereits gedruckt in den »Altengl. Legenden, neue Folge«, Heilbronn 1881, p. 189—208.

manebis. 1129) Ms. cu*m*yne st. runnyne. 1130) Ms. til. 1132) Ms. at st. as. 1141) tilge &. 1147) Ms. swere? 1150) Et subito facto vento vehementi totamque domum concutiente puer cum scypho rapitur et ante fores ecclesiae ubi parentes agebant sollemnia, collocatur, et magnum gaudium omnibus generatur. (L. A. fügt hinzu dass, wie man anderswo lese, dieser Jüngling aus der Normandie gewesen und vom Sultan gefangen sei.) 1165) Ms. þ*at* cane.

Nachtrag.

pag. 44 V. 938 lies opand (= hopand) st. offerand (Ms. undeutlich).
» 92 die Quelle der Leg. v. Matthaeus sind die Acta anonymi in den Act. SS. Boll. 21. Sept. p. 220 ff.; der letzte Abschnitt V. 523 ff. scheint jedoch aus der L. A. entnommen.
» 95 V. 307 l. wohl be-twene st. bot wene.
» 96 V. 327 u. 336 l. wohl feriet day st. sone day (Ms. fecre oder fetre u. fecret); freilich lesen die Acta omni die *sabbato* (L. A. dominica), doch ist gewiss nicht setreday zu lesen.
» 97 V. 425 l. (In) þe Inkyre luf (Ms. þe In kyre luf); das Adjectiv inkyre (= ardent) begegnet auch Laurent. V. 585, Placid. V. 101 u. 806.
» 98 In den Acta heisst der Bruder der Ephigenia Ugor (Ms. Beor).
» 112 V. 150 l. wohl: þat he (to) vald pase.
» 203 V. 12 l.: þat (of) kyndly sckil (sal) *pro*fit; vgl. Eugen 119.

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